

# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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## THE ADVENT HERALD

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### The New Jerusalem and First Resurrection.

(From the New Haven "Herald.")

Th'is not unto Jerusalem of old,  
Which only was a figure of the New,  
Where God between the cherubim of gold  
Was manifested to the trembling Jew.  
For Israel did not know their gracious day,  
And desolated must their house remain;  
That city's trodden down, the prophets say,  
Nor to the end of time will rise again.  
But to the New Jerusalem we're come,  
The city of our risen Lord and King,  
Where many spotless saints are gathered home,  
And whither all the faithful He will bring.  
And who are these array'd in purest white,  
Who, in their forehead, bear his father's name?  
These are the first-born favor'd sons of light,  
Redeem'd from earth when from their graves they came.  
As kings and priests with Christ on earth they reign,  
Their robes they washed in the Redeemer's blood;  
The Promised, from the world's foundation slain,  
Some of them may have liv'd before the flood.  
These listen'd to their Maker's call on earth,  
He justified and sanctified them here;  
When Christ arose he called their bodies forth,  
Blameless they now before the throne appear.  
Their song is a new song before the throne,  
"Scaped from their graves, triumphant with their King;  
Their song is thus peculiarly their own,  
Which Enoch and Elijah ne'er could sing.  
Strict holiness with God has honored been,  
And honor'd by Him shall for ever be;  
Caleb and Josiah may enter in,  
Moses far off the land may only see.  
David, who cause Uriah to be slain,  
For with Bathsheba he had gone astray,  
Sepulch'r'd in dishonor, must remain  
Until the general resurrection day.  
But favor'd are these parent sons of light,  
Their race is o'er, the glorious prize is won;  
Their dazzling crowns with splendor now are bright,  
Brighter by far than the meridian sun.  
Their sorrows past and are for ever gone,  
The fountain clear doth now their thirst allay;  
Fed by the Lamb that sitteth on the throne,  
Hunger and thirst are ever pass'd away.  
Where God desireth to dwell on Zion's hill,  
Next to the throne their Maker's face they view;  
Th'is there in heaven above they do His will,  
As 'twill be done on earth when made anew.  
Twelve thousand for each tribe the number seal'd,  
How much this mystic number may become;  
These are the first-fruits gathered from the field,  
This offering must precede the harvest home.  
First fruits are these to God and to the Lamb,  
When taken up they follow'd in His train;  
Where e'er he goes they go at His command,  
And quickly with Him they will come again.  
When the first heaven and earth are pass'd away,  
The Savior will descend on David's throne,  
And gather all the faithful in that day,  
For Christ will claim the kingdoms for His own.  
Come quickly, Savior, Jesus, from above,  
But first with perfect love our hearts prepare;  
Made like thyself, thy coming we shall love,  
And wait with longing 'till the day appear.

### The Millennium.

BY BISHOP HENSHAW.

[We hope those who have abused us so much for opposing the popular doctrine of the Millennium, will read the following. Others than fanatics, it will be seen, disbelieve the theory of Whitby.]  
In our day much is said of the millennium. It is a common theme in the pulpit and on the platform. It animates the conceptions of the poet, and the glowing

periods of the orator. It is held forth as the great incentive to missionary effort; the glorious reward of self-denial; liberality and prayer in the good work of propagating the gospel.

But what is the prevailing idea as to that state of coming blessedness? According to the popular theory of the day, the Millennium will not be a new dispensation: it will scarcely be a different condition of things from that which now exists upon earth. There will be, indeed, an enlargement and extension of the church so as to embrace all nations. There will be a wider diffusion of scriptural truth, and a more liberal dispensation of the influence of the Holy Spirit; but Christ will continue to live and reign in heaven, just as he does now. The only difference between that state of things and the present is—that then a large majority, or, as some think, all the inhabitants of the earth will be truly pious,—whereas, now, but a small part is so.

According to this view, the Millennium will be the reign of *the church*, not of the *Lord and head of the church*. The church will continue to be, then, as it now is, under God, the great illuminator of the world. But this state of things would be as inconsistent with the scriptural accounts of the Millennium, as it would be to regard the moon as the source of light in the solar system. We love and venerate the church; but we cannot receive that formalistic theology, which losing sight of her merely instrumental and subordinate character, puts her in the place of the great Head of the church, either in the work of our justification, sanctification, or glorification.

Now we ask—is the wide extension of the church, under its present aspect and relations—all that is to be expected in answer to the petitions we daily offer in obedience to our "thy will be done on earth as it is in heaven"? Is this all that is intended by the declaration that the saints "shall live and reign with Christ for a thousand years"? Is this answerable to the state of things described in these memorable words—"I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new?" Is a wide extension of evangelical knowledge and influence, as now existing in the church, all that is intended to be described by this strong language—"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the

Lamb is the light thereof: and the nations of them which are saved shall walk in the light of it:"—"thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended?"

We need give no answer to these inquiries. For, although we have formerly advocated the popular theory ourselves, and do sincerely respect the wisdom and piety of many who continue to be its supporters; yet we have taken occasion, in this course of sermons, more than once, to express the opinion that, the common belief that there will be a conversion of all nations to the faith of Christ, and a state of universal peace and holiness throughout the world for the space of a thousand years, *before* the second advent of our Lord, is, to our view, UTTERLY IRRECONCILABLE with what the Scriptures teach us respecting the revelations of Antichrist and the wickedness of "the last days"—and with the prophecies of the awful judgments upon irreligious systems and wicked nations, that will usher in the solemnities of our Lord's final coming—\* \* \* \*—and to what our Lord has taught us about the mixture of the righteous and the wicked in his church *until the harvest of separation shall take place at his coming*—and to the suddenness with which his manifestation at the last day will overtake a thoughtless and unprepared world. We would not willingly wound the feelings of our Christian brethren by uttering a sentence which may be deemed dogmatical or offensive. But we must say, the more we reflect upon the popular doctrine of the Millennium, and the more thoroughly we examine it by the light of Scripture, the more perfect our conviction becomes, that it is *unworthy of support and credence*.

The only passage of Scripture which fixes the *limit of time* to the earthly reign of Christ, and which is the origin of the commonly received term Millennium, or period of a thousand years, is that of Rev. 20:1-6.

This book of the Apocalypse is full of mysteries, and highly symbolical and figurative in its character and style. Yet all admit that there is herein described, by the pen of inspiration, a series of conflicts between Christ and his church on the one hand, and the enemies of truth and holiness on the other;—and the result is, the overthrow of the latter, and the perfect, everlasting triumph of the former. Notwithstanding the generally figurative style of the Apocalypse, and the difficulty of interpreting some of its symbols, its leading design are sufficiently manifest. Even so we are willing to admit that a part of the language of the text is figurative (for example, what is said of the binding of Satan with a chain, and a seal being put upon him); yet the figures are easily understood, and no intelligent reader will be at a loss to infer from the passage these plainly revealed

truths:—1. That the influence of Satan will be wonderfully restrained, so that he shall not deceive the nations during the space of a thousand years. 2. That, during the same period, Christ shall reign upon earth. 3. That the martyrs and other saints shall be partakers with Christ in this Millennial reign. 4. The blessed state of things described is called "*the first resurrection*," and over those who have part in it the second death shall have no power.

These truths stand out boldly and prominently upon the very face of the text; and are not to be questioned. But then the majority of the modern divines, like the excellent commentator, Mr. Scott, contend that all these things are to be *spiritually* interpreted.

They tell us that there is to be no resurrection of the martyrs and other saints, but their spirit, or temper of mind, is to be revived in the Christians who shall live at that favored period. Christ will not personally live and reign upon the earth, but his gospel will universally prevail, and he will reign *by his spirit* in the hearts of men for a thousand years. But, we may ask, does not the spirit of the martyrs and departed saints virtually animate faithful Christians of every age?—Are they not like-minded, having the mind of Christ? Does not Christ now rule in the hearts of his people by the Holy Spirit? If the resurrection of the martyrs and saints at the beginning of the thousand years, be but a figurative resurrection, then the resurrection of "the rest of the dead," at the close of the thousand years, must be figurative also: and, of course, the final judgment of the wicked, and the destruction of death and hell, is converted into a mere metaphor.

If we presume to ask why this mystical interpretation of the text is to be forced upon us, what is the answer?—Why, (such is substantially the answer of Mr. Scott,) the Scriptures inform us that Christ's second coming will be to judge the world: there will be no resurrection of the dead till the general resurrection at the last day—when all—the righteous and the wicked—will be raised together, and at the same time receive a sentence, to heaven or hell, according to the deeds done in the body: *therefore* "the first resurrection" means a revival of primitive piety in the hearts of living Christians; and the reign of Christ for a thousand years on earth means the universal extension and triumph of his gospel for that space of time, *before* he shall come to judge the world in righteousness.

This argument against the personal reign of Christ upon earth, is what the logicians call "a begging of the question;" for it assumes the very point in dispute. It takes for granted that the millennial reign of Christ, and the judgment of the great day are two distinct, different, and independent things. Whereas, the very object of our present inquiry is to ascertain whether they are not precisely the same.—*Epis. Rec.*



## A Sermon on Witchcraft.

BY DR. J. J. WILSON, OF CINCINNATI, O.

Gal. 5: 19-21—"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Of all the sins named in this dark catalogue, I shall select but one, this morning, as a theme of discourse; it is named in the 20th v.:—"Witchcraft." This is not an unmeaning term. It is the name of an offence which the inspired writer has ranked with idolatry, murder and drunkenness. About this crime, however, very little is said among us. Much is said and published about Intemperance, Sabbath-breaking, and some other sins, and societies are organized to prevent them; but witchcraft is scarcely named in the pulpit, seldom noticed in our public journals, and if mentioned in conversation it seems only for the purpose of turning the subject into ridicule, and making people believe that no such crime was ever committed. It stands, however, recorded here as one of the works of the flesh; and the flesh works no better now than in Paul's day. The word *flesh* is used here in a bad sense, and means the depraved nature of man as infected with sin; the "carnal mind" which is enmity against God. If witchcraft was one of the works of the flesh, which excluded men from heaven, in former times—in what some suppose to be the purest age of the church—may it not do so now? It is surely not a thing impossible. And, perhaps, on examination we may find this sin practised to an alarming extent among ourselves!

In the discussion of this subject I shall pursue the following method:—

I. Define some of the terms belonging to Witchcraft.

II. Prove the reality of the sin.

III. Give examples of the practice of Witchcraft, both ancient and modern.

IV. Show how this science originates under the government of God.

V. Point out the remedy provided for the removal of this great evil.

I. *I am to define some of the terms belonging to Witchcraft.*

Witchcraft is a generic term—a word which denotes a class, comprehending a number of smaller classes called species, which again include varieties. To illustrate the difference between genus, species and varieties, take the word quadruped, which denotes a large class of animals, comprehending all four-footed beasts. This large class is divided into smaller classes, as the horse, the cow, the dog; and wherever you find an animal that moves on four feet you find a quadruped whether an elephant or the tortoise, the lion or the monkey. The smaller classes have their varieties; as in the dog family you have many varieties, from the surly mastiff to the playful lapdog. So the term witchcraft, being a general name for one of the works of the flesh, comprehends under it divination, enchantment, necromancy, soothsaying, sorcery, exorcism, and every variety of device by which these arts are practised, whether it be called charm, spell, or some forms of superstition, denominated religious ceremonies. Practitioners of witchcraft are said, in the scriptures, to use curious arts. By an art is meant skill and power of doing something, which is not accomplished by the ordinary laws of nature. An art may be good in its nature and bad in its application; as the art of engraving when used for the designation of genuine notes is good in its applica-

tion; but when employed in counterfeiting its use is evil. An art also in its own nature may be evil, as the art of gambling, or the art of seduction. But all arts whether good or bad become sciences when they are founded on fixed principles, and in their operations exhibit clear demonstrations. The Apostle affirms that the works of the flesh are manifest. Sins therefore which are committed by the practice of evil arts are susceptible of proof. Witchcraft, where it is reduced to a science or practised as an art, is as manifest as idolatry, murder, or drunkenness, and more easily proven than the sin of adultery.

But let us analyze this term witchcraft. Craft means sometimes a stratagem.—When it is said that Paul abode with Aquilla and Priscilla, because he was of the same craft, it means the same trade; but when the Jews desired to take Christ by craft and put him to death, it signifies stratagem. A craftsman is one who is skilled in his trade—a cunning artificer. So we hear of kingcraft, which is the art of governing by royal authority, or of controlling the multitude by the will of one man: likewise of priestcraft, which is the management of religious ceremonies and pious frauds to gain wealth and power for the priesthood. A witch is a person who practices some kinds of curious arts in order to gain profit or applause, or to confirm men in erroneous opinions. Whether these arts are practised in the way of divination, which is the art of discovering secrets or of foretelling something yet future; or by the enchantment of words, characters or gesticulations; or by necromancy which is the art of conversing with the dead; or by sorcery, that is, the calling upon some name of high authority to produce more than ordinary effects; or exorcism, which by some means not of God's appointment, drives away evil spirits; or soothsaying, that is, the telling of fortunes by a spirit of divination, or by the showing of great signs and wonders: it is witchcraft. If men practice any of these arts they are called wizards, and when females become practitioners they are denominated witches. Th's may suffice for definition. I proceed—

II. *To prove the reality of the sin of Witchcraft.*

Our first proof is derived from the Divine Law. It is not to be supposed that God would enact a law against a crime that did not and could not exist. If no such offence as witchcraft could be committed, Jehovah would hardly have recorded the following statutes: "Thou shalt not suffer a witch to live." "A man or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones, their blood shall be upon them." "Thou shalt not learn to do after the abominations of those nations, there shall not be found among you any one that useth divination, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord. And because of these abominations, the Lord thy God doth drive them out from before thee."

A second proof is found in a comparison of the sin of rebellion with the sin of witchcraft. When king Saul disobeyed the Lord of Hosts in the affair of Amalek and gave as an apology that the sheep and oxen were offered in sacrifice unto the Lord; Samuel replied, "Behold! to obey is better than sacrifice—for rebellion is as the sin of witchcraft." This comparison is at once a proof of the reality of witchcraft and the enormity of the crime. It is equal to rebellion against God.

Another testimony is given in the overthrow of Nineveh. The prophet Nahum

assigns as a reason for her miserable ruin, that she was the "mistress of witchcrafts" and he charges upon her the sin of making merchandise of families by this art. Nineveh had been spared when she repented at the preaching of Jonah, but the time came when she was utterly destroyed. Her destruction indeed was for many sins, among which witchcraft was none of the least.

We have an additional evidence of the reality of this sin in the Lord's promise to the church. Addressing the church by the name Jacob, and speaking of his future prosperity, the prophet Micah says, "And it shall come to pass in that day, saith the Lord, that I will cut off witchcraft out of thine hand, and thou shalt have no soothsaying."

The Westminster Divines were not inattentive to this solemn subject, and in the larger catechism, question 113, witchcraft is ranked with the sins forbidden in the third commandment. They say that God's name is taken in vain, when any thing is profaned or abused by which he maketh himself known; hence, "abusing the word of God, or any thing contained under the name of God, to charms,"—is a transgression of the third commandment. If additional proof of the existence of this sin be required, we have it in our text—"Now the works of the flesh are manifest; which are these, witchcraft," and more than a dozen other sins, the existence of which no one denies. Is the flesh any better now than when Paul wrote to the Galatians? Does the flesh work any better among us than it did among them? Does it manifestly work all other mischiefs among us, and kindly forbear to work witchcraft? Yet that deny the existence of witchcraft, be consistent, and deny also the existence of adultery, murder and drunkenness! Yes, be consistent, and deny every thing, the truth of which rests upon the Scriptures, man's experience, or human testimony. But as this is a matter of fact of which I am speaking, the truth will be more fully shown by advancing.

III. *To give examples of the practice of Witchcraft, both ancient and modern.*

1. *Examples among the Ancients.*—The first intimation we have of the existence of the art, is in connexion with the history of Egypt. When Joseph made trial of his brethren by putting his cup into Benjamin's sack, he said to his steward, "Up, follow after the men, and when thou dost overtake them, say unto them, wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh and whereby indeed he divineth?" And when the steward brought them back and they prostrated themselves before Joseph, he said, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" Joseph speaks of divination as an art practised by the Egyptians, and known in Canaan. Joseph practised no such art, though the Egyptians might believe him to be a magician, as he had interpreted several dreams and foretold the years of plenty and famine. But we find an example of practice in the Magicians of Egypt. When by the power of God, the rod of Aaron became a serpent, when the waters were turned into blood, and frogs were miraculously produced—"the magicians did so with their enchantments." And when they could proceed no farther, when they could not stand before Moses and Aaron, when they frankly confessed to Pharaoh "this is the finger of God," they had done enough to neutralize their confession and make the hardened monarch believe that if Moses and Aaron excelled them it only proved their superior skill in magic.

Our third example is the woman of Endor. She practised necromancy. When

Samuel was dead and the Spirit of the Lord had departed from Saul, he enquired of the Lord, but the Lord answered him not.—Being in great fear of the Philistines and knowing not what to do, he said unto his servants "Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her." His servants told him of such a woman at Endor, whom he visited in disguise, and by the practice of her art Saul obtained an interview with Samuel. The history of the case is plain, and unless the historian intended to deceive us, the woman, by her art, brought up Samuel, who conversed with Saul.

We might mention Jezebel whose witchcrafts were many,—and Manasseh, who used enchantments, and dealt with familiar spirits and wizards; but we pass on to the case of Simon the sorcerer, recorded in the New Testament. He lived in the city of Samaria; and before Philip preached Christ there, he used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To whom they all gave heed saying "This man is the great power of God." See another example at Philippi. A damsel, possessed with a spirit of divination, who brought her masters much gain by soothsaying, followed Paul and others when they went to prayer, saying, "These men are the servants of the most high God, which show unto us the way of salvation." But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her, and he came out of her the same hour." And when her masters saw that the hope of their gains was gone, they persecuted the Apostles, which led to the memorable conversion of the Jailor.

The seven sons of Sceva at Ephesus is another instance. On their signal defeat by an evil spirit, whom they attempted to exorcise in the name of Jesus whom Paul preached, fear fell on others, and many who believed the gospel came and confessed and showed their deeds. "Many also, of them, which used curious arts, brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver."

So much for ancient examples.

(To be continued.)

### Letter from Wm. Miller.

Dear Bro. Himes:—I am yet in this land of toil, where sin has spoiled all the blessings and the enjoyments of earth, which were appointed by our beneficent Creator for the best good of his creatures, and which, had it not been for sin, would have led us to reverence and adore that Being who had produced, by his power, this earth and all its appurtenances, and placed in it man—rational, intelligent, social man—to enjoy this vast and wondrous piece of mechanism. Perhaps we are unable rightly to appreciate the blessings which were placed within the reach of man at his creation, when "the sons of God shouted for joy." Yet I think that we do realize some of the evils which man is heir to by reason of "sin, and death by sin," which have entered the world. How manifest it is, at the present day, that all the influences of the pit are inciting men to crime, bringing in their trail consequences ten-fold more dreadful than those entailed upon us by the sin of our first parents! If there were one spark of philanthropy existing in the world, methinks it must bleed at beholding the rapid increase of evil within the last few years. I confess that to me it would be but a dismal and appalling prospect in the future, did not a ray of light beam forth from the word of God, that there should be a glorious and final renovation of all things! This "exceeding great and precious promise," to the man of God, is the only hope that cheers him in his weary pilgrimage. Every means that the wisdom of man could devise for the melioration of the condition of man have failed; ministers of the gospel have been sent into every land; Bibles have been scattered broad-cast in the earth, translated into almost every tongue,



and placed in the hands of the poor "without money and without price;" schools of every grade, from the college to the common, have sprung up, in which have been developed the highest mental qualities of man; societies have been multiplied, for the moral improvement of our race—to Christianize the heathen—to reform the inebriate—to break the bonds of the enslaved—to liberate the debtor—to stop the horrid practice of legal murder—to promote peace among nations—to protect the orphan—to clothe the naked—to feed the hungry—to nurse the sick, and even to bury the dead. These, and many other noble and benevolent enterprises, have been formed within the present century. But how much good have they accomplished! That great good has been done, cannot be denied. But it is likewise true, that evil has predominated in a far greater ratio than at any former period. Even many of the benevolent institutions of the day have been perverted from their original design by their managers, and have become sinks of iniquity, by which to build and uphold civil and ecclesiastical power over the bodies and souls of men. Others are converted, like the temple at Jerusalem, into places for the sale of merchandise. Some have corrupted the morals of the community, by whom virtue is no more rewarded, while vice is suspected in every man, who disinterestedly carries out the principles of a benevolent heart. It is almost universally the case, that where any new benevolent object is presented for the support of the philanthropist, it meets with the most determined opposition from the leaders of the older societies. The cry is at once raised, "selfishness," "money-making business," "fanaticism," "insanity," "incendiaries," "world-burners," &c. &c. How can they judge so readily? I answer, by experience. You will doubtless call to mind, that these same societies, when they were first started, encountered similar hostility from the older ones, which continued until they, in turn, became popular. Then these very men become persecutors, and so the work of the evil one is perpetuated. Why is it so? I answer: Man is a sinner, and while the world remains in its present state, sinners will continue to "do wickedly," and while Satan is permitted to roam through the earth, if the children of God unite for any object, no matter how holy or benevolent that object may be, he is sure to appear among them, and introduce corrupt motives, false theories, pride, when his servants, by scores, are ready to seize the reins and ride into power and popularity—the two great objects of Satan's influence.

Who ever heard of any old church, or society, originating any reform movement, resulting in any great good to the mass of men? Reforms are generally brought about by obscure individuals, whom God, in his providence, leads forward in the work. Again: What moral institution, society, or church, ever became purer, holier, or more harmless by age? In all these things, our first days were confessedly our best.

But to bring this matter home to ourselves. When I look back to the period when we began to publish the news of a coming Savior, I think it the happiest time of my life. How were our hearts refreshed by the readiness of the dear brethren in Christ to hear, believe, and obey the simple gospel of the kingdom! With what delight have I, in company with many of the dear, anxious children of God, read and re-read the Scriptures, searched diligently and compared the prophets, Jesus Christ, and his apostles, to see if these things were so. What glorious light I have often seen in that holy book while thus engaged! And with what joy have I taken sweet counsel with kindred hearts in the house of God, where our faith was more and more established by the word of His grace—where our prayers were mingled at the same altar, and arose together, as incense, to the mercy-seat of our Redeemer, for a preparation to meet the coming glories, which we then expected shortly to realize—where our hearts burned with love and gratitude to God for the good news of the near approach of the King of kings—where our songs of praise and hallelujahs to the Lamb cheered our drooping spirits, and prepared us more vigorously to pursue our weary pilgrimage to the land of promise, which, from evidence to us conclusive, and which I am not ashamed of, we soon expect to reach. Then heart beat in unison with heart, soul mingled with soul, and love, holy, heavenly, divine, united us in that oneness of Gospel truth, and prejudice and party were dissipated from our thoughts like midnight darkness, or the morning mists by the

rising sun. And may I not say where I learned the practical lesson of gospel union? Were we wrong in that? If so, then error will impart love as holy as that of angels, and pure as the waters of life. If this is wrong, then bitter is sweet, and sweet is bitter, bigotry is love, and charity hatred. No. This was a time of love, a time of faith, working by love and purifying the heart. It was this hope, "the blessed hope," that made us purify ourselves from our sectarian prejudices and bigotry. I have often thought that we then enjoyed a foretaste of the love and fellowship of the saints in light. Why is it not so now? The reason is as obvious as the sun at noon-day. We have been drawn from our first principles by wicked and designing men, who have crept in among us and drawn us into parties, and to follow men instead of God, and to form new tests instead of the Bible. Some of our lecturers first began the confusion, by declaring an unholy crusade against the sects, which brought in men of blood instead of men of peace. True, after the manner of men, the sects had provoked us to the course we took by all the wicked arts and misrepresentation of our views and motives that human and Satanic agency could invent, by slanders, ridicule, and wresting the word of God from the meaning which had long been laid down in their own creeds, and departing from those rules by which their fathers, for centuries, had applied mystic Babylon to the church of Rome. We were not called, in my humble opinion, to engage in so universal a war; I think we have in this "left our first principles," which were to preach the blessed hope, and beseech men to be ready for the "glorious appearing of the great God and our Savior Jesus Christ," without personal or denominational considerations. And while we pursued this course, God blessed us in our work. We were commanded by the word to be patient, sober, to judge not, not to be high-minded, but to fear, and by so doing manifest the same spirit that was in Christ. What have been the fruits of this departure from the plain line of duty? Surely they have not been love, peace, and joy, such as we formerly experienced, when we believed in our hearts that Christ was at the door. On the contrary, it has, in many instances, separated those who had been knit together in the closest friendship, fomented jealousies, produced "lo heres, and lo theres," while some have blasphemously arrogated to themselves names and titles which belong to Christ. With such I have no sympathy—no fellowship. I will refer them to Christ's words, Rev. 3:3—"Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The glorious appearing of Christ is my only hope: to this I cling—it is my anchor; and all who look for and love his appearing are my brothers and sisters, and with such I have fellowship in the Lord, and exhort them to watch. Wm. MILLER.

Low Hampton (N. Y.), Jan. 13, 1846.

## Correspondence.

LETTER FROM BRO. I. C. WELLCOME.

Dear Bro. Himes:—While we are waiting for the return of our Master, there are objects of sufficient interest to occupy all our attention, and to suitably qualify us for usefulness in our respective relations in this state of trial. Let us rightly appreciate the blessings we now receive and enjoy through the atonement of the crucified Jesus. Let us contemplate the benefits of an intercessor with the Father—and contemplate the blessedness of the hope that is presented by the resurrection of Christ as the first fruits of them that slept. Our faith may claim the promises of God, "if we abide in Christ and his word abide in us," and rejoice in view of the grace that is to be brought unto us at the revelation of Jesus Christ. Our hearts will be melted into tenderness and contrition before God, while we see what manner of love he hath bestowed upon us, that we should be called his sons. We are here permitted to rejoice in view of the glory of God, which is to fill the whole earth. We shall be led to purify ourselves, even as Christ is pure, while we have the hope of being made like him, and seeing him as he is. We must remember that while we may have begun a life of devoted service to God, through faith in Christ, that by patient continuance in well doing, we are to seek for glory, honor, and immortality, and we shall thus obtain eternal life. We

shall also be patient unto the coming of the Lord, knowing that the long suffering of God is salvation—yet we may groan, earnestly desiring to be clothed with immortality, and pray for the Kingdom to come. We must remember the words of Christ, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father." We must be pure in heart, if we would see God. We should also have the same mind in us which was in Christ—then shall we see the end of the wicked, that he is to be cut off from the earth, and rooted out of it. And while we cry, Behold He cometh, we should also cry, Behold the Lamb of God that was slain for sinners. We should be led, while knowing the terror of the Lord, to persuade men.—O my brethren, let us continue to pray men, in Christ's stead, to be reconciled to God—to repent and be converted that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Let us consider that we can endure as seeing him who is invisible, and consider him who endured such contradictions of sinners against himself, lest we faint in our minds. Let us hold fast the profession of our faith without wavering, (for he is faithful that promised,) and let us consider one another, to provoke unto love and good works. And while we see the day of the Lord approaching, let us exhort one another so much the more. We will not shun to declare the whole counsel of God, and be able to say like Paul, "I am free from the blood of all men."

You whom the Holy Ghost has made overseers of God's flock, take heed to yourselves, and to all the flock—to feed the church of God which Christ has purchased with his own blood. And while grievous wolves are among us—men that have arisen speaking perverse things, not sparing the flock, let your loins be girt about with truth: remember that all scripture is yet profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that we may be perfect, thoroughly furnished unto all good works. Christ is still to be preached, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus, and when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away, "if so be that we are not slothful, but followers of them who through faith and patience, inherit the promises." We cannot be at ease in Zion, and expect to be partakers of the glory that is to be revealed. No. Woe unto them that are at ease in Zion. But I believe that all who are truly looking for the coming King, are striving to fill their place in the church of God. And while many will not endure sound doctrine, but heap to themselves teachers having itching ears, and though they turn away their ears from the truth, and turn to fables, yet we must watch in all things, and endure afflictions, as good soldiers of the manifold grace of God. We are stewards in God's work, and are to occupy till Christ shall come. Then there will be a manifestation of the sons of God, and those that have the seal of the Spirit will receive the reward of the inheritance. I groan within myself for that manifestation; and I praise God that I can look up and rejoice knowing that my redemption draweth nigh. Let me say here to all the waiting ones, that the Holy Ghost is yet moving the minds of the people, and not a few are looking into the subject of the Lord's coming, and seeing that there is something in the "blessed hope" which they have not cherished—something in the Abrahamic faith which they have not known.

I have spent the few past weeks in the north part of the State—Harmony, Ripley, and Cambridge, travelling with my brother, M. Wellcome, who labors in that region of country, and who has become truly awakened, and converted to the true doctrine of the Advent, and is now teaching the gospel of the Kingdom with a clearer understanding, and better success. There are many in those places who one year ago, were not interested in the Advent near, but are now making rapid progress in the study of this blessed hope.—Some have been reclaimed from a backslidden state, and made to rejoice in the love of God, during the two weeks which I spent with them. The Lord grant that they may continue in the faith unto the end.

Yours in the faith and patience of Christ,

I. C. WELLCOME.

Hallowell, (Me.), Jan. 20, 1846.

ALBION, (N. Y.), Bro. A. N. SEYMOUR, writes:—Beware, O beware of the deceptive and delusive charms of a hostile foe, for the

devil has come down with great wrath knowing his time is short. His peculiar object is to appear so graceful, and so much in the light of revealed religion, as to impress the sensitive soul with insinuations which are corrupting to every principle of inspired truth. He has already gained the ascendancy over some of our dear brethren and sisters—those in whom we placed great confidence, and took sweet counsel. But, brethren, we should pray incessantly that the Spirit of God might lead them to observe the injudicious claims which he has upon them, and to strictly adhere to the perfect law of freedom and purity, in this exceeding perilous and heart-rending period of our existence. It is an hour of trial which has come upon all the world to qualify or disqualify them for the immediate revelation of the Judge of nations, the destruction of all earthly monopolies and kingdoms, and for the consummation of all prophetic declarations. None but God can foresee all the plans which Satan invents to reduce the mind to a state of imbecility, where he can lead captive by his will, and therefore it is necessary for every one who professes faith in the Lord Jesus Christ, to heed the injunction, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." "If any man have not the spirit of Christ, he is none of his." Now what are the fruits of his spirit? Love, joy, peace, long-suffering, gentleness, faith, meekness, and temperance, against such there is no law. A brother or sister professing such a temper of mind stands in a position to do good unto all men, especially unto the household of faith, and is effectually extending the conquests of the cross to the honor and glory of God, and is not dealing out bewitching mischief, such as I have observed for a few days past from the promulgators of Spiritualism. Language would fail me to express the utter astonishment of my soul while I look upon these scenes, as exhibited before my eyes. Oh! it needs a scale of infinite magnitude to weigh the corruption which these principles are gathering, and, my dear brother, I desire to make proclamation through your paper to all the dear saints which are exposed to the deleterious effects of the baneful doctrine of Fentonism. The fundamental principles of which, have already been referred to by some of our brethren, consequently I shall not be under the necessity of repetition, or of giving you a detailed account of this pernicious error, for by its fruits it shall be known. The crucifixion of natural affection is a very distinguishingly prevalent tenet of theirs. They profess to have no sympathy for the world, professed Christians, father, mother, brother, sister, son, or daughter, but for those only who are duped to swallow down all their poisonous dregs. No assistance can be rendered to the poor, the distressed, nor the dying by them. Surely they are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.

PERRY, (Ind.), H. H. HALL, writes:—There are a few in this place who are looking for, and earnestly desiring the coming of the day of God, while the mass of professed Christians are sleeping. It is not a little remarkable that the towns on the Wabash and Erie canal have not been visited by some of the many lecturers that have travelled in our State: yet so it is—we have been passed by. I have no doubt if some efficient lecturer would come this way, he would obtain a candid hearing, and meet with good success. I do hope that some brother will be directed this way, to give us the word of life. I am firm in the belief that the Lord is at hand, and will judge the world in righteousness.—O how important that we give heed to the words of our adorable Redeemer, "What I say unto you, I say unto all, watch."

## The Jews.

Joel 3:1, 2—"For behold in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for my people, and my heritage Israel." V. 12—"And there will I sit to judge all the heathen round about." Matt. 25:31-33—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another," &c. Then



those who are expecting the Jews to be gathered, must also be looking (if they were not partially blinded by prejudice, which like the jaundice reflects its own image on every perceptible object) for the gathering of all nations, and coming of the Mighty Gatherer, when he shall judge. May we then make free use of that heavenly eyesight, until we see clearly the advent of the true Heir, and while we gaze, be changed into the same image.

Then let the Jews be gathered soon,  
Ye angels bring them from the tomb.—  
Soon Christ will come!—prepare ye sinful  
nations:—  
Shout ye saints! he comes for your salvation.  
MARY A. SEYMOUR.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, FEBRUARY 11, 1946.

### Our Motto.

"This same Jesus that ye have seen ascend into heaven shall so come again, as ye have seen him go into heaven."

Perhaps there is no scripture that more clearly enunciates the certainty and manner of the Lord's coming than the above. And perhaps no representation could convey clearer ideas of that coming, than the one we have chosen for our vignette:—the manner of the ascent.

It is the same Jesus that ascended into heaven, that will come again. It cannot then be another. It can be no prophet, coming in the power of Jesus. It can be no state of earthly glory and prosperity. It can be no great and mighty event, or series of events: it will be that same Jesus. He is to come in like manner as he was seen to ascend into heaven. It can therefore be no invisible coming, not merely spiritual coming: he is to come in like manner as he ascended into heaven.

After our Savior had been crucified, dead and buried, had risen again on the third day, had given undeniable proofs of his resurrection, had permitted his disciples to handle him, to see him eat and drink, to behold the prints of the nails and spear, was seen of Cephas, then of the twelve, after that of above 500 brethren at once, then of James, and after that of all the apostles,—to whom he showed himself alive after his passion by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the kingdom of God,—he led them out as far as Bethany, and lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven; he was taken up and a cloud received him out of their sight. This was doubtless not an unexpected occurrence; but one for which the minds of the disciples had been prepared. But who can realize the deep interest with which they must have regarded his ascension. There was their Lord and Master,—who had proved his mission by the most conclusive miracles, had demonstrated his resurrection by the most infallible proofs, now leaving them for a season. He had endeared himself to them by the most affectionate ties, had administered to their wants and soothed their sorrows; and now he had bestowed his parting blessing, and ascended into heaven. With what emotions must they have beheld that scene; and how their longing looks must have followed him in his ascent, endeavoring to pierce the cloud which had received him from their sight.

Doubtless they looked long after they had lost all trace of him, hardly willing to believe they saw him not, feeling deeply his absence, and ardently wishing for his return. How cheering, then, must have been the enuncia-

tion of the angels, whom they suddenly beheld standing by them in white apparel: said they, "Ye men of Galilee, why stand ye here gazing up into heaven?" They had doubtless stood gazing for some time, hardly conscious of the presence of the angelic messengers. But now they were assured that the same Jesus they had seen go into heaven should so come again, as they had seen him ascend. This was joy to their hearts; they immediately worshipped him, and returned with joy to Jerusalem. And in all their subsequent preaching, they spoke of his return, of his appearing, of his coming again, as of an event the certainty and manner of which was settled beyond the possibility of dispute.

We have placed the representation of this ascent at the head of our paper, as one most calculated to convey a distinct idea of the Second Advent. As he ascended, a cloud received him out of their sight. When he shall come again, he will come in clouds; and when they part, every eye shall see him. It was a visible ascent; it will be a visible descent. He ascended personally; this same Jesus will again return. When the tempter suggests that we may be mistaken, we recall to mind the ascent, with the testimony of the messengers of God; and if there was no other scripture on which to rest our faith, we should rely with confidence on the declaration, that this same Jesus will soon come again.

### A Nut for Prof. Bush.

PROPOSITION.—Prof. Bush contends that the declaration of the angels in the first Acts, that "this same Jesus which is taken up from you into heaven shall so come in like manner, as ye have seen him go into heaven," is to be understood as implying that he will so arrive at heaven in the same manner, he was seen to go up. If this is a correct interpretation, we contend, that the personal advent of Christ cannot be avoided.

DEMONSTRATION. That the body of Christ which hung on the tree, arose again from the dead, is proved by the Savior's showing to Thomas the prints of the nails in his hands, and his side where the spear was thrust, and bidding him to examine by thrusting in his finger and his hand. This was the body which was seen to ascend into heaven. If, then, this body arrived at heaven, in the same manner he was seen to ascend into heaven, it could not have been spirited away on its ascent, as some contend, but Christ must still have possessed a literal body. Now we read that "the Lord himself shall descend from heaven" &c. If then the Lord himself is to descend from heaven, he must descend in the same body with which he ascended and arrived at heaven. Ergo.—If he arrived at heaven in the body with which he ascended, it follows that he is to come personally, *Quid erat demonstratum.*

By the way, we wish to remind the Professor of a little disingenuousness, we noticed a few evenings since in his reply to Mr. Emerson. He very justly showed the unfairness of Mr. E. in bringing up the final judgment, an event he does not believe in, to disprove that the last judgment did not take place in 1757 as Swedenborg teaches. But Prof. Bush immediately went on to show that the world cannot come to an end, because the scriptures as positively assert that the earth abideth forever, as they do that it will come to an end. We regard this as an unfair argument, because Prof. Bush is aware that we believe the earth will abide forever—that the end of the present dispensation, with a purification by fire, will no more prevent the continuance of the earth, for the regeneration of which we look according to the promise, than its being deluged by water prevented the continuance of the earth that was before the flood.

Our belief in the end of the world is no contradiction of the letter of those texts which speak of as abiding forever. And those texts cannot be logically advanced to disprove our views of the end of the world.

### Judaism.

We were a short time since favored with a visit from a Judaizer, who wished us to correct an error in Mr. Miller's chronology. Well, said we, what is it? Why, said he, Mr. Miller makes the birth of Abraham when his father was 130 years old; but the Bible says that Terah was 75 years old and begat Abraham, Nahor and Haran. But, said we, that only shows that Terah was 75 years old before the birth of his first-born; whereas Paul makes the exodus commence with the death of Terah, and we know that Abraham was 75 years old when he went out of the land of his fathers. And farther, Abraham could not be the oldest, because he married the daughter of Haran, and Sarah was only 10 years younger than Abraham. As Haran could have had no daughter when he was ten years old, he must have been older than Abraham, so that Abraham could not have been the first-born. Said he, there is some force in that argument. We then read to him what Dr. Hales says on that question, and our Judaizing friend admitted that Mr. Miller was correct on that point; but he contended the Jews must be restored before the Advent. We replied, that we believed all the Jews would be restored who were worthy of it, when all who are Christ's come into the promised land. But, said he, how can the new earth be the land of promise! the Jews never possessed that. Said we, when did they ever possess the land of Canaan? Stephen says, they had no inheritance in it, not so much as to set their foot on. Yet, said he, that land was to be theirs. So it will, we replied, when it is purified and restored to its original condition. He then claimed, that the promises assured them of their restoration to a state where their temple offerings will be resumed. Are those offerings, we enquired, a part of Christianity? or Judaism, in opposition to Christianity? He admitted they were Judaism. Then are we not right in calling you Judaizers, so long as you contend for the restoration of Judaism? This he could not deny. We then inquired if God had not rejected them, because they preferred Judaism to Christianity; and if God would restore them while guilty of the same sins for which they had been cast off! This was a hard question. For if God has scattered them for rejecting Christ, he will not restore them while rejecting him. But, said he, we have the promise that God will lure them and speak comfortably unto them. Yes, said we, he has promised to lure them into the wilderness; but no where that he will lure them out.

### Sound Doctrine.

The following article is from the Jewish Chronicle; but we copy it from a contemporary that claims the "blaspheming and unbelieving Jews" who "usurp the name of Israel," are to be restored as the Israel of promise. From the preface to it from the Chronicle, it appears to have been written by a Jew, and by one too, who has a clear view of the question—so far as the relation between the ancient Israel and the New Testament church is concerned.

In former times, when the fashion was to spiritualize scripture, this relation was viewed as merely typical; and it was accordingly assumed that the Gentile Church of the New Testament has taken the place of ancient Israel. This, however, is not the right scriptural view. Doubtless, the partition wall between Jews and Gentiles has been broken down in Christ; "for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature;" Gal. 6:15.

Yet the only result of this is, that the Gentiles have been admitted into the commonwealth of believing Israel, and are become citizens with them. Those who first composed the Church, were believing Israelites according to the flesh, the natural branches (or *katta phusin*) of the holy stem into which the Gentiles were ingrafted contrary to nature, (*para phusin*) not to improve, but to be improved.

It is altogether a mistaken assumption, that the gracious promises, vouchsafed to Israel in the Old Testament, are invariably to be regarded as belonging to the Church of the New Testament, or to Christians, as the spiritual Israel, of whom Israel, according to the flesh was the type. [2] The relation between Israel and the Christian Church is not at all that of a type to its antitype. In other words, the Theocracy of the Old Testament is not to the Church of God what the shadow is to the substance, or the image of a thing to the thing itself; but Israel is the basis and very body of the Church, which must increase more and more with the increase of God. This privilege of Israel, however, does not rest upon NATURAL DESCENT, but upon Israel's faith and obedience to the covenant of grace, which God made with her, and in which she receives the Gentiles as her inheritance.

When Paul speaks (Gal. 6:16.) of "the Israel of God," he means thereby the believing Israelites, whom he sets in opposition to the enemies of the cross of Christ. Those true Israelites, we say, did not come over to the Gentiles, but the Gentiles, to them. See Eph. 2:19; 3:6; Col. 2:11; Acts 12:32; 2:6, 7.

In this way alone can true Christians be united to Israel; and not as if the ancient Israel, properly so called, were barely a type of the spiritual Israel: in which case David, Isaiah, and others, could not have been members of the true Israel, as the type cannot be the thing typified. No, but just as the old Israel of God, before the appearance of Christ, could admit, and did admit, proselytes into her communion, who were thenceforward considered part of the nation, so likewise, since the appearance of Christ, has the Church, even already, been enlarged by the incorporation of a great number from among the heathen nations, and that in virtue of the very same COVENANT and promises, by which she shall at last receive the whole world for her inheritance. [3] Of this holy Catholic Church of God, the believing portion of Israel according to the flesh forms the foundation.

It appears to me, that as during the present dispensation, blaspheming and unbelieving Jews usurp the name of Israel so, on the other hand, the true Church often loses sight of her origin, and does not duly consider that she forms one body with the believing portion of the natural Israel, to whom the Messiah was promised and sent, but prefers being called the antitype of that mother, of which she is, in fact, the child.

1. No. The Scriptural view is that the Church is a mere continuation of the ancient Israel, grafted in and become one of them.

2. Many run into error in supposing those promises are only to Christians; whereas they refer to all who are of the faith of Abraham, whether Jew or Gentile,—before or since Christ.

3. If he mean by this the conversion of the world, we dissent from it; but if he refers to the restitution of all things, we endorse the sentiment.

### Candor.

It is so seldom that we see anything like a show of justice on the part of the newspaper press, that we cannot refrain from holding it up, when we see it, to those who appear to have long since discarded it from their catalogue of graces.

The Cincinnati "Weekly Commercial" recently contained an article, detailing a scene that was said to have been enacted in that city one night, a week or two since, the actors in which proceeding they termed "Millerites." It is averred that an assemblage of this people entered the grave-yard, singing hymns, and shouting, for the purpose of seeing the dead arise, and being changed into immortality with them. The paper proceeds to detail many circumstances that occurred there and subsequently, which may or may not be true. While we are perfectly willing to suffer reproach for Christ's sake, we are not anxious to "suffer as an evil doer;" therefore we feel gratified at the following statement. We desire that we may not be identified, in any way, with the abominations that are practised under the



name of "Millerism" which bring disgrace and contempt upon the truth.

We gave an account, on Saturday, of the doings of the Millerites in this city, without knowing of, or making any distinction between them. We are informed that there are two societies here, although all are generally called Millerites; one section may be termed Jacobites; they follow brother Jacobs, and are, in fact, not Millerites, because they believe the event of the destruction of the world has passed, and they are already in the kingdom of God! These are the men of whom we spoke on Saturday. The other society comprises persons who are still looking for the advent of Christ, and believe it near. They are very religious people, and, of course, good citizens. They do not uphold the proceedings of the Jacobites in any manner.

#### Conference at Palmer, Mass.—Outrage.

On our way to this meeting, we preached at Brimfield on Thursday evening. The citizens of that place kindly tendered us the use of the Town Hall, which was filled with a candid and attentive auditory. After the many slanders circulated against us by our enemies in that town, it speaks well for the morals of that community that we should have been listened to with so much respect and courtesy. We doubt not that their minds were somewhat disabused, and some good accomplished. After a happy interview with the disciples there, we left them enjoying the consolations of the gospel, and waiting for the redemption of Israel.

On arriving at Palmer, we found the community in a high state of excitement, consequent upon the publication of an article in the Palmer "Sentinel," to the effect, that Mr. E. Walker, of Belchertown, came to his death by "Millerism." The rash and indiscreet portion of the community were much incensed against our brethren, and threats of the most outrageous character were levelled at us, to deter us from preaching. The following is the article referred to:—

**Millerism.**—Mr. Ebenezer Walker, of the south part of Belchertown, on Sunday last entered the Methodist meeting-house near Bondville, and by his fanatical ravings disturbed the congregation there worshipping, obliging them to abruptly discontinue their afternoon services. He kept up a hallooing that might be heard three-quarters of a mile, for the greater part of the night, and on Monday morning undertook an excursion through the village, in a state of almost perfect nudity, having no clothing on but a shirt, and raving like a maniac. We also learn that one of the sons of Noah Nelson, recently deceased of Brimfield, leapt from his bed one night last week, and passed through the streets with the cry that the "last trump was sounding," in a state of perfect mental insanity.

When such a state of things exist, have not our civil authorities power to extinguish the flame that kindles the delusion, by prohibiting the holding of meetings where the doctrines of Miller are promulgated.

"Brother Himes" has an appointment at Three Rivers to-day, and we urge upon the town authorities their obligations to society, by ejecting him from our midst, or by confining him as they would confine any other maniac, dangerous to the peace and security of our citizens.

P.S. Since the above was in type, we learn that Mr. Walker died yesterday morning, Jan. 28th, a raving mad-man. But a short time before his death, he burnt his money and good clothes according to the judgment of his wife, the amount of four hundred dollars, and finished his career threw himself upon a heated stove, but was taken off by his friends, to die a victim of a most pernicious delusion. Only last Saturday he was in our village, hale and hearty, and in his sauciness was a shrewd, successful man of business.

During the day on which the Conference was held (the day following the publication of the above article), much excitement existed among the evil disposed, and we were threatened with personal violence. A leader of a singing choir in town, who is also a church member, expressed himself thus:—"If Himes comes here and undertakes to preach, I think they will mob him;" and added, "I hope they will!" On another occasion,

when the article from the "Sentinel" was the topic of discussion, a church member was asked how Himes could be taken without exposing themselves. He made the following reply:—"Let a large number surround the desk, place a person at each of the lights, when the signal is given put out the lights, and then just take Himes by the collar!" Others making equally high professions with the above individuals, spoke with much warmth on the subject, and recommended the interference of the authorities to suppress our meeting. This recommendation, however, had more effect upon the "children of the wicked one" than upon the "powers that be." All this, added to a well-known and deep-seated hatred to the Adventists, afforded abundant occasion for the exhibition of the spirit of the vile and worthless, who are ever anxious to give vent to their corrupt hearts, whenever a character, the antipodes of their own, shall present itself. Accordingly, in the evening, the weather being very stormy, the house was surrounded by a mob of unprincipled fellows, who commenced breaking the windows, and abusing the audience. We at once closed the meeting, and they continued their abuse and violence until near midnight. Bro. Powell and his family, with others in the same house, were much annoyed and insulted. They were entreated to desist, on account of a sick lady, who suffered much from their violent conduct. But these entreaties were of no avail. They continued their blasphemies and abuse, interspersed with sentences like the following:—"Bring out old Himes! — him! Bring him out! We'll fix him!" &c. &c.

In the midst of these outrages, seeing no prospect of repose or security for the family while we remained, we concluded to seek shelter in the house of a friend a mile distant. Though worn down with fatigue, we at last reached the hospitable residence of our friend, having made our way through snow and water, the latter at times nearly reaching the tops of our boots. Those friends will be assured that we shall ever appreciate their kindness and hospitality.

It will doubtless be asked if there were reasons for this excitement and outrage. We answer there were none. The following are the facts in the case:—

Mrs. Walker, the widow of the deceased, and his brother, were called upon, and shown the article in the "Sentinel." They pronounced it untrue in almost every particular. They stated that every item which reflected upon the Adventists was unjust, as Mr. Walker had not been a "Millerite" nor had he exposed himself in the streets, nor burned his money. And further, that his death was not, caused by the doctrine of the Advent.

We called upon the editors of the "Sentinel," and requested they would furnish us with the grounds of their statement. They frankly told us they gathered the particulars from the table-talk at the Palmer Hotel, but that they could not vouch for their truth.

In regard to the case of Mr. Nelson's son, we have ascertained that neither he, nor any of his family, ever believed, or had anything to do with the "Millerites," except to array themselves in the ranks of other scoffers.—He was insane, but it was produced by an unexpected disposition, by his father, of the family estate.

If there ever existed a people who might justly claim the promised blessing—"Blessed are ye when men shall revile you; and persecute you, and say all manner of evil against you falsely for my sake"—it appears that the Adventists are the people.

The above are the facts; and we have been subjected to insult, and outrage. These vile misrepresentations will be seized upon with

avidity by every disreputable print in the land, and blazoned to the four winds, producing the same excitement among the reckless and depraved. Judging from our past experience, we can hope for correction in but few instances. Will the "Sentinel" publish a counter statement? Will those who incited the mob to their outrages make any reparation for the injustice done us? As we before remarked, we have but little hope of this. We have stated the facts, and leave them without excuse. The Judge of all the earth will soon make a righteous award. We had rather be the sufferers than the transgressors. We have a conscience void of offence toward God and toward man.

We resumed our meetings the following day, (suspending them in the evening,) and continued them over Sunday without further molestation. A goodly number of the brethren from the vicinity united in the Conference, among whom were Bro. S. Everett, P. Powell, R. Baker, W. H. Pratt, and others, who contributed not a little to the success of the meeting. They appeared to be full of faith and the Holy Spirit. All present seemed to feel the necessity of engaging anew in the furtherance of the doctrine "everywhere spoken against." Our common trials had made us love each other more, and we pledged ourselves to the Lord and to each other, to continue faithful to the end.

There has been some falling away in this region, by backsliding from God, and from the faith. But the Conference, together with the outrageous conduct of the mob, have induced some to return, while others are on their way back to the "old paths." At our last meeting, we were greatly encouraged by the manifestation of the divine presence and power. We doubt not God will cause the wrath of man to praise him, and bring out of this outrage much good to all his children.—We can but hope that our enemies may be brought to the knowledge of the truth, and that many in that place will be saved before the day of the Lord shall overtake them.

We feel indebted to Bro. Powell and his family for their kindness and attention to ourselves, and the brethren who visited with us. His house has, for a long time, been a home for the pilgrim; and like Lot in Sodom, he has patiently suffered the insults and scoffs of the wicked, for his faithful and unwavering support of the Advent cause. May he and his family have in this world a hundred fold, and in the world to come life everlasting.

#### Letter from Rev. John Borland.

We noticed a previous letter from Mr. Borland, devoted to personal charges against Mr. Miller; for which, of course, we had no room. We have since received the following, in which he comes up to a question, on which we are willing to give him a hearing. We received it just as we were leaving the city, and can append to it but a few hasty notes.

To the Editors of the *Advent Herald*, &c. Sirs:—Having made such observations as I deemed necessary on my review of the "Advertisement" of my sermon, I now proceed to your review upon the sermon itself.

Nothing appears to have justified a remark from you until you arrive at pp. 9 and 10, where the following occurs:—"The general current of interpretation in reference to the kingdom which the God of heaven would set up, has applied it to the gospel of Jesus Christ," &c. This assertion seems to have excited you in a wonderful manner, so that you fling out the following indignant inquiries:—"Does our author mean to assert that the current interpretation of the Church has been, that this Kingdom was set up in the gospel of Jesus Christ? and that the doctrine that this kingdom is not to appear till after the general judgment, is advanced in opposition to it? Why, where was our author born? where was he educated? What books has he read, that he should advance an idea like the above?" &c. Having recovered from the

effects of such a flourish,—so calculated to scare little folks, I already perceived how little of argument it contains, and yet how calculated to mislead; and now that my mind has recovered its wonted action, I recollect having read a few books, among which were two or three written by Mr. Wm. Miller, and that in one of which, the following statements occur—statements, I venture to affirm, which have been under your eyes more than once:—"Dan. 2:44. 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed,' &c. Much has been said and written on this by different commentators. Different sects and partisans have seized this text, and applied it to their sect, and proved as they verily believe, that their sect is the true kingdom of God, which will stand forever." In this category of claimants, we have, as the reader may see by consulting the "Herald" of Dec. 17, p. 179, or Mr. Miller's tract No. 21 Kingdom of God, pp. 3 and 4, the Roman Catholics, the Baptists, the Episcopalians, the Presbyterians, the Methodists, the Shakers, and even the Mormons. So much then for the midst of the current, and that too on Mr. Miller's authority; and what an authority, especially in the "Herald's" estimation! But again, this same profound man assures us that "ALL WRITERS seem determined to have an earthly kingdom." Well then, if "all writers" have thus written, and they must have done so, for Mr. M. says they have, and as Mr. Himes and his co-conspirators will not certainly contend that no person ever "dreamed" of writing "till less than two centuries since," but that there have been writers on theological subjects at least, since the days of the apostles, then is my assertion confirmed and established, and that too by an authority that the "Herald" will not object to. And if so, what follows? Why, that my character for education and reading is not clean swept away for ever. Thanks to Mr. Miller at least for this. [Note 1.]

But Messrs. Editors, I assure you I have in some instances been as much surprised at what you have not written, as at what you have. I have wondered why you allowed my remarks upon the difference of the judgments in Daniel's judgment and that of the last day pass without remark. Why was this? Was it because the point was not material? There can be no mistake in the connection that the judges are not one and the same; and why you allowed so obvious a fact to pass without an observation,—not even so much as a flourish, as above, I cannot divine, unless it were that its features were so clear and bold that they set you at defiance; and your prudence suggested how preferable it was to have sound teeth than to spoil them by biting a file. [Note 2.]

Of the difference between a judgment of nations, and of individuals, you appear unwilling to admit the existence, for you ask, "If the Father judgeth no man, and hath committed all judgment" of nations "into the hands of the son, how can this be any more a judgment of nations than of individuals?" In passing I remark, the sentiment at which you take exception is of the highest authority, of which the reader can satisfy himself by turning to the 5th chap. of St. John's gospel, 22nd v. So that whatever it implies, the Savior, not I, is responsible.—But cannot the reader see how possible it might be for the Father to judge a nation for their national iniquities of many years existence and increase, even as in the case of the Jews, (see Matt. 25.) and yet the Son of man judge each individual for his individual sins as see 2 Cor. 2:10! These texts I wish the reader to consult in connexion with Dan. 7:9, 13. [Note 3.]

As I heartily believe the doctrine of the scriptures just cited, I trust the reader will not imagine that I am in any immediate danger of "Joining the Universalists," although I should aver that the quotation from Rev. 5:11-13, is irrelevant to the reviewer's object.

You appear to believe that I have assailed my own arguments, by quoting Matt. 25th, which states that "all nations shall be gathered before him." This would be the case if the sacred writer proved, or even intimated, that the nations of individuals referred to occupied their national, and not their personal and individual character. [Note 4.]

In your review of the third objection, you say: "In reply to this, it is only necessary to quote Rev. 20:4-6." But excuse me, for I assure you it is also necessary to show that that Scripture has any reference to the subject at all. You boldly declare that "the above scripture settles the question of the



judgment." But what judgment? Surely not the last and general one, if our Lord, in plain and pointed language, should guide us upon that subject. Perhaps you would assist some of your readers in reconciling the above cited scripture with the following, viz., Matt. 25:31-46; John 5:26, 29; 2 Thess. 1:7-10; and why you take a passage of a highly figurative character, from a highly figurative book, in so literal manner as to inculcate a doctrine on which the passages which are plain upon the subject say nothing; but which evidently are contradicted by it. And again: will you tell us why you extend the application of the 4th verse beyond the martyrs, who are the *only persons alluded to*?—[Note 5.]

You charge me with falsifying Daniel in what is said concerning the rest of the beasts, and then proceed to what? To prove from the context that I have done so! No, verily, as the reader can see for himself; but to give your *own exposition* of the matter, unsupported by anything but your *own assertion*, which "any school-boy will" know how to estimate when unsupported by facts. Your exposition may possibly suit those who are determined to follow you as an oracle; but I apprehend those who think Daniel is, at least, equal authority, will conclude otherwise.—[Note 6.]

"Is our author ignorant," you demand, "of the fact, that the kingdom of heaven is spoken of sometimes in relation to its king, sometimes in reference to its subjects, and sometimes its territory! That sometimes it is spoken of in its incipient, and sometimes in its perfect state!" I would suggest that you do not attempt to fathom the depth of my ignorance, nor assume the amount of my knowledge, but that you give your readers instances as illustrative of your positions, then would your endeavors to "enlighten the mental perception" of at least "our author" be more likely to be realized. But, ignorant and benighted as "our author" may be supposed to be, he never yet "dreamed" that the kingdom of heaven was "set up in the mustard-seed, nor in the three measures of meal;" yet he did, and does believe that "they liken the preparatory steps for its full accomplishment," even as a grain of mustard-seed is small; so was the gospel kingdom at the beginning; but as the grain being planted becomes a great tree, so the gospel kingdom, being planted on the day of pentecost, was at first small, so it is growing and reaching the uttermost parts of the earth. And as the leaven in meal silently, yet effectually operates to leaven the whole lump, so the gospel is thus designed to move on in the noiseless tenor of its way, "until the whole is leavened." This our Lord teaches, as he that hath eyes to see may observe. And thus "our author" believes, who also is a firm believer in the second advent of our blessed Lord. [Note 7.] JOHN BORLAND.

Note 1.—Mr. Miller says all that is ascribed to him here. But his opinion has no more weight on our mind than Mr. Borland's, only as it is in accordance with truth. Any one, however, who will read the context of the quotation from Mr. Miller will see, that Mr. M. is speaking only of the sects of the present day; and that by "all writers," he is using the term in its general, and not universal sense, as applicable to the *modern* writers referred to. By "the general current of interpretation," we understand a current of interpretation is referred to coeval with the apostolic age, and continuing to the present time. The current of interpretation, applying this to the regeneration, we do trace to that age, the evidence of which we have repeatedly presented. We shall, however, be pardoned for dwelling a moment on this point.

If there could be any dispute respecting the literal meaning of these prophecies, it should be effectually settled by the consideration, that the voice of the church, in the purest ages, was in favor of such an interpretation. If we knew the precise ideas which the prophets attached to the words they used in conveying these predictions to us, we might know to a certainty the truth in question; but in the absence of such knowledge, we can only interpret the prophecies of the Old Testament, in accordance with the clear

er light of the New, which, as a commentary on some portions of the Old, and as evidence of the *literal* fulfillment of other portions, of all the prophecies there recorded as fulfilled, confirms us in the position we occupy. But when we come to the predictions of the New Testament—to "the faith once delivered to the saints," in its perfected form, and for which we are earnestly to contend, we have some evidence how the language in which they were conveyed was received and understood by the church, at the time it was given them. And no one has ever presumed to offer any evidence that the church for two centuries understood these predictions in other than in their literal application.

The following passage is, at the present day, considered the great corner stone of the *spiritual millennium* theory. Rev. 20:4-6, "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." But, it is worthy to be remembered, that in the two first centuries there was not an individual, who believed in any resurrection of the dead, whose name, or memory has come down to us who opposed the view of a literal resurrection's being taught in these texts. If any can have a correct understanding of this portion of Scripture, since the days of the apostles, it must certainly be those who sat under their teachings, and were their immediate successors; and all the testimony we have from them is in favor of the literal view; nor does there exist the least fragment from the two first centuries of the writings of any author who denied it.

Eusebius and Jerome, who opposed this view, acknowledge that Papias was a disciple of John the writer of the Revelations, and a companion of Polycarp. And although the former speaks of Papias as a weak and illiterate man, when speaking in connection with this doctrine, yet when he adverts to him on other occasions, he speaks of him as being "eloquent and learned in the Scriptures." Eusebius quotes from Papias as saying that "he had the apostles authors; and that he considered what Andrew, what Peter said, what Philip, what Thomas said, and other disciples of the Lord." That Papias was a man of piety and truth all admit; whatever, therefore, may be considered of his judgment, his testimony as to what the apostles taught, will not be questioned. Polycarp was another of John's disciples, and Irenæus testifies, in an epistle to Florinus, that he had seen Polycarp, "who related his conversation with John and others who had seen the Lord, and how he related their sayings, and the things he had heard of them concerning the Lord, both, concerning his miracles and doctrine, as he had received them from the Lord of life; all of which Polycarp related agreeably to the Scriptures." Following such a teacher, Irenæus taught that at the resurrection of the just the meek should inherit the earth; and that then would be fulfilled the promise which God made to Abraham. Justyn Martyr, who was born A. D. 89, seven years before the Revelations were written, says that he "and many others are of this mind, that Christ shall reign personally on earth;" and that "all who were accounted orthodox so

believed." He also says, "A certain man among us whose name is John, being one of the twelve apostles of Christ, in that Revelation which was shown to him, prophesied that those who believe in our Christ shall fulfil a thousand years at Jerusalem." Tertullian, who wrote about A. D. 180, says it was a custom of his times for Christians to pray that they might have part in the first resurrection; and Cyprian who lived about A. D. 230, says that Christians "had a thirst for martyrdom that they might obtain a better resurrection,"—the martyrs being raised at the commencement of the 1000 years. The first, of whom we have any account, that opposed this doctrine, was Origen, in the middle of the third century, who styled those who adhered to it "the simpler sort of Christians," as those who now adhere to it are also styled. But Mosheim assures us that the opinion that Christ was to come and reign a thousand years among men," had before the time of Origen "met with no opposition." Vol. 1. p. 284. We thus find that "the faith once delivered to the saints" was in accordance with our own; and that in the first age of the church, the literal interpretation of the scriptures prevailed. This is not sustained by the opinions of the fathers, formed according to their own judgments, as is often represented; but it is sustained by their testimony, as to what was the faith of the church in their day, and what was received from those who transmitted to them the faith which was delivered to the apostles. For, however much they might err in judgment, no one questions the validity of their testimony.—Now if the spiritual interpretation of the Revelations is the true interpretation, it would have been thus received by Papias and Polycarp, John's disciples; and it would have been the prevalent belief of the church in that age, and been transmitted by them to their successors; so that the literal translation would have, when it came up, been considered as an invocation, and been opposed as a heresy; and it never could have become predominant without leaving some traces of the controversy which convinced the church of its truth. But the spiritual view was not thus received. The disciples of John received no such teachings from him, nor transmitted them to others; and the church never dreamed that a spiritual meaning could be attached to them, until the church began to be corrupt. Indeed, so universally was it admitted, that the 20th of Revelations taught the literal resurrection of the righteous, 1000 years before that of the wicked, that the only way in which this doctrine could be at first denied, was by denying the inspiration of the Apocalypse.

Eusebius relates that Dionysius, in attempting, to disprove the reign of Christ on earth, "was led to question the canonical authority of the Apocalypse." This he would have done had that book favored his view. Even Mr. Morris admits that "Dionysius is cited by Eusebius, as saying that the book of Revelations was rejected by some, who claimed it was written by Cerinthus, a heretic, to sustain his fiction of the reign of Christ on earth." [Mod. Chil. p. 88.] And Eusebius himself raised questions on the canonical authority of the book, and intimated it was the work of Cerinthus. While, therefore, we find that the first who denied the personal reign of Christ on earth, were obliged to deny the authenticity of the book of Revelation, by claiming that it was written for the purpose of proving such reign of Christ on earth, it is pretty conclusive that the spiritual view has no foundation in that prophecy.

If "our author" has read any books written more than two hundred years ago, which sustain his view of the question, we should

be happy to have him name them. As yet he has presented none such. Till he does this, he fails to sustain his position. If we are wrong on this point, we want the evidence to the contrary. We again affirm, that the general current of interpretation gives "our author" no support.

Note 2.—We commented on all parts of the sermon which, in our view, demanded any remarks; and we are still unable to discover the great force in the argument of "our author" which has not been emphatically replied to.

Note 3.—Mr. Borland, in his statement of our question on this point, puts words into our mouth that we did not use, and which are not found in the Bible. The Savior says that "the Father hath committed *ALL judgment* into the hands of the Son." We did not say "of persons," nor does the Bible.—And again we ask, If *ALL judgment* is committed into the hands of the Son, how the Father is any more a judge of nations than he is of individuals! It is not between Mr. Borland and our words that the issue lies, but between Mr. Borland and the words of the Savior, as any one may see by consulting John 5:22.

That God inflicts judgments on nations in the form of pestilence, war, and famine, we do not deny. But a nation is composed of individuals, and suffers for individual sins, in the persons of individuals who make up the nation. Such judgments we regard as different from a final adjudication, after which repentance will not avail. And such judgments even, we regard as being inflicted by Him, to whom *ALL judgment* is committed, who created the heavens, laid the foundation of the earth, and formed the spirit in man, whose goings forth were from old, even from everlasting.

Note 4.—We suppose they come as individuals—not only the saved nations, but also the lost nations. But if "our author" admits the saved nations retain their individual character, by what rules of logic is individual character denied the lost nations? When *all* nations are gathered before the Savior, and they are separated the one from the other, it must be the individuals comprising that nation that are separated. If those on the right are individually judged, those on the left must be also.

Note 5.—We claim that the revelator does extend this resurrection beyond the individual martyrs; for he has pronounced a blessing only on those who attain unto this first resurrection. If none others are blessed, all Christians must attain to this resurrection. But it remains for our author to show that martyrs do not include *all* who count not their lives dear unto them, and are willing to be offered for Christ's sake, as those who have been actually.

As for the 25th of Matthew, our readers are not ignorant of our views on that point. There is nothing there said about a resurrection; and we understand that the nations there separated are the living nations at Christ's coming—the dead being already separated. The righteous dead will be raised to meet the Lord in the air, while the wicked will be left to perish.

Note 6.—We are also willing to refer the unprejudiced reader to Daniel; and we leave it to any school-boy of "fifteen years," whether the grammatical reading of the text does not assert that "the rest of the beasts had their dominion taken away," which must have been when it was succeeded by another dominion, after which their lives were prolonged.

Note 7.—That these are preparatory steps to its accomplishment we believe. The gospel dispensation we regard as a preparation for the kingdom—not the kingdom itself.—



The seed is here sown: the resurrection brings it to maturity. If we are still to pray that the kingdom may come, it cannot now be here. If Mr. Borland believes it has come, what does he yet pray for?

We should like to offer some further considerations, but circumstances call us from town on the morrow (Saturday), and we must omit additional remarks. We are pleased with the manner in which Mr. Borland meets the question in his letter. We have no acquaintance with him; but we like to see him take hold of the question like one in earnest. And if he can

"By apostolic blows and knocks  
Prove his religion orthodox."

we would like to see him do it. We were displeased at some of his allusions to Mr. Miller in his first letter, because we considered they were unmerited and uncalled for. But if he, or any able man, has arguments to present, we are willing and ready to meet them in a spirit of candor and fairness. We shall not object to hear from Mr. Borland again.

P.S. It would have been more satisfactory if Mr. Borland had explained whether he was looking for the advent in the future, or believed it transpired at the destruction of Jerusalem. Or if future, does he look for a literal, or spiritual advent?

### The Elements of the Kingdom.

When we think of a kingdom, we usually associate in our minds a territory, a capital, a king, subjects, and laws. These elements, or component parts, appertain also to the kingdom of God. The territory is the renewed earth (Dan. 2:34, 35). The capital is the New Jerusalem (Rev. 21). The King is Jesus Christ, the Son of God (Luke 1:31, 32). The subjects are the saints of the Most High, or the true Israel (Luke 1:33). The great law is the word of God (Matt. 6:10). The elements of the kingdom are in existence, but in a disordered condition. The territory exists, but is in the hands of the usurping power (Rom. 8:22). The capital exists, but is above (Gal. 4:26). The King exists, but is gone into a far country to receive authority to reign (Luke 19:12). The subjects exist, but are locked up in the prison-house of mortality and death (Rom. 8:23). The laws exist, but are trampled under foot.

When the earth is cleansed,—the holy city has come down from God out of heaven,—Jesus has ascended the throne of David,—the saints are raised, changed, glorified,—and the will of God is done by man on earth as it is now by angels in heaven,—in short, when all the above elements are brought together, the kingdom of God will have come,—the fifth universal monarchy will be established. And this takes place, according to the obvious teachings of the Bible, in intimate connexion with the second Advent, or day of the Lord. R. H.

Canada East, Dec. 1845.

### Questions.

Dan. 11:20—"There shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle."

Bro. Bliss—(1.) Can it be said Cæsar Augustus was "destroyed," seeing he died peacefully in his bed?

(2.) If it can, how can it be said that his being destroyed took place "within a few days," as his reign was of the most protracted character, about 57 years?

(3.) Is the taxing recorded Luke 2:1, &c., the same in nature as in the above passage? The one in Daniel seems to mean "one that canst an exactor to pass over,"—the one in Luke means, if we are governed by the original, that the inhabitants of the empire should be registered or enrolled.

(4.) Is not the portion of prophecy in question more exactly fulfilled in Seleucus Philopater, king of Syria? He was "destroyed," being assassinated by Heliodorus, his treasurer. He was "destroyed neither in anger nor in battle," but in ambition. Heliodorus murdered the king with the evident design of getting the throne himself. It might be said that Seleucus Philopater was destroyed "within a few days," as his reign was very short, about ten or twelve years. His reign was chiefly distinguished by his endeavors to raise the tribute coming to the Romans in consequence of his father's treaty.

AN INQUIRER AFTER TRUTH.

ANSWERS.

1. We see no difficulty in his being destroyed

by the great destroyer death, peaceably in his bed.

2. He was thus destroyed in a comparatively short time after he caused all the world to be taxed, that is, in about 15 years—not from the commencement of his reign.

3. We cannot see that we can improve on the translation of either of these texts. King James' translators seem to have had a good understanding of the original. We understand "raiser of taxes," and the one that caused "all the world to be taxed," as one and the same.

4. We can see no more fulfilment of this in the death of Seleucus Philopater, than we can in the death of scores of other petty monarchs, who, like him, were assassinated by ambition—the great engender of "anger" and "battles." To apply it to him, is to depart from the great events in the thread of prophecy; to refer to a petty prince, who was himself subject, and paid tribute, strikes us as being very inconclusive. When Rome taxed the whole world, all her dependencies paid tribute, as well as Seleucus.

### LETTER FROM BRO. T. SMITH.

Dear Bro. Himes:—I have recently visited the towns of Newcastle, Olney, Pittstown, Wayne, and Livermore, in all of which places I think there is an increasing desire manifested to learn something more of this doctrine even when spoken against. The books which you left, and those which you sent me have mostly been scattered abroad in the manner which I supposed would be most advantageous to the good cause, and the consequence is, the people are enquiring what these things mean; and are beginning to see that our principles are founded upon the word of God. In Pittstown there was the most interest manifested to hear and read on the subject which I have seen for many months before. The M. E. preacher is, I learn, an Adventist himself, and preaches Christ's coming "at the door." When he was requested to notify the people that I would lecture on a certain evening on the coming of Christ, said to his people, "Make your arrangements to attend; for that brother left the Conference to proclaim the coming of the Lord." Thus discovering his friendship toward the cause, and brotherly love toward myself. May God give him prosperity in proclaiming "the acceptable year of the Lord, and the day of the vengeance of our God." In this town, Capt. W. Eldred and wife, who are devoted to the cause, are doing what they can in circulating books, papers, &c. In Olney I preached in the Baptist meeting-house to an attentive audience, though the notice was but short. I trust in these places good is being done, through the presentation of the truth.

The brethren in those places, notwithstanding their disappointments in the passing of the time, are rooted and grounded in the great principles of the Advent doctrine. In East Livermore, where I formerly labored while with the M. E. Church, I found a greater apparent interest to hear and learn than ever in '43, when the excitement in some places ran so high. And notwithstanding the tongue of malice and slander has done its best to bring into disrepute the friends of the Advent cause, yet the people are beginning to see the truth of God's word, 2 Tim. 3:12—"All that will live godly in Christ Jesus shall suffer persecution." At Wayne Scythe Factory I found Bro. G. N. Gale and wife, from Chicopee Falls, Mass., who are deeply devoted to the cause—who though alone, are nevertheless "looking for and hastening unto the coming of the day of God." In short, dear brother, I do believe that the great truths which we term fundamental, must commend themselves to every man's conscience in the sight of God.

We are deeply afflicted in our family, having just followed, at Gardner, a dear son to the lonely tomb. But to God we look for the fulfilment of his promise of strength according to our day. My wife in consequence of much watching and anxiety has not recovered her usual health, but is somewhat better.

That God may comfort, support, and strengthen you my dear brother in your arduous labors of love, is the prayer of your brother in tribulation, waiting the coming of the Lord.

THOMAS SMITH.  
Vienna, (Me.), Jan. 14, 1846.

P. S. I rejoice my brother in that I can say that the "Herald" is to me and others increasingly interesting. God give you, Bro. Bliss and Hale, wisdom to discern always between truth and error,—what is "meat in due season" and what is not.

T. S.  
Note.—We are glad to hear from our faithful Bro. Smith. His letter relating to the progress of the cause is cheering to us, and must be so to all the friends of Zion. That portion relating to his bereavement of a beloved son, we trust will enlist the sympathies and prayers of the faithful. We truly sympathize with our brother and sister.

One of our subscribers has sent us the following, with his subscription.

Thy "Herald" page has been  
Meat in its needed time,  
For which I pray,  
That heaven may richly bless,  
And crown with much success  
The labors of thy press,  
From day to day.

One dollar I enclose,  
That still I may peruse  
Its pages o'er;

And hear the tidings glad  
From brethren abroad,  
Who believe their blessed Lord  
Is at the door.

L. P. A.

### LETTER FROM BRO. I. ADRIAN.

Dear Bro. Himes:—I am again at home, enjoying a little rest, although out of health. The last few weeks I have been trying to preach nine times a week; but I find the cold blasts of these northern regions too severe for me. For the last four and a half years I have been publishing the gospel of the kingdom in the face of cold, howling winds, and tempest-driven snows, in a manner astonishing to myself. I am not mourning the loss of a good constitution in these remarks; no, no, blessed be God, I am willing to be spent for Christ; and neither would I count my life dear unto me so that I might gain the prize that will soon be given. Brethren look up, almost six thousand years have passed since this dark orb has been rolling beneath the curse, with her offending sons. Already the groans of God's people have entered the ears of him who is not slack concerning his promises. Brethren look up; already lieth before the hosts of heaven marshalling around their leader, preparing for the onset. There is no time to sleep; already is seen in the vault of night the signs of wrath, blood, fire, and smoke. Already are the kings unconsciously preparing for the battle of the great day of God, indicating that the last grand catastrophe, for which the prophets looked, and sighed, and groaned, is nigh. Brethren, onward! You who have strength, count no conflict too severe, no pains too great, in finishing the important work consigned to you. You who look for redemption, suffer this word of exhortation. A short time, a few months at farthest, and eternal life will be yours.

"Oh, cast away those doubts that rise  
To hide the Savior from your eyes."

Leave not the blessed Bible—our hearts or heads cannot safely be followed. Oh, what a flood of light beams forth on this generation from the sacred volume, brighter than ten thousand suns, piercing the darkness of two thousand years, solving the mysteries of prophetic time, and unclosing visions hitherto sealed up. Brethren, follow the word of God, it will conduct us safely home. What a sound—almost home!

Our meetings in this vicinity are increasing in interest and numbers. Twelve have found peace in believing within a few weeks past, and others are beginning to show themselves on the side of truth. In haste, full of hope, I. ADRIAN.

Champlain, (N. Y.), Feb., 1846.

### LETTER FROM BRO. W. PEARODY.

Dear Bro. Himes:—There is a good band of brethren here, who are looking for the consolation of Israel. May the "Herald" continue to herald forth this glorious doctrine to a dark and benighted world. May its angel-like visits still continue to cheer and inspire. These visits have imparted a glowing warmth to my soul, raising my thoughts to a happier and holier sphere.

The brethren in Scottsville have encountered much opposition. We have been persecuted, denounced, and had lavished on us epithets of the foulest and blackest character, and that, too, by those professing to walk in the high-way of holiness. Incited by such as these, the wicked broke open our place of worship, burned the seats, and threatened to burn the house should we meet again. Since that time we have met at my house, and have been abundantly blessed in waiting on the Lord.

I am often asked by professors when I am going to give up my peculiar views, and by a minister I was asked, When I was going up? My prayer to God is, that they may see the course they are pursuing, in time to escape that dark, deep pit, to which all mockers and scoffers will be consigned.

We have been disheartened in our efforts to point the poor, sin-sick sinner the way to heaven and to God.

We have five places for public worship in Scottsville, all of which have closed their doors against us. I contributed a considerable sum to the erection of two of them. The Methodist house I saved from being sold under the hammer, for the space of about four years. There was a heavy debt against the society in 1840. April 1844 there were about \$200 coming to me. I asked the society if they were willing I should have the house one evening in each week, for the purpose of holding a prayer-meeting, or for lecturing, as we might see fit. The society took a vote, and, to my surprise, refused to let me have it. One

class leader said, "The Millerites ought not to have it; I would sooner open it for a gang of thieves." I felt as Jeremiah did when he said, "Astonishment hath taken hold of me."

Yours truly, WM. PEARODY.  
Scottsville, (N. Y.), Jan. 12, 1846.

### LETTER FROM BRO. G. W. BURNHAM.

Bro. Himes:—I write a line to say that I esteem it a great favor to receive the "Herald," and would do more for its support if I could.—The Lord is speaking to us on this point in thunder tones. Every day increases the weight of testimony that the Judge is at the door. O may the watchmen of our God feel that their authority is from his "sure word." The true servant when his Master comes will be watching and proclaiming to the household, "The Lord is coming." This will be "meat in due season." The false servants will be "eating and drinking with the drunken"—not "looking" or "watching," will be beating the household instead of feeding them, and making their hearts sad by saying, "The Lord is not coming," or "delayeth his coming." How plain the contrast. Which my brethren shall we give heed to? Let us not slumber a moment. The master is coming quickly, ah, sudden as the lightning's flash upon the lowering heavens, the "Son of man will be revealed."—Up, up my brethren, let us gird ourselves anew for this the last of our day.

Yours watching, GEO. W. BURNHAM.  
Greenville, (N. Y.), Jan. 28, 1846.

BRO. R. ANDREWS, North Boston, (N. Y.), writes:—I bless the Lord for the privilege of receiving and reading your valuable paper. It is truly food to our souls, especially some of the late numbers. We had a feast this morning on reading the piece headed "The New Year."—Our prayer to God is, that he would open the hearts and hands of all his children, to sustain you, and relieve you from all embarrassment, and stay up your hands in all your arduous labors in the cause of God. We have been led to admire your strait forward and consistent course; and have felt to sympathize with you in all your trials and persecutions. May God grant you all the wisdom and grace you need to fill so responsible a station. We still hold the faith and boldly and fearlessly profess it before the world, not being ashamed of the tarrying of the vision, nor yet afraid to profess faith in all the evidence of our Lord's soon coming.

BRO. JOHN M. ORROCK, Durham, (C. E.), writes:—With respect to the Advent cause in this place, there are but few who are looking for the speedy coming of Christ. Some are looking for a temporal millennium, and expect the time is just dawning when all the world will be converted, and the restoration of the carnal Jews take place, while others think that some great event is at hand, and they are looking for they know not what. But those few who "take heed to the sure word of prophecy" are grounded on the fundamental principles on which the Second Advent cause is based, and expect soon to see the King in his beauty. We are occasionally visited by Bro. Hutchinson, who is feeding the flock of Christ with "meat in due season."

BRO. L. H. COLE, Red Mills, (N. Y.), writes:—That there are eight or ten firm believers in that place. Though they have not all the advantages they could wish, yet they are strong in faith, giving glory to God. They value the "Herald" highly, and intend to do what they can to sustain it. May the Lord keep them blameless in his coming and kingdom.

NORTHFIELD.—Bro. S. Titus writes: There are here some few consistent Bible believers, who are looking for their King to take the throne of David. A few humble, devoted, and I believe, sincere friends, who have heretofore been looking for the literal return of the Lord, have gone into spiritism. I have no doubt they are honest in their belief, and that they will, when they see the truth, heartily embrace it.

OBITUARY.—Died of dropsy at Sutton, Vt., Jan. 1st, 1846, Sister Lois Moore, aged 68 years. She had long been a faithful Christian, and for the last two years a firm believer in the near coming of the Savior, and lived in constant preparation for the glorious event. Her companion and children, with the exception of two sons, have gone to the grave before her, and she now "sleeps in Jesus," until that morn that shall bring up, and unite all that have died in faith, with those that live in hope. In our much lamented sister, the little church at Sutton have met with an irreparable loss. Her house has for some time been open for their social meetings, where the little company of faithful disciples meet to comfort each other in waiting for their coming Lord. As we see the faithful fall from among the children of men,

We sigh for that land where those partings are o'er,  
And death and the tomb shall divide us no more.

J. H. SHIPMAN.



## FOREIGN AND DOMESTIC SUMMARY.

It is almost impossible to take up a newspaper without meeting a mass of items, detailing murders, robberies, incendiaries, duels, and a multitude of other kindred cries, to which any other period in the world's history does not afford a parallel.

One of the most adroit pieces of villainy that ever came under our notice, was perpetrated on Tuesday evening, the 3d inst., at our own residence. While our family were at tea, about six o'clock, the room of a lady residing in the family was entered, and robbed of three \$20 bills. The thief had opened her trunk, and taken out of it her work-box, in which was the money, wrapped in a piece of paper. A gold pencil-case, miniature, with gold chain attached, and other valuable articles, were left scattered about the floor. What is most singular, it was supposed no one but the inmates of the house knew anything about the money. The robbery was accomplished in the space of about ten minutes. It may be, that the rogue, giving credence to the various reports concerning our wealth, had undertaken to satisfy himself of their truth. Had he obtained the entire contents of our treasury at the house, he would have realized something short of one dollar—hardly enough to repay him for the risk he ran, we think.

The Common Council of Boston have authorized the Mayor to offer \$2000 reward for the detection of the incendiaries infesting the city.

The bodies of several persons, who were thrown by the violence of the wind from the mouth of the coal-mine at Carbondale, when the roof fell in, have been found, frightfully mangled. One was thrown on the top of a loaded car, where he was caught by the falling roof and crushed.

The London "Spectator" contains a report of some commissioners who were requested to examine the condition of Mr. O'Connell's tenantry. It will be remembered that in consequence of some expression used by a letter writer in the London Times, Mr. O'Connell applied to that individual some not very flattering epithets, who retorted by saying, that while Mr. O'Connell was drawing an enormous income from the very vitals of the poor, his own tenantry were in the most abject state of suffering. This was denied by the Agitator; hence the investigation. The charge was fully substantiated. So much for patriotism and love of country.

A convict in the Auburn (N. Y.) State prison recently died from the cruel whipping he received from his keeper.

A rumor is current that Mr. Sidel, U. S. Minister at Mexico, has been assassinated. Another says, that he had demanded his passports, but the government would not grant them.

A battle has been fought between the combined forces of England and France, and the Argentine troops, at the mouth of the river Parana. The French and English succeeded in demolishing the forts, after a most desperate and protracted resistance. The loss on the part of the bombarding squadron, killed and wounded, was about 150, while that of the Republic was about 600.

The 4th volume of D'Aubigne's History of the Reformation will be issued from the press in this country in March. This will be an important volume, and will be anxiously looked for by those who have read the preceding ones.

The dignitaries of the Roman Catholic Church in France have been praying for the conversion of England to Popery. It appears to us that the English Church is not very far from Romanism already.

The Catholics have now in Oregon 16 priests, one institution for the education of young men, one for females, and two academies, together with a population of 7500.

Swedenborg excludes from the sacred canon several books of the Old Testament, and all the New, except the four Gospels and the Apocalypse. But then, he adds his own unintelligible rhapsodies, in the shape of thirty huge volumes, which require more than ordinary nerve and courage to wade through.

The missionary periodicals speak in the most encouraging manner of the prospects of missionary effort in China and India.

The American and Foreign Bible Society (Baptist) is about again petitioning the Legislature of New York for a charter. The American Bible Society (composed of different denominations) is industriously at work to defeat the measure.

A magnificent Roman Catholic church is about to be erected at Washington, D. C., at a cost of \$7500.

From the month of April, 1844, to June last, between sixty and seventy vessels, engaged in the slave trade, were captured by British cruisers on the coast of Africa.

Four females recently took the white veil in the chapel of the convent of Mercy at Pittsburg, Pa.

The Warsaw Signal states that two Catholic priests passed through that place recently, for the purpose, it is said, of purchasing from the Mormons their interest in the Temple, and whatever property they may wish to dispose of.

In the county of Jackson, Mich., there is a surplus of wheat of 600,000 bushels. What a contrast with the condition of Europe.

A Mr. M. Ivey, of Ala., has been committed to the penitentiary of that State for sending a challenge. The cause of humanity would be greatly advanced if such measures were adopted in other parts of the country.

If one half of the zeal and ingenuity of mankind were

taxed to save life, that there is to destroy it, we certainly should entertain the hope that man would not become entirely inhumanized. A Mr. Roosevelt has recently made an invention, by which he would be able to advance directly up to an enemy's ship, and fire his cannon under water, at the same time remaining perfectly secure against every species of arms. Truly, the children of this world are wiser in their generation than the children of light.

It is said that the Chinese expend annually about \$360,000,000 for incense, to burn before their altars, which is about one dollar for every man, woman, and child in the empire.

The papers record the death of the Rev. Wm. Knibb, who died recently at Jamaica. Mr. K. was long known as an eminent and zealous philanthropist, and was mainly instrumental in procuring the abolition of slavery in the British West India Islands.

The Treasurer of the London Wesleyan Missionary Society acknowledges the receipt of \$220, from a servant girl, being the fruits of many years of self-denial. We have not the slightest doubt, were this girl to hear the doctrine of the Second Advent, she would heartily embrace it.

There are ten thousand places in the city of New York for the sale of intoxicating drinks. We do not know which to wonder at most, the wickedness of the sellers, or the folly of the buyers.

The London Christian Observer contains an article from a correspondent, called "Singular Facts Respecting the Grand Prophetic Periods," in which the ground is taken, that the 2300 days of Daniel began in 532 years after the birth of Christ, and ended in 1792; the former period being marked by the fact, that the method of computing time by the Anno Domini was invented; and the latter by the Infidel government of France abolishing it, and substituting the Year of Equality. The correspondent expresses great confidence in the correctness of his views. There is about as much force in his argument as in that of John Dowling's 2300 literal half-days, leading to somewhere in the vicinity of Antiochus Epiphanes.

The pews in Grace church (Episcopal), N. Y., have lately been sold at auction; 150 of them brought \$18,000. If the gospel is preached in that edifice, it certainly cannot be to such as Christ told the disciples of John it was in his day.

A secret society has lately been discovered in Neuchâtel, whose operations have been extended into the Swiss cantons. The members of the Society are bound together by oaths, and are pledged to use every art to overturn the moral, political, and social structure of society, and rear Infidelity on the ruins. Its motto is "Young Germany."

In one of the Swiss cantons, one hundred and fifty ministers, no longer willing to endure the exactions and tyranny of the Neological church authorities, have formally seceded from them.

The French army in Algiers have committed another act of barbarity. In August last 3000 men, women, and children took refuge in a cave; soldiers were placed before the entrance, who kept the wretches in until they all perished.

The king of Bavaria has decreed, that all persons committing suicide, or killed in a duel, shall be buried without ceremony of any kind.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 11, 1846.

## New Volume.

It will be perceived, that we have considerably enlarged, and otherwise improved the "Herald." It will be needless to say, that this has been attended with a considerable outlay. But as our means have been, and are, derived from the liberality of our friends, we consider it our duty to expend those means for their advantage. We do not consider that we have acted injudiciously in this matter, as the facility it now affords for the wider diffusion of the Advent doctrine, by our increasing correspondence, is a desideratum that will be acknowledged by all lovers of "the blessed hope." Heretofore we have been compelled, from the smallness of our sheet, to omit soul-cheering epistles from our friends, which otherwise would have been inserted with unaffected pleasure. We rejoice that it is now in our power, to promote a more extensive interchange of thought and feeling among our dear brethren scattered abroad, that they may thereby grow in grace, and be encouraged to hold fast the profession of their faith without wavering.

While we undeviatingly maintain the distinctive character of the "Herald,"—to pro-

claim the coming of the Lord, and prepare the world for the great consummation—we do not consider it incompatible with our duty, or with our station as ministers on Zion's walls, to devote a somewhat larger space than heretofore, to the record of matters of general intelligence, foreign and domestic.—In these perilous times, when men's hearts are failing them for fear, and for looking after those things that are coming upon the earth, it cannot be otherwise than beneficial to the Adventist, to see in the record of passing events, an impressive verification of prophecy. Indeed, were it not for the chronicling of events that are everywhere transpiring, we would be left entirely without the means of demonstrating the fulfilment of prophecy.

The necessity of a paper for the advocacy of the great doctrine of the Bible—the second personal coming of the Lord Jesus Christ—has not in the least been diminished by the passing of a point of time, to which we looked with swelling hearts, but rather has increased. The passing of our time has apparently been followed by an increased blindness on the part of those whom we sought to benefit. The sense of security indulged in by the wicked, seems to have been deepened, and therefore requires a corresponding exertion on our part to arouse them; an exertion no Christian can justify himself in not making.

These considerations, with many others, have influenced us to put in operation every means in our power for the accomplishment of all the good that lies in our power. We have a duty to God, to our brethren, to the world, and to ourselves, that we must discharge. It does not rest with us, whether we shall, or shall not, prosecute our work; we believe it is the work of God, therefore our determination is, be the result what it may, to do it with all our might.

In order to sustain the new arrangements we have made in regard to the "Herald," it will be important that we receive an accession of one thousand new subscribers. We have about that number of free ones now on our list. It would be comparatively easy, we think, for each of these to procure one; and if all our subscribers should make an effort, that number could still be more easily obtained. Who will try? Let us hear.

To CORRESPONDENTS.—We want our correspondents to be interested in furnishing facts, interesting facts, and expositions and illustrations of the great theme of our faith and hope. We want to learn from all parts of the country. Give us short, pithy, and well written articles, on practical, and important subjects, that will best promote our spiritual welfare. Now is the time for work. What our hands find to do, let us do it with our might.

We cannot promise to publish all that is sent in, but we can do as Father Miller tells us to do with his articles,—if we don't think them important, we must lay them aside.—We hope to have wisdom to select the best, and fill our sheet with what is most needed for the good of all.

GOOD OFFER TO AGENTS.—Agents who will take fifty copies, or more, weekly, to supply a city, or town, can have them for \$2 50 per hundred. The money to be paid weekly, unless otherwise arranged. They can be sent by express as merchandise, at a cheap rate.

Our correspondents would save us very much trouble if they would address all letters and communications, for this office, to "J. V. HIGES, Boston, Mass."

POSTAGE ON HALE'S LECTURES.—We have finished Bro. Hale's Lectures on a thin paper, to save postage. It weighs short of one ounce and a half, and costs but 24 cents to any part of the United States. Those who wish them by mail, can have them at 10 cents per single copy. The entire cost in this case will be only 124 cents, the retail price. Those who wish six or more copies by mail, can have them at \$1 per dozen.

We think to have a Conference in Boston, about the first week in March. Notice in our next.

FATHER MILLER has sent us an excellent sermon, on Acts 1:11, which we shall give in our next.

REBEKAH G. WHITCOMB, Nelson, (N. H.), writes:—That a lecturer on the Advent is much needed in that place. A good hearing might be had there. We hope some one in that vicinity will be able to visit them.

Our correspondence from abroad is of a cheering and encouraging character. The brethren generally are firm in the faith, and diligent in duty.

## CONFERENCES.

At Northfield, Mass., commencing Friday, Feb. 13, to continue over the Sabbath.

At Williamsville, New York, on Tuesday and Wednesday p. m. and evening, 17th and 18th Feb.

At Jamaica, commencing on Friday evening, Feb. 20, to continue over the Sabbath.

At Grafton, Vt., Monday, Feb. 23, p. m. and evening.

At North Springfield, Vt., Tuesday, Feb. 24, p. m. and evening.

Will the brethren in the places above mentioned make arrangements accordingly? The Lord willing, we will meet with them.

WALTER PRATT.

BRO. PROT, and BAKER, are worthy brethren, and we hope our friends will receive them, and help them on their way after a "Golly sort."

At Haverhill, Mass., Feb. 13, to continue over the Sabbath. Bro. Himes will attend.

At Glenn Falls, N. Y., to commence the 11th March. Bro. Miller and Hale are expected to attend.

## NOTICES.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

CREDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary streets.

\* \* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

\* \* Bro. R. Hutchinson will preach at Derby Line, Vt., the first Sabbath in March.

## Letters &amp; Receipts for Week ending Feb. 6.

A. Finckne, v 11; A. W. Brown, 241; N. Richards, v 11; J. S. Bunlet, 252; A. Brown, v 11; "L.", D. P. Williams, 151; F. Bloud, 238; A. Thorn, v 12; N. Austin, 266; J. Deman, 248; E. Burrows, 196; F. Smith, v 11; T. Woodworth, v 11; David Lord, v 11; L. D. Woodward, v 11; C. A. Anderson, v 11; D. Mitter, v 11; C. Hitchcock, 196; J. Fuller, 270; J. E. Atneworth, v 11; J. Collins, v 11; A. W. Griggs, v 11; B. Powell 300; E. B. Krop, v 11; W. M. Hall, v 11; L. H. Cole, 248; T. Rees, v 11; L. P. Arlyn, v 11; J. S. Myers, 269; J. Fellows, 272; I. Calkins, v 11; W. Lusk, 269; J. La Rice, 217; S. W. Adams, v 11; N. Perkins, 311; W. Oakes, 272; R. Edwards, 248; J. H. Morrison, v 11; B. Kimball, v 11; Rev. S. Blaisdel, v 11; L. W. Dow, 258; P. Giddings, 270; M. A. Robinson, v 11; H. A. Parsons, 292; C. Snow, 233; A. Budden, 248; J. Thompson, 265; T. Bruce, 183; A. F. Pennington, v 11; O. Robbins, v 3—each \$1. F. A. Collier, 270; S. Sherwin, v 10, and balance to S. W. Eaton, 285; J. King, v 10; A. Howe, v 10; Mrs. P. Bosworth, 313; E. Ellis, 176; L. C. Cobb, v 11; D. Blood, 238; G. Glidden, v 11; J. Schlager, v 11; J. Shepherd, 243; B. Hooper, 240; N. Clark, 269; J. Jones, 216—each \$2. H. Gardner, v 9—\$3. J. F. Morton, for books; P. Bromley; S. P. Clark (5 copies), v 11—each \$5.

LETTERS.—E. S. Robbins, v 11; H. A. Parsons, \$1 for books; J. Mudgett, \$1 for books; H. Barlow; R. Andrews owes \$2 40; A. R. Morse, 264; I. H. Shipman; W. Wilcox; I. Adrian; W. Goslin, 230; J. E. Sebring; W. Perkins; J. B. Mitchell; E. Galusha; G. W. Barnham; J. Wolstenholme Jr.; J. D. Drake; A. Hart; T. Cole; I. H. Shipman, \$2; C. Sidley; J. C. Stoddard, \$4; J. Heath, Jr.; A. Clark; E. S. Blakeley, \$1; E. W. Aston, v 11; S. Ellis; J. Pearson, Jr.; Y. Higgins; M. Stoddard; J. F. Hardin; J. Litch; W. B. Stratton; R. R. Hollister, \$15; D. F. Leavitt.



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XI. No. 2.

BOSTON AND NEW YORK, FEBRUARY 18, 1846.

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### Psaln CIV.

BY THE RT. HON. SIR ROBERT GRANT.

O worship the King,

All glorious above,

O gratefully sing

His power and his love—

Our shield and defender,

The ancient of days;

Pavilion'd in splendor,

And girded with praise.

O tell of his might,

O sing of his grace,

Whose robes are the light,

Whose canopy space,

His chariots of wrath,

Deep thunder-clouds form;

And dark is his path

On the wings of the storm.

This earth, with its store!

Women and toil,

Almighty thy power,

Hath founded of old;

Hath established it fast

By a changeloss decree,

And round it hath cast,

Like a mantle, the sea.

Thy bountiful care

What tongue can recite!

It breathes in the air,

It shines in the light;

It streams from the hills,

It descends to the plain,

And sweetly distils

In the dew and the rain.

Fraught children of dust,

And feeble as frail,

In thee do we trust,

Nor find thee to fault;

Thy mercies how tender!

How firm to the end!

Our Maker, Defender,

Redeemer, and Friend,

O measureless might!

Ineffable Love!

While angels delight

To hymn thee above,

Thy humbler creation,

Though feeble their lays,

With true adoration,

Shall lift up thy praise!

## True Nature of the Second Advent.

BY BISHOP HENSHAW.

It is well known to you that different opinions prevail in the Christian world on the subject of the interpretation of the prophecies. Some contend that we are to expect a literal fulfilment of them, while others no less confidently assert, that as they are often clothed in figurative language, they are to be fulfilled only in a spiritual sense. It is readily conceded by all that many metaphors are employed by the inspired writers. They often deliver the most important instructions in the form of parables; and, after the manner of the Orientals, freely employ tropes and similes as the drapery in which their valuable lessons are clothed. But where the interpretation is not given, (as it often is by the writer,) persons of sound judgment and reason are at no loss to perceive that the language is figurative, and readily give it the right interpretation. Thus, when our Lord, in his parables, compares his church to a *net* gathering fishes of different kinds,—to a *field* in

which the tares and wheat grow together; when he speaks of himself as a *shepherd*, a *rock*, a *door*; and when in his graphic account of the day of judgment, he speaks of the righteous and wicked as *sheep* and *goats*, we are at no loss to discern his meaning.

Even so in the prophetic books, tropes and figures abound. They are employed, however, as mere ornaments, or expletives, inseparable from the sublime and poetic style of the respective writers. But as to the subjects of prophecy—the *things foretold*—the substantial facts shadowed forth by these metaphors, we are of the opinion that the *literal* interpretation should be always adhered to.

All Christians contend that in the birth, life, suffering, and death of Jesus the prophecies were fulfilled to the very letter. On this ground of their literal fulfilment, we maintain our argument with deists, in favor of the divine origin of our religion, and with Jews, in favor of the Messiahship of our Lord. We feel persuaded that the exact correspondence between the prophecies of the Old Testament and the history of the New, affords a stable foundation for our faith in the gospel which can never be shaken.

But the Old Testament scriptures speak of the Messiah and his coming under widely different circumstances, and in very different terms from those which we have now quoted. They speak of him as coming, not in humiliation, but in glory; not to suffer but to reign; not as a despised infant, but as a mighty conqueror; not as a man of sorrows and acquainted with grief—to be despised and rejected of men; but as a powerful and glorious monarch, who shall exalt his people, trample upon his enemies, and sway the sceptre of universal dominion.

The Jews of old considered these passages as applicable to the Messiah, and accordingly expected him as a king, to reign upon the throne of David, exalt the Jewish nation, and establish a dominion far transcending in splendor and power, all the monarchies of earth. Such is the general expectation of that people now. We blame them not for this. The error of the Jews is, their being so exclusively taken up with this class of prophecies, that they overlook those which no less plainly predicted the coming of the Messiah to suffer and die, before he should appear in his glory. But while we use our best efforts to convince them, that the prophecies relating to the humiliation and sufferings of the Messiah, have been fulfilled in the history and person of Jesus at his first coming, may we not learn from them, how those relating to the glory and kingdom of the Messiah are to receive their accomplishment at his second coming?

As the Jews, attracted by the superior splendor of the promises relating to the second advent of the Messiah, overlooked and neglected those which relate to his first coming in great humility;—even so, is it not to be feared that Christians are

so engrossed by the mercies brought to mankind by his first advent, that they too commonly overlook or misapprehend those passages which refer to his second coming in glorious majesty, at the last day? It is true, we profess to believe that he will "come again to judge the quick and the dead,"—but how mystical, shadowy, and indistinct are our views in reference to the second revelation of our Lord Jesus Christ?

How many suppose our Lord's second coming means nothing more than the day of our death, when we shall go individually into the presence of God to receive our sentence, and be immediately consigned to heaven or hell! Whenever they reflect upon the judgment-day, (for the awful theme will sometimes force itself upon their attention!) what are their views? They form a conception of some mysterious and inexplicable manifestation of the divine glory,—the erection of a great white throne either in heaven, or some other region beyond the boundaries of this globe, where all the human race will be assembled for the grand assize; the righteous will be separated from the wicked;—and in the short space of one day of twelve or twenty-four hours, all the stupendous events connected with the second advent of our Lord, will be accomplished, and done with for ever!

Now, we ask, is this view answerable to the language of the old prophets—instruction of inspired apostles—the admonitions and warnings of our Lord himself, upon this fearfully grand and majestic theme? This view includes no manifestation of Christ in his human nature,—no establishment of a dominion upon earth,—no restoration of the Jews,—no offering of universal incense to the Lord by the Gentile nations, no overthrow of Antichrist, no first resurrection of departed saints,—no transformation of living ones,—no binding of Satan for a thousand years,—no creation of a new heavens and a new earth, wherein dwelleth righteousness. In a word, there is an absence of almost all the antecedents and concomitants which the scriptures teach us to look for in connection with the second coming of our Lord. To some of those antecedents and concomitants, as well as to the glorious results of our Lord's second advent, I propose to invite your attention in the present course of lectures.

Let us bear away from the house of God this night the solemn impression, that the *second coming of Christ* will be an event no less real than his first; and so far as we are informed, those predictions which relate to the one, will be fulfilled no less truly and literally than those have been which relate to the other.

We are not at liberty to change actual events into figures, or to force upon plain and express passages of holy writ, which relate to facts, a metaphorical and spiritual interpretation. We may properly translate metaphors into the facts which

they are intended to symbolize, but it is never lawful, in interpreting God's word, to convert facts into figures. As Jesus Christ once actually came, as the Son of man, to seek and to save that which was lost; so will he actually come again, as the Son of man, in the clouds of heaven, to judge the quick and the dead. It is no unreal picture—no imaginary scene—of which we speak. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus shall so come again, in like manner as ye have seen him go into heaven." As they saw him ascend with their bodily eyes, so, when he comes again, "every eye shall see him; and they also that pierced him shall wail because of him." As he ascended from the Mount of Olives, so Zechariah informs us, that in the last day "his feet shall stand upon the Mount of Olives" again. Those feet which once trod the streets of Jerusalem in humiliation and sorrow, shall again traverse them in majesty and glory.—Those hands which were once employed in acts of benevolence and mercy, shall then distribute blessings and gifts to his saints. That tongue which once spake the accents of truth and love, shall be employed in pronouncing benedictions upon his people, and wrath upon his enemies. And the guilty nation which once exclaimed, "crucify him, crucify him!" will then, according to his own prediction, sing, "Hosanna to the Son of David!" "Blessed is he that cometh in the name of the Lord."

But "who may abide the day of his coming? or who shall stand when he appeareth?" Are we prepared for the coming of our Lord? Are we among the penitent, believing and holy ones, who are "looking for and hastening unto the coming of the day of God?" or are we among the impenitent and unholy who will "wail because of him?"—*Episcopal Recorder.*

## A Sermon on Witchcraft.

BY DR. J. J. WILSON, OF CINCINNATI, O.

(Concluded.)

Gal. 5: 19-21—"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

I shall reserve the Moderns until I show—  
IV. *How the Science of Witchcraft originates under the government of God.*  
It was once proclaimed by a heathen king unto all people, nations, and languages that dwell in the earth, that the Most High ruleth in the kingdoms of men—that his dominion is an everlasting dominion; and he doeth according to his will in the army of heaven and among the inhabitants of the earth; none can stay his hand; and those that



walk in pride he is able to abase. Among the attributes of the Most High God is the perfection of Justice, on which the whole system of Witchcraft is founded. To the question asked by Abraham, when he plead for Sodom, "Shall not the Judge of all the earth do right?" but one answer can be given. In the exercise of Justice, God selects his own time, and chooses his own agents, and takes his own ways of rendering to inpenitent sinners a righteous retribution. Sometimes he executes judgment by withholding good, sometimes by inflicting evil, and sometimes by making a choice for men, when they have determined to choose for themselves. On the subject before us, the principles of justice are definite and clear. "They have chosen their own ways, I also will choose their delusions," saith the Lord. This, God demonstrates in the history of nations and individuals. It is recorded of the heathen, among whom the delusions of witchcraft have much prevailed, that the Gentiles are under the power of Satan—that the god of this world hath blinded their minds, and ruleth in the hearts of the children of disobedience. This could not be, under the government of God, if it were not a righteous retribution. The reason is given by an inspired writer. When they knew God and glorified him not as God—then their foolish heart was darkened. When they professed themselves to be wise they became fools. When they changed the glory of the incorruptible God into an image, and turned the truth of God into a lie, God gave them up unto vile affections; and even as they did not like to retain God in their knowledge, God gave them over to reprobate mind—to be inventors of evil things. No wonder then, that the works of the flesh became manifest, among which witchcraft was none of the most obscure. It was practised by the Egyptians, Chaldeans, Persians, Greeks, and Romans, and has been found among inferior and less enlightened pagan nations. Though the aborigines of America have the most simple and harmless forms of paganism, yet witchcraft is not uncommon among them. When the Israelites corrupted the true worship of God, and did after the abominations of the heathen, witchcraft was much practised among them, notwithstanding the penal statutes enacted by Jehovah for its prevention.

Agreeably to the principle now before us, God has said, "My Spirit shall not always strive with man." Hence, when the Spirit of the Lord departed from Saul, an evil spirit from the Lord troubled him; hence, a spirit was allowed to go and be a lying spirit in the mouth of Ahab's prophets, to persuade him to go up to Ramoth Gilead, that he might there perish: hence, the Assyrian became the rod of God's anger, and Herod fell by the stroke of an angel.

The second principle in the divine government on which Witchcraft rests is this—that after the introduction of the gospel dispensation, and the completion of the revelation of God, false systems of religion should be sustained by the showing of great signs and wonders, "inasmuch, that if it were possible, they shall deceive the very elect." Hence the caution given by Christ, "Take heed that no man deceive you." And again, by his servant John, "Believe not every spirit, but try the spirits, whether they are of God." Why is the Man of Sin permitted to come "after the working of Satan, with all power, and signs, and lying wonders—with all deceivableness of unrighteousness?" Because men receive not the love of the truth that they might be saved. God, therefore, sends them "strong delusion," that they may believe a lie. But why are

they called lying wonders? Not because there are no wonders and signs showed, but because they are done to support systems of falsehood. And God designs for the destruction of the wicked to suffer these great signs and lying wonders to be multiplied in the latter days. "I saw" said John, "three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the whole world, to gather them together to the battle of the great day of God Almighty." Both the principles which we have laid down are, in fact, but one, namely,—righteous retribution. For, when men receive not the love of the truth that they might be saved, God gives them up to delusion, yea, strong delusion. Thus he hardened Pharaoh, blinded Israel, and suffers the son of perdition to triumph for a season. Thus the Holy Spirit forsakes many sinners in our christian congregations, who say to God in their hearts, "depart from us, for we desire not the knowledge of thy ways."

Having shown the principles in the government of God on which witchcraft is founded, I proceed to give some examples of the modern practitioners of this art.

**And 1st, The Papacy.**—No people make higher pretensions of "great signs and wonders," than the Papists. Which of all their numerous saints has not been a worker of miracles? And which of all the numberless miracles reported has not been sustained by testimony entirely satisfactory to the Pope, who claims to be supreme upon earth? If we abstract from their accumulated mass of wonders, all that fairly belongs to the imagination, the power of sympathy, and the effects of priestcraft upon the weak and credulous, there are still many signs and wonders remaining that cannot be accounted for, but by the admission of a power superior to any of these causes. The facts cannot be denied, without the denial of competent and credible testimony. Such miracles, for example, as were wrought a few years ago by an European prince, and those recently wrought at Treves by the pretended seamless garment of Christ, for which the soldiers cast lots on the day of his crucifixion. As we do not deny the wonders, what power do we acknowledge in their production? Truly the power of Witchcraft. And why should it be thought incredible that the Papacy, which has been so prolific in all the other works of the flesh, should be fruitful in this also? And especially as "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrine of devils." The Spirit, also in giving a description of those who depart from the faith in the last days, compares them to the magicians of Egypt. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." How did the magicians of Egypt withstand Moses? Plainly "by their enchantments"—by Witchcraft. And is it strange that men should oppose the truth and support a false system by signs and wonders, who give heed to seducing spirits, and doctrines of devils? Moreover, if great signs and wonders are not wrought in the latter days by those who uphold false systems, then our Lord's words are not true, for he said expressly, "they shall show great signs and wonders." This is not true of the Papacy alone. It is true also of the Shakers, of the Mormons, and of the followers of Mesmer. The Shakers and the Mormons each have a new dispensation, a new revelation, and miracles to support their claims. Of the Mormons I shall say but little, as my knowledge is not extensive. With the Shakers I have

been long acquainted. I have read their books and conversed with many, whom I knew before they united with that Society. They profess that Ann Lee is Christ in his second appearing—that they themselves are the children of the first resurrection—that they have intercourse with angels and purified spirits: and they testify to new revelations made to them, and miracles wrought by their spiritual mother and the elders. What is all this but a strong delusion supported by necromancy in the production of "great signs and wonders." The followers of Mesmer do not pretend to be a religious society, but their claims are very high, and so far as they practise their art, it tends either to infidelity or Swedenborgianism. Let us look at their claims:

Mesmerism claims to be "a matter-of-fact concern, involving in its nature something capable of overturning long established principles and opinions—a science clearly demonstrative of the higher capabilities of man in a psychological sense; that man can act upon man, by the most simple means, signs, and gestures, not only contrary to his will, but when he is ignorant of an intention to affect him; that a person in a mesmeric state may derive knowledge from sources altogether beyond the knowledge of any person in existence—can enter into the privacy of families at a distance, describe their condition, and if any sick, can tell who will die, and who will recover; that distance interposes no obstacle to the mental vision of a lucid clairvoyant; that there are many cases of celestial cognition; and that there is in mesmerism a power to heal diseases and render patients insensible to pain under severe operations, such as tooth-pulling, amputations, and the removing of large and dangerous tumors." Among these claims, I shall only notice here "the celestial and spiritual cognition." This is necromancy—the power of conversing with the dead and familiar spirits—the very art practised by the woman of Endor who gave Saul an opportunity of talking with Samuel. Emanuel Swedenborg was evidently the Prince of modern necromancers, and to him the mesmerizers claim a strong affinity. This is inferred from the language of Deluze, as quoted with approbation by Dr. Thomson. "The phenomena [of mesmerism] demonstrate the two-fold existence of the *internal* and *external* man, in a single individual." If we can believe them the *internal* man can leave the *external*, and after travelling to other worlds and holding converse with the dead, return again and inhabit his former dwelling; neither time, nor space, nor distance oppose any obstacle to such somnambulists. Swedenborg was a man of great learning, and a member of the Lutheran Church, but having denied almost every important doctrine of the Christian religion, and having devised a scheme of salvation foreign from the plan laid down in the New Testament, he was evidently given up of God to strong delusion, and became one of the greatest dupes to evil spirits. He thought himself able constantly to see and converse with spirits and angels, both in the body and out of the body.

No one acquainted with Swedenborg's character, talents, and writings, can doubt his conversations with beings invisible to other men; but it is equally plain that these beings deceived him as the lying spirits deceived Ahab's prophets; for false apostles, deceitful workers, are left under the power of Satan, who can transform himself into an angel of light; therefore, it is no great thing if his ministers be transformed into ministers of righteousness. While we readily allow that there have been many mere pretenders to Witchcraft, who have imposed upon the ignorant and credulous by arts of de-

ception, we must as cordially admit that there have been and still are true practitioners of this wonderful art. There can be no counterfeits where there is nothing true. You may talk about ignorance, credulity, shrewd guessing, imagination, sympathy, collusion and sleight of hand, but none of these, nay, all of them put together cannot account for the well attested miracles of the Papists and the Shakers; the phenomena of mesmerism, and the spiritual cognitions of Emanuel Swedenborg. They must have been produced either by the power of God or by the power of the devil, for they are evidently above the power of man. You cannot deny the phenomena; to what power, O Christian, will you ascribe them? With the Scriptures of truth before you, how can you be at loss? "These are the spirits of devils working miracles—showing great signs and wonders."

Let no one treat this subject with levity, by calling up the silly, but terrific stories, he may have heard about Witchcraft in his childhood, or by remembering the folly and cruelty of Old England or New England, in prosecuting and punishing, sometimes with death, innocent persons, on suspicion or on superstitious evidence, for a crime, of the nature and evidence of which they were profoundly ignorant; but let him rather seek a remedy for that which is a real and monstrous evil, the sin of Witchcraft, as one of the manifest works of the flesh. This brings us to the last thing proposed:—

#### V. To point out the Remedy.

The sin of Witchcraft is not unpardonable, but, like the other works of the flesh, idolatry, drunkenness, fornication, murder, etc., with which it is classed, may be washed away by the blood of Christ, which cleanseth the penitent believer from all sin. If Manasseh obtained mercy—if those who used curious arts became true Christians in the apostolic age, confessing and forsaking their deeds, and burning their books—so may those, who practise similar arts now, be saved by grace, if they repent and believe the gospel.

The gospel of Christ, then, is the remedy—the only remedy for the evils of Witchcraft. Men have been given up to delusion, because they believe not the truth; let them now renounce their false systems, and turn to the Lord who is merciful. Under the gospel dispensation, God has promised to cut off all witchcrafts, and to leave nothing to hurt or destroy. This he will accomplish by the conversation or destruction of all practitioners of Witchcraft. Let such remember, that the magicians could not stand before Moses; the false prophets of Baal could not be saved by the witchcrafts of Jezebel; the damsel of divination could not resist Paul speaking in the name of Christ. Remember, that God will destroy all those who persevere in showing signs and wonders in favor of new dispensations and false systems, as certainly, as he destroyed the old world with a flood, and Sodom with fire.

Let me then beseech you, as you regard your own souls, and the souls of others, to repent and believe the gospel. He that believeth shall be saved, whether he be a fornicator, a drunkard, or a wizard.

O Christians! you know, that the gospel is the remedy. The balm is grace—the physician God. Address your prayers to him, and let your light shine, and all that God has promised shall be done, to the destruction of the works of the flesh, and the purification of a peculiar people, zealous of good works.

But, what shall I say to those who countenance Witchcraft, by a voluntary submission to its operations? Are they not highly culpable? Do they not see, that just so far as this art prevails, the glorious gospel—the only remedy for sin,



is disparaged? Can they not perceive, that as the signs and wonders of Witchcraft are manifest, the miracles of Jesus Christ are discredited? The magicians were unequal to Moses, but did enough, with their enchantments, to harden Pharaoh. No Romish Saint, no Shaker, no Mesmerizer can equal the miracles of Jesus Christ; but they have done enough to lead many to think that the "Lord of glory," did nothing more than display superior skill in the same art. But, let them feed five thousand men with a few loaves and fishes; let them make the maimed whole; let them walk on the boisterous sea; tell the thoughts of men's hearts; and call a dead man from his grave after four days' interment; or else, let them confess, like the defeated magicians, "this is the finger of God."

O Christians! will any of you lend your aid to bring into discredit the glorious works of the Son of God? Will you lead men to despise the gospel which God has appointed for the healing of the nations? Take heed to yourselves. "Let no man deceive you." Take heed to whom you submit, with whom you co-operate. Strive, I beseech you, strive to bring men to repentance; to bring them to cast away their idols, their curious arts; yea, all the works of the flesh, and embrace the gospel of Jesus Christ for their salvation.

### A Sermon.

BY WILLIAM MILLER.

Acts 1:11—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The text that we have chosen for the present occasion, as a subject of a few remarks, is one which has assumed an importance in our theological discussions at the present day, of which our fathers in the past generation could have had no adequate conception. Who ever dreamed, forty years ago, that this text would be, or ever had been, fulfilled in the descent of the Holy Spirit on earth? Surely none; or if there were any, they were considered of such stuff as dreams are made of, and of course no sound mind was found who would move a pen to record a fact, which might have proved to posterity that they were guilty of folly and fanaticism, far exceeding that of the Salem witchcraft.

And well may we be thankful to God, that amidst all the ignorance and folly of our fathers, we do not find this sentiment denied, or perverted—the personal and visible return of Jesus Christ. And the blush of shame should mantle our cheeks when we reflect, that in our day and generation, men are found, not a few, whom we have supposed were of sound mind, deeply pious, and of good profession, who have so far perverted this truth as to proclaim Christ's coming to be no more than coming in Spirit, and the resurrection invisible, and in our hearts, instead of invisible and in the clouds. And could I be an instrument in saying one of our honest brethren from such a vain, if not fatal delusion, as to believe "that this same Jesus, who is taken up from you into heaven," has come again in like manner as he was seen to go into heaven, when they were converted to God by the power of the Spirit, through the belief of the truth, or sanctified by the same means, I should feel truly grateful to God.

We must believe, if we are not lost to all reason or common sense, that the Galileans who saw Jesus go up, as we are told in our text, were as much converted and sanctified as any Christian in this day has been, or will be, this side of immortality. If this is so, then were these disciples to understand by this extraordinary visit of two messengers from heaven, nothing more than that an experience of religion themselves again, or others, would be the coming again in like manner? No. No man in his right mind would suppose that the disciples had even a thought that the first conversion of a sinner, or sanctification of a saint, was the fulfilment of the promise of these two messengers. Much less, then, could we think, that in this last age, the blessed hope of the Christians, of all ages, would end in the sanctification only of a few Christians (not so many as were converted

at the day of pentecost) in our day, and these, too, possessing but a moiety of the power of the Spirit which those early Christians enjoyed. And yet Christ's second coming is to be with "great power and glory." Matt. 24:30; Mark 13:26. How perfectly inconsistent are our modern spiritualizers, or any others who understand that the "coming" spoken of in our text will or can be fulfilled in the advent of the Holy Spirit. But if it were so, then it must have been so fulfilled on the day of pentecost, and cannot as well be applied to any time since. We will, therefore, in accordance with our text, show, that the coming spoken of in the text must be

I. Personal.

II. Visible. And,

III. Yet in the future.

First. If it was the person of Christ which the disciples had seen go up, and a cloud received his person out of sight, then it would be the very climax of folly to say these bright messengers did not mean to be understood by the disciples to promise them, that the same Jesus, whom they were gazing up into heaven to see, would *so come*, and not only so, but to make the promise doubly sure, and so plain, that even a child could not be mistaken, they add, "in like manner as you have seen him go into heaven." What spiritualist will deny that the disciples did honestly and sincerely believe, and afterwards bore witness to all who heard them, that Christ did ascend personally, and that a cloud did receive him out of their sight? I believe no one can or dare deny this. But if he did not in person go up, the testimony of the disciples was a falsehood, and they must have been deceived by God, in order to make a false impression on the world. This would be to me a horrible charge—blasphemy against God. If, then, no deception was practised on them, I do not think we should fear any will be practised on us—he will return in person. Paul says (1 Thess. 4:16), "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God," &c. Can this be spiritualized so as to mean nothing more than the spirit of Christ in us perfecting us in the gospel? I think not. For Paul is not only talking of those who had already been perfected in gospel faith, and were dead or asleep in Christ, but of those who should be alive; and both these classes are affected by his coming—the one class are raised from their sleep, the other changed from mortality to immortality, and both caught up to meet the Lord himself in the air. Now if it is not Christ in person, then it must be his Spirit, or figuratively, his body the church. These same persons have long before been born of the Spirit, and the spirit of Christ had dwelt in them, for that was the reason why they were sleeping in Christ, or why they were found in Christ, because his spirit was in them. And yet these same persons must rise up to meet the Spirit in the air! Surely, my brethren, no one can be so ignorant as to believe this construction for an instant. But should there be one, I would say as did the apostle, "Let them be ignorant." Neither can it be Christ's figurative body, the church, for then it would read, "For the church itself shall descend from heaven," &c. And the church, both dead and alive, shall be caught up to meet itself in the air. This construction would be still more absurd than the former, say you. What, then, is the truth? I answer, the truth is plain, from the obvious, common-sense meaning of the text. The disciples were informed that "this same Jesus (the Lord himself) which is taken up from you into heaven, shall so come (shall descend from heaven) in like manner as they had seen him go into heaven." Can any language be used more simple and plain than this used by Paul!—"The Lord himself," not his spirit, nor his shape, nor his representative, nor his Father, nor his children, nor his body without a head. No, but "the Lord himself"—"the same Jesus."

Again. Daniel says (7:13), "One like the Son of man came with the clouds of heaven," &c. It was well understood by the patriarchs and prophets that the Messiah would be born of a woman, and would, of course, be in form and person like the sons of men. For the seed of the woman was to bruise the serpent's head. Gen. 3:15. Also a virgin was to conceive and bear a child, and call his name Immanuel. Isa. 7:14. Therefore the prophets who saw him in person before his incarnation, saw him in shape and form as a man, and called him the Son of man, or like the Son of man. This description which Daniel gives of him who is to be king over

the whole earth, exactly agrees with our text. Daniel says, "One like the Son of man," before he was born of a woman. Jesus calls himself "the Son of man" after that event, and describes his coming in the same manner. Matt. 26:64—"Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." How can this mean his spirit, or the church, when no human being, with all their sophistry, or wresting of scripture, has been able to point to the text where God or man calls the Holy Spirit, or church, "the Son of man!" And until that is done, it is an assumption bordering on blasphemy to so construe the texts where "the Son of man" is mentioned. It might as well be doubted whether Christ ever had a personal existence, as to doubt these texts mean his personal coming in the clouds. If his coming is into the hearts of his people, as some say at the present time, I ask, in the name of truth, how has he come in this age different from any other age since the days of Abel? You may say he has made his children immortal, as he has promised. Prove this, and we would be ready to give up the argument.—But it has not been proved. How easy it is to demonstrate its truth or falsity, by merely opening a vein, or by drinking some deadly poison. Let them visit and nurse the sick and those afflicted with the most contagious diseases; immortality will not say, "I am sick." Let them be constant in watching and attending the sick, and relieving the distressed, for these are works of mercy, and immortality never slumbers, nor sleeps. Let them prove there is one man or woman now on earth possessing immortality, and they would prove that one of our positions was true—the personality of Christ. Phil. 3:20, 21—"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." If, then, they are changed and fashioned like unto Christ's glorious body, and they still retain their identity of persons, then of course Christ must retain his; and when we look for him, we must look for him in person, as we would look for one of his children, or one of our friends. This text shows conclusively that Christ has a body distinct from us, or it would be nonsense to say we had a body like his, and to say we had no body in glory, would be denying the resurrection in toto, and the redemption of the body, for which we groan. Rom. 8:23. And how, in this state of things, we can look for Christ, and not attach the idea of person to the being for which we look, would be as impossible as it would be to have an idea without thought, and God would never have commanded us to look for an invisible object, without giving us ability to know positively when that object is attained. For who knows whether Christ has come or not, if he is to come only in a spiritual sense? The objector may say it is known only by faith.—Then all the promises of God are accomplished, or fulfilled, when we believe. This would involve us in a labyrinth of difficulties, from which there would be no extrication.—For now, by faith, we see through a glass darkly; but when faith is swallowed up in fruition, we shall see face to face.

Again. Christ told his disciples that he was going away to his father, and that he would come again and receive them unto himself, that where he was there they should be. John 14:3. And again he says: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." John 16:7. Again he says: "I will pray the Father, and he shall give you another (not Christ) Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth; but we know him, for he dwelleth with you, and shall be in you." John 14:16-17. What do these texts prove? They prove that Christ, while he was talking with them in person, says he is going away. Would they suppose he was going away in spirit, or in person? In person, surely. Then he tells them he would come again; &c. What, in person, or spirit? In person—as he went away. But Christ, who knows all things, knew that we should have spiritualizers and "lo heres" in this last age, who would, if possible, deceive the very elect; and further says, that if he went not away, the Comforter would not come; but if he went away, he would send

the Comforter, who would not be himself, but "another;" which would abide with them, and be in them for ever. Therefore, there can be no such thing as a second advent of the Spirit, as some of the spiritualizers say. And the coming of Christ must, to fulfil his promise, be as personal as his departure;—"This same Jesus shall so come in like manner as you have seen him go into heaven."

Secondly. We will now prove it must be visible. 1 John 3:2—"We know that when he shall appear we shall be like him; for we shall see him as he is." In this passage we are expressly told, that when he appears, "we shall be like him, for we shall see him as he is." Can anything be plainer than this? If he is a person, we shall see him as he is. Again. Job 19:26, 27—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy my body, yet in my flesh shall I see God." This proves the resurrection, and that at that time Job will see him in his body, or flesh; of course Christ must be in the flesh, or Job would not be like him. David, too, says, Ps. 17:15—"As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." He declares that he shall see the face of his Redeemer when he is raised in his likeness. This proves the resurrection of the body, the visible appearing of Christ, and our being made like him. See Rev. 1:7—"Behold he cometh with clouds, and every eye shall see him." This agrees with our text, and adds, "every eye shall see him." Matt. 24:30—"And they shall see the Son of man coming in the clouds of heaven with power and great glory." This also agrees with our text—"They shall see the Son of man coming" in the same manner, in the clouds. Mark 13:26—"And then shall they see the Son of man coming in the clouds with great power and glory." Luke 17:24—"As the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." There can be no other construction put upon this last text, than that we are not to believe Christ has come, until we see him as visible as we see the lightning shining from the one part under heaven unto the other part. I hope we shall all remember, that the dear Savior has told us plainly, if false teachers should tell us he has come in the secret (or wedding chamber), or in the wilderness, we must not believe, or go after them; we are not to believe until we ourselves see him, and not another, as Job says, in the text we have already quoted.—Let these examples suffice to prove, that he will come as visible as he went up into heaven.

Thirdly. Let us now show that the coming of Christ is yet future. And this we shall do, by proving that the things which God has said shall be performed when Christ comes, have not yet transpired.

And first. He is to come and gather out of his kingdom all that offend, and all that do iniquity; and this, too, in the end of the world. Matt. 13:40, 41—"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." No man can reasonably say this is fulfilled; for offences are yet in the earth, and many that do iniquity: this is perfectly evident. We are also told (Dan. 2:35, 44; 7:27) that his kingdom will fill the whole earth—that it will be under the whole heaven. Read, also, Matt. 25:31-46. This is when the Son of man cometh in his glory, and all nations—Gentiles as well as Jews—will be gathered before him; he will then separate the two classes—the wicked he will consign to everlasting punishment, but the righteous will be rewarded with life eternal. We all know this scene has not yet been enacted, and therefore must still be in the future.

Again. Matt. 16:27—"The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." That time has not yet arrived; we see not every man rewarded yet, therefore that time must yet be in the future. Also consult Rev. 11:18.

Again. We are informed, that when Christ descends from heaven, he will make restitution of all things spoken by the mouth of all his holy prophets since the world began.—Acts 3:20, 21. All that the prophets have spoken is not yet restored. Isa. 25:8—"He will swallow up death in victory; and the Lord God will wipe away tears from off all



faces; and the rebuke of his people shall he take away from off all the earth." Rev. 21: 4—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." No man can pretend, with any honesty, that these prophecies have been fulfilled. Yet the heavens must retain Jesus Christ until this restitution. Paul (1 Cor. 15th) argues the resurrection of the dead; and in v. 23 says, "But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming." We know that the resurrection has not taken place, therefore his "coming" must be in the future.

Again, 1 Thess. 4: 16, 17—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We have no knowledge that the things here spoken of by Paul have been experienced. Surely, if the living had been caught up to meet the Lord in the air, the fact would have been somewhere recorded. See 2 Thess. 1: 7-10—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." In this passage, the revelation of "this same Jesus" from heaven is referred to, as the consummation of the Christian's trials and persecutions, and the destruction by fire of all the persecutors from the presence of the Lord and glory of his power:—when he comes to set up his glorious kingdom, and to be glorified in his saints. We have not yet seen this glory, the fire has not yet destroyed the adversaries of Zion, the scoffers of our blessed hope are yet saying, "Where is the promise of his coming?" and pretended ministers of the gospel are yet crying peace and safety, and sudden destruction has not yet overtaken them.

From all these evidences, and many more which might be adduced, we must conclude this coming, "in like manner," which is spoken of in our text, is yet future. And if these things are coming upon the earth, and we are led to wonder why they have not come before, let us seriously examine our hearts, and see to it that we are thoroughly prepared to meet one of the most sublime and important, and glorious events recorded on the pages of prophecy, or spoken by the mouth of holy seers, since the world began. To look for this blessed hope, and with a daily expectation of seeing and realizing all the precious promises to be fulfilled at the glorious appearing of the Son of man, is the Christian's panacea for all the evils of this mortal state. Cease not, then, my brother in Christ, looking for your dear Master; he will come and save you. The worldling may laugh at your calling; the fool may jeer at your confidence; the hypocrite may scoff at your hope; but one thing you do know, if you ever enjoyed this advent faith, it dried the tears of sorrow, and robbed death of half his terror. It smoothed your pillow in sickness, and was a holy balm in all trouble, and a cordial in all anxieties; it was a remedy for the corroding cares of the world, and a perfect cure for the love of worldly fame, and honors from men. It purifies the heart, and teaches true faith. It gives a zest and relish for religious conversation, and mightily helps us to understand the Scriptures. And if you have backslidden by reason of the Lord's delay, you often cry out, "Oh that it was with me as it was in days and months past!" This you know, if you ever believed in what I call the Advent faith. Shall we, who have enjoyed this hope, go back to a cold, dark, though popular religion, which knows nothing of a better country, seeks not that city built of God, has no view of the new heavens and new earth, and whose hearts never throb with blissful expectations of soon seeing the King in all his glory? Never. Let us not be grovelling here, looking and shivering over the cold, dismal tomb for our reward, and home, and inheritance. But let us rather look to where the Nazarenes last saw their ascending Lord, and to that promise

then given—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

And to those who have not that hope let me say: I do not wonder you look upon religion as a mournful, disconsolate life of penance, pain, and sorrow, only fit for the aged, sick, and dying anchorite, because you have been taught that it is a preparation for death, or the grave. But let me tell you it is not true; your teachers have defamed my Master's message—it is good news of great joy to all people who will believe it. It is a preparation for a marriage feast, and in which you may be a party. It will be mortals made immortal in glory, such as man never beheld. It will be an exchange of death for everlasting life; of sin for holiness; of evil and worldly passions for righteousness, peace, and the grace of the divine Spirit; of tears and sorrow for everlasting joy. In short, it is the restitution of all things to their rightful owners; the kingdom shall be the Lord's, the earth possessed by the Son of God and righteous men, will no more be cursed with the usurpation of Satan, or the reign of death and destruction. The heavens will shine with resplendent glory, no more obscured by the dark cloud of God's anger; the thunders of God's law on Sinai against sin will never reverberate through the wide expanse of the new heavens, and man will never more hide himself from the presence of his Maker, or tremble at the foot steps of the Almighty. For, love is the fulfilling of the law, and perfect love casts out all fear. Therefore we love his appearing, and look for his coming in like manner as the men of Galilee saw him go into heaven. Amen

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, FEBRUARY 13, 1846.

### The Six Days of Creation.

We remarked some time since, that we proposed giving several essays to show that the geology of the earth compares with the Mosaic account of creation.

It is well known that one of the strong holds of Infidelity, in disproof of the authenticity of the Scriptures, consists in the supposed contradiction existing between the discoveries of geologists and the first chapters of Genesis. Moses asserts that God created the heavens and earth in six days. Sceptics contend that geological research proves this earth to have existed myriads of ages, and that it must have been of gradual formation. This they say is proved by the different deposits of the remains of animals and vegetables, in the different strata of the earth. This argument has been considered, of so much force by many professors of religion, that they have endeavored to accommodate the Scriptures to it, and understand these six days not as days of 24 hours each, but as six long indefinite periods of time,—periods sufficiently long to account for the formation of all the different strata of the earth. This is the opinion of the geologists of the Silliman school. Taking it for granted that we may depart from the letter of revelation in the Mosaic account of creation, many argue like Prof. Bush, that we may likewise depart from the letter of the word in any other scripture, as it may suit our convenience, or facts. Thus these arguments open a fruitful field for the perversion of truth.—Three years since we listened to a lecture from one of the Andover professors, in course of which he asserted that if the first pages of the book of Genesis contradicted the records of geology, he would cut them from the Bible,—such deference did he pay to geological statistics. He therefore endeavored to harmonize them by extending the period of the first six days. He argued that geological researches proved that animals lived and died ages before the creation of man. He however forgot that such an opinion contradicts other scriptures than the first chapters of Genesis; for the Bible asserts that death is the consequence of sin. If this be so, no animals could have died before man sinned.

After his lecture we asked him how he would reconcile that text with his views. He said that

that had reference only to moral death, and that he could prove there was physical death in Eden before the fall. How? said we. "Well," said he, "Adam drank water before he fell, did he not?" We have no proof of it, said we, but go on. "Well," said he, "water contains animalcula, does it not?" It does now, we replied, but we have no proof that it did then; but proceed. "Well," said he, "when Adam drank the water they must have died, must they not?" Not that we know of, said we. You have only given us three suppositions, to disprove a plain declaration of the Scriptures.

The arguments, by which these geological conclusions are sustained, are so plausible, that there is danger of some being misled by them. In order therefore that we may guard all points of our belief, we propose to devote a few columns in defence of the first chapter of Genesis: for if the letter of this may be departed from with impunity, we may depart from the letter from any scripture. In considering this subject, we shall obtain material assistance from "Fairholme's Geology of Scripture," in which the position is taken, that the event of the flood, and subsequent changes in the earth's surface fully account for all the geological appearances. An examination of this question, we think will show, that what are called the "oppositions of science," are "falsely so called"—true science and Scripture will agree.

In the early stages of the progress of any science, it has often been supposed to be in opposition to Scripture. They being thus temporarily placed in antagonistical positions, the sceptic has ever laid hold of the new science as a weapon with which to assail Christianity. But each respective science, has in the end been found to contain powerful evidences in favor of Scriptural revelations. This was true of the science of Astronomy, &c.;—and now the attempt is being made to array against the Scriptures the science of Geology.

We contend for the perfect creation of all things by an Intelligent Almighty Power. Sceptics (we do not use the term invidiously) search for such secondary causes, which by the mere laws of nature would produce a result, such as we now find manifested in the earth's structure. Epicurus among the ancients, accounted for the creation "on the principle of a fortuitous concurrence of atoms." This idea was long since exploded. But the idea that it was the result of a fortuitous series of events, is none the less absurd. Mr. Fairholme supposes that all the appearances on the surface of the earth may be accounted for by "a consideration of the creation of the earth; the formation of a bed for the primitive sea, with the natural causes acting within that sea for upwards of sixteen centuries; and lastly the deluge with its crowd of corroborative witnesses, together with the consequent action of natural causes during upwards of four thousand years."

He premises that the elevations and depressions on the earth's surface are very small compared to its size. The highest mountains are only about five miles. The greatest depth must be about the same. The greatest depth that has been sounded in the ocean is only about one mile. The greatest depth that man has descended perpendicularly into the earth is only about one fourth of a mile. These compared with the size of the earth, can be considered of but little account.

So much for the earth's surface: now for changes which are continually transpiring upon its surface. Mr. Reunell, a geologist, estimates that the mud brought down by the river Ganges and deposited in the Bay of Bengal daily is equal in weight to seventy four times that of the great pyramid of Egypt. Others make it less. But supposing it amounts to once the size and weight of that immense pyramid daily, as Mr. Lyell estimates, it is easy to see what an immense amount must be yearly deposited in the ocean by all the rivers in the world. This shows what changes are continually going on in the bed of the ocean.

Similar changes are transpiring on the land.—The eruptions of the volcanoes of America, according to Humbolt, usually discharge mud and slime. During the earthquake in South America of Feb. 4th, 1797, Fairholme estimates that 40,-

000 human beings perished by the mud and water that flowed from the mountains. One eruption of Etna in Europe covered a space of fifty leagues in circumference, and one hundred and twenty feet in thickness of calcareous sand or dust.—Having thus glanced at some of the agents in operation, to produce changes in the earth's surface, we will proceed to the consideration of the Mosaic account of creation. Gen. 1:1-5.

#### THE FIRST DAY OF CREATION.

"The earth was without form and void."—Mr. Fairholme quotes from Granville Penn to show that this is literally "invisible and unfurnished"—it being thus translated, both by the Septuagint, and by the Jewish and Christian churches for 600 years subsequent to that translation.

How could the earth be said to be invisible and unfurnished? It is because darkness preceded the light; and it is the dry land that God calls earth. As the dry land did not appear till the third day, the inference is, that the earth in its first creation was all covered with the waters, which were subsequently gathered together into their appropriate places called seas, that the dry land might appear. That the entire surface was covered with water, is evident from the 2d v., which declares that "the Spirit of the Lord moved upon the face of the waters" when he uttered the declaration "Let there be light;" the consequence of which was, "and there was light." The creation of the heaven and earth out of nothing, and of light, were the work of the first day. But says one, How is it proved that God created all things out of nothing? The following simple argument proves it:—

"Letter from Jeremy Taylor to John Evelyn Esq."

"To your question, 'How it appears that God made all things out of nothing,' I answer, it is demonstrably certain, or else there is no God.—For if there be a God, he is the one principle; but if he did not make the first thing, then there is something besides him that was never made, and then there are two Eternals. Now if God made the first thing, he made it out of nothing."

"Your obliged and obedient servant,  
JEREMY TAYLOR."

(To be continued.)

#### Spiritualism.

A few days since two spiritualizers called to enlighten us in the mysteries which are being unfolded to their mental visions. We had heard much of the strength of the argument on that side of the question, and expected an opportunity of weighing the logic by which it is sustained. Being at the time rather busy, some minutes elapsed before a direct introduction of the subject was made. At length one asked, Brother B., if I should ask you a question that you can answer as well as not, should you consider it impertinent? By no means. Well, what was it led the wise men to the place of the first advent of Christ? A star. And cannot I show you that a star will lead us to the second advent? I do not know what you can do. Well, I will try.—You will admit, I suppose, that Petersays we have a sure word of prophecy unto which we do well that we take heed, until the day dawn and the day star arise in our hearts? Yes, Peter says that. Well, if we are to give heed to that prophecy until the day star arise in our hearts, it follows, does it not, that we are not to give heed to the prophecy of Christ coming after that? I don't know that that follows.—We read that Michal, Saul's daughter, bore no child until the day of her death;—does it follow that she bore one after that? The Savior has promised to be with us until the end of the world;—will he be with us no longer? It therefore does not follow that we are to take heed to that prophecy only until the day star rises. Well the day star has risen in my heart, and therefore I know that Christ has come. Will you tell me whether the star led the wise men to the literal or spiritual advent of Christ at his first advent? The literal. Has the rising of the day star brought you to



the literal advent? Yes. To a personal one, as at his first advent? No, the Bible says nothing about a personal advent. Yes, it does; the word *parousia*, which learned men inform us denotes personal appearing, is used 18 times in the New Testament, in reference to Christ's coming. How do we know it means personal appearing? In every other instance of its use, it denotes personal appearing, and therefore it must when applied to Christ. But it is not thus translated, and if we have to go to learned men to know what the Bible means, then God is partial. Have not you a better knowledge of the Bible than those who cannot read at all? Yes. Do you make God a partial being in your case? If he is not partial in giving you a better knowledge than those have who cannot read, then he is not partial in giving a better knowledge than you have, to those who know more than you do.

My mother, said the spiritualizer, cannot read, and she knows as much about the Bible as I do. Is not she dependent on those who can read, to prove what is in the Bible? Yes. Well, is God partial in permitting you to read for yourself, while your mother is thus dependent on others? No. Then God is not partial in making you dependent on others for a knowledge of the original. Well, I feel happy in my belief, and therefore I must be right. I suppose the reason you are so happy in your opinion, while I am so happy in mine, is rather because we both think we are right, and not because we actually are. Well, you will finally see that you are wrong in looking for the personal coming of Christ. You may find that you are wrong in not looking for it. There is an argument, said we, pointing to our vignette at the head of the paper, you cannot get over. Are you going to put that in the paper? Yes. If you do, I shall be out upon you. How so? Because we are commanded not to make any likeness of anything in heaven above, or in the earth beneath. Do you believe there is anything in heaven above of which the body of Christ ascending is a likeness? No, I don't believe Christ has a body in heaven. Then if you bring up that as an objection in which you do not believe, I may be out upon you; but you should know that the making of a god to be worshipped, and the pictorial representation of an event, are two different things.

#### Mr. Crowell once more—His Shamelessness.

A few days since, truth and justice compelled us to take off the mask from the editor of the "Christian Watchman," and present to view the inner recesses of his heart, which he so recklessly exposed by showing, in his judgment of others, his own destitution of those principles which he cannot conceive others to be possessed of.

We regret the necessity of farther unmasking him, but his continued recklessness and foolish exposure of the state of his heart again demands it. Instead of acknowledging his shameful refusal to correct the false statements which have been pointed out, and asking forgiveness of the public, of his readers, and of his God, he comes out in his paper of Feb. 6th, with the following; in which he is the more inexcusable, from the fact that the falsity of the story was shown in the "Boston Post" of the day previous.

**Horrid Effects of Millerism and Himesism.**—The Springfield Statesman says: Mr. Ebenezer Walker, a farmer of respectability, about 37 years of age having a wife and one child, was induced by motives of curiosity to attend a Miller meeting in Belchertown, on Sunday, Jan. 18. While there, he became deluded with the threats and anathemas which were preached, and left the house after the close of the meeting in a state of mind bordering upon insanity. This malady continued to increase until he became a "raving madman." While in this way he declared

that his heart was sinful and must be plucked out or burned out. Accordingly he rushed towards a large cooking stove and thrust his left hand into the burning embers, and clenched the red hot iron of the stove until the flesh was literally burned from the bones of his hand before he could be secured. The poor man continued in this awful state until death came to his relief on Tuesday evening, the 27th ult. at 8 o'clock. Great excitement prevails in Belchertown, and means will be taken to prevent any further spread of this accursed delusion.

The following was the correction which appeared the day previous in the "Post."

**To the Editor of the "Morning Post."**—**"Millerism."**—Your paper of the 30th ult. contains an account of the death of Mr. Ebenezer Walker, of Palmer Mass., together with some circumstances which are said to have accompanied it. In the article alluded to, "Millerism" is alleged to have been the cause of the whole matter. I avail myself of your well known courtesy and gentlemanly bearing, to lay before the readers of the Post an unequivocal denial of the truth of every item contained in the article in connection with "Millerism," so called.

Having attended a meeting in that town the past week, I have ascertained, from the widow and brother of the deceased, that the statements from which I suppose the one in the Post was made up are almost wholly groundless. This can be substantiated, if necessary.

Owing to the currency which the press gives to the unfounded charges against myself, and the people associated with me, I have suffered every indignity; and now form a mark for the slander and malice of the unprincipled and vile. And at the place where this sad occurrence is said to have happened, I have but lately narrowly escaped the grossest outrage upon my person.

Instead of "means being taken to prevent any further spread of this accursed doctrine," it would better subserve the cause of virtue if some means were taken to put a stop to the vile newspaper slanders in relation to a people who are so unjustly assailed. Why should the sensibilities of the community be aroused by the narration of stories so horrible, and which are utterly destitute of truth? The public papers throughout the land teem with similar falsehoods; and but few of them are willing to correct them, even when they have been shown their falsity.

I became a debtor to your courtesy some sixteen months since, in giving place in your columns to a refutation of charges against my personal character. With all their activity and perseverance, my enemies have never been able to prove me guilty of a single charge preferred against me. And with the exception of a few fanatics, who have no connection with us, the Adventists throughout the country have been unjustly held up to the contempt and ridicule of the community. As regards myself, I am willing to abide the closest scrutiny; and while no action of my private or public life can be pointed out to justify this disgraceful defamation of my character, I most solemnly protest against it. I claim but the right which every honorable man is willing to accord. I ask no leniency—I ask for what is just. No man can substantiate a charge against me—therefore, none should deem me guilty.

With thanks for your kindness in affording me the opportunity of correcting erroneous statements,

I remain your obedient servant,

J. V. HIMES.

It is possible that Mr. Crowell had not seen the correction; but, judging from his past course, have we any reason to suppose it would have influenced him in the least? What does he care for a correction of this falsehood, who has refused to correct, with others, the falsehood of the two children perishing by neglect?

The closing sentence shows the secret of his opposition.—He calls it an "accursed delusion." We read of some whose mouths should be full of "cursing and bitterness," and we are not to suppose that scripture will pass unfulfilled. But what does he call an accursed delusion? It is none other than the doctrine that the same Jesus which ascended into heaven shall so come again in like manner. In calling that an accursed delusion, he curses the angels who stood in white apparel

by the side of the disciples. It is the doctrine of patient Job, that his Redeemer will stand at the latter day upon the earth. In calling that an accursed doctrine, he curses the faith of the man of Uz. It is the doctrine of Abraham, that his seed should inherit the land of promise for ever. In calling that an "accursed doctrine," he curses the faith of the father of the faithful. It is the doctrine of Isaiah, that they shall say, "Lo this is our God, we have waited for him, and he will come and save us." In calling this an "accursed doctrine," he curses the heaven inspired prophet, and even Him

"Who touched Isaiah's hallowed lips with fire."

It is the doctrine of the great apostle, that "the Lord himself shall descend from heaven." In calling this an accursed doctrine, he curses the man of God, who was admitted into the third heaven. It is the doctrine of the beloved disciple, on the Isle of Patmos, "Behold He cometh, and every eye shall see him." In calling this an accursed doctrine, he curses the disciple that Jesus loved. It is the doctrine of the Savior of sinners: "I come quickly." In calling this an accursed doctrine, he curses Him who will reward every man according as his work shall be.

When he thus unblushingly gives utterance to his curses, need we wonder that he is so

"Eager to catch each rumor as it flies,  
To wade in filth and unrepented lies."

Need we wonder at his enmity, his hatred, his malice at everything that pertains to the coming of his Master and Judge, to whom he must give an account for all his hard speeches?

Yet this man calls himself a Christian, a follower of the Prince of peace—provided his Prince will keep at a distance! We rejoice that no such a man has ever embraced the doctrine of the Advent. Now he is getting to be so well understood, that he is becoming impotent of evil. He is the only Baptist editor we know of, who refuses to correct his errors. Their opinion of him is not dissimilar to our own. Ask the editor of the Reflector what he thinks of his Baptist brother. Ask the more evangelical of the Baptist ministers, what they think of him. Their answers will be satisfactory to us.

A man who madly and wilfully perseveres in giving publicity to every false rumor which he hopes may crush a doctrine he hates and fears, shows what its advocates might fear if it was in his power to wield the headsman's axe, or direct the screws of the Inquisition. Those horrid tortures were put in force in defence of what was called the true faith. Even Nero, in murdering his mother, pretended to be governed by state policy. We therefore, at the present day, regard none the more, those who malign and defame us, because they throw over their shoulders the cloak of religion.

Let him rail at "Millerism" and "Himesism,"—yes, and at Bibleism, we hope never to be guilty of that which the Papist would place among the "seven deadly sins."

Since the above was written, we see a letter in the "Daily Mail" of the 12th inst., signed by two physicians of Belchertown, giving it as their opinion that Mr. Walker came to his death by "Millerism." We shall take care of this matter in due time. We hardly know what to attribute this new aspect of the matter. We should not at all be surprised if these "M. D.'s" are in quest of practice.

**ANOTHER MINISTER FALLEN.**—The Rev. Mr. Graves, the brother of the editor of the Reflector, we learn by the Christian Secretary, has embraced Universalism. And so they go.

#### If of Men it will come to Nought.

In the presentation of something new and startling, it is often said, give its advocates a hearing; for if it be of men it will come to nought,—as though there could be no harm whatever in the presentation of erroneous views, there being such a certainty that everything that is not of God will fail.

We are of the opinion that the Scripture on which this saying is founded, is altogether misapplied. We read in the 8th of Acts that when the apostles were brought before the Jewish council, Gamaliel, a doctor of the law, advised that they should be put forth a little space, closing with the following:

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The above is regarded as sufficient evidence on this point; but we are to distinguish between what is said by the Saviour and apostles, and what is said by uninspired men, whose sayings are on record. Gamaliel does not speak by inspiration, but gives his individual opinion. It is true indeed that what is of God will finally stand; yet it may be subject to great reverses. In proof of this, see the persecutions of the faith in all ages. And it is no less true that what is of men will finally come to nought; yet it may do a world of injury first, and triumph for a long time. In proof of this witness the progress of Mahomedanism, Paganism, Mormonism, &c., &c. When therefore we are solicited to give publicity to what we believe to be damnable heresy, under the plea that if it be of men it will come to nought, we recall to mind that before it shall come to nought, it may be instrumental in the ruin of thousands. Therefore, as we are to take heed how we read, and how we hear, we are responsible to the great Head of the Church, for whatever we shall publish that will corrupt the minds of men or ruin souls.

#### Africa.

The prospect of evangelizing this country, according to the N. Y. "Evangelist," is very dark. A correspondent of that paper says of Algeria:—

As the Romish clergy there have at their head a bishop who is very desirous to make a noise, they restrict themselves, to the erection of chapels in honor of St. Augustine, to presiding at some public festival, and to baptizing a few Mohammedan women of ill fame. The Protestant clergy does nothing more, though of course it does better. But all proselytism in Algeria is impossible: first, because among our own people proselytism is accomplished by affecting the heart; and secondly, because the obstacles are greater here than elsewhere. How shall we persuade the Arabs to embrace the faith of those who massacre them, and set an example of every kind of vice? The nominal Christians there are men of such wicked habits as only confirm the prejudices which the Mohammedan priests had instilled into their minds against the gospel, before we came among them; and the Moors, so far from being converted by us, think it much more natural that we should be converted by them. One day a young Mohammedan with whom I was intimate at Algiers, said to me in a kind tone, "What a pity it is you are not a Mohammedan!" And I had gone to that city for the purpose of saying to him and to his brethren, "What a pity it is you are not a Christian!"

We have received the first No. of a monthly work entitled "Illustrated Botany." It contains sixteen octavo pages of letter-press, with five exceedingly beautiful and richly colored engravings of flowers. It is edited by J. B. Newman, M. D., and published by J. K. Wellman, 118 Narrow-street, N. Y., at 3 dollars per annum. It is a neat and rich work, and will commend itself to the lovers of the delightful science of Botany, to the support of which it proposes to be devoted.



### The Hope of Israel.

There is no question that more deeply interests my heart than "The Hope of Israel." What is that hope? Is it the hope, that in some particular age of the church all the Jews living will be converted to Christ, and restored to their own land?

If Paul is to furnish us with an answer, how different from that. His constant teaching was, that the resurrection of the dead is the hope of Israel. In all those master strokes of eloquence, Paul's defences before his accusers, he constantly affirmed this one point. The first text to which we will refer is found, Acts 23:6—"But when Paul perceived that the one part were Sadducees, and the other of Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." In this statement, he took advantage of the identity of his, with the Jewish faith, to turn the popular current in his favor; and it was completely successful. The whole body of the Pharisees immediately took sides with the apostle as a defender of the true faith.—That faith was, "Of the hope and resurrection of the dead, am I called in question." The next text I will introduce, is Acts 26:6-8—"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" It is here affirmed to be the hope of the twelve tribes, and a fulfilment of the promise of God made to the fathers. What it was he clearly states in his appeal to king Agrippa: "Why should it be thought a thing incredible with you that God should raise the dead?" This then is THE HOPE.

Again, chap. 24, vs. 14, 15—"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." This passage is equally clear and strong with the others quoted above.

And finally, in his first interview with the Jews at Rome, Acts 28:20, he assures them that it was only for the "hope of Israel" he was bound with that chain. What that hope was, can no longer be obscure to the reader, if he has been an attentive and sincere inquirer after truth.

That this continues to be the hope of Orthodox Jews will be clearly shown in the following extract, from "The Occident, and American Jewish Advocate," a monthly magazine published in this city:—

"QUESTIONS PUT BY A CLERGYMAN OF RUAN, ANSWERED BY H. SAUL LEVY MONTERIA."

"XIV. What temporal benefits can they expect from the Messiah who die before he comes?"

Ans. "This same inquiry Isaiah made of the Lord: (26:13) 'Oh Lord our God, other lords beside thee have had dominion over us, but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore thou hast visited and destroyed them, and hast made all their memory to perish: as though he had said, 'We have endured many evils, and in misery have we died; how can we enjoy in this life the happiness which thou wilt confer on the nation, seeing the dead do not rise again?' The Lord replied, (v. 19) 'Thy dead men shall live.—Awake and sing, ye who dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.' This is the good that those who die before the coming of the Messiah may expect, trusting to the divine promise.

The same reply is given by the prophet Malachi, 3:14. Speaking to the people in the name of God, he says: 'Ye have said, it is vain to serve God, and what profit is it that we have walked mournfully before the Lord of hosts?' The Lord replies, v. 18, 'Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.' This passage which says, 'Ye shall return and see the difference between the godly and the wicked,' signifies a return to this world, a resurrection. This is an ample answer to the question."

Who can fail to see the reasonableness of

this hope, as resting on the promises of God. Those promises, it will be found by an attentive perusal of them, were as much made to the Jews of ancient days, as to these days, they belong alike to the patriarchs, and their seed. Hence, they can only be fulfilled by raising the dead to life, and restoring them that they may share the promised blessings with the "quick" or living, at the time of fulfilment.

But will all the Jews be raised from the dead, to inherit the benefits of Messiah's reign? Malachi replies as above quoted, "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." And in the next chapter gives the distinctive mark. The wicked shall ALL be burned—the Sun of Righteousness shall rise on those who fear his name.

Will the pious Jews who are dead be raised corruptible and mortal, and be restored with the living and mortal Jews to a temporal kingdom for a thousand years, in the land of Palestine? I answer, all the prophets declare that when restored, the house of Israel shall no more be plucked up out of their land—that David shall be their prince forever—that they shall dwell in the land forever—that God will make an everlasting covenant with them—that they shall have the land for an everlasting possession, &c. &c.

It is also affirmed that "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Then if this is true, neither living or dead Jews can enter Messiah's kingdom in a state of mortality.

But when did the apostle ever intimate that the Jews as a nation in the flesh would return to Palestine and be converted? Never. Is it replied, Yes, in Rom. 11:25, 26, he did expressly allude to the time when they would all be converted and restored? I answer, he did no such thing. He there affirms that all Israel shall be saved, when the fullness of the Gentiles be come in; "as it is written, (Isa. 59:20) The Deliverer shall come out of Zion, and turn away ungodliness from Jacob." Where is Zion, where the Deliverer now is? Heb. 12:22-24—"But ye are come to mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." From thence, where he is the Mediator of the new covenant, he will come when like the high priest he completes his sacrifice. Then he will proclaim an eternal pardon to all who truly afflict their souls while the sacrifice was being ministered. But what provision did the type under the law make for any who did not afflict his soul while the high priest offered his sacrifice?—None. He was to be cut off from among the people.

So it must be when our high priest comes out of Zion, the city of God, and says, (Jer. 31:24) "Their sins and their iniquities will I remember no more." (Heb. 10:17) Then there remaineth "no more offering for sins." He has perfected forever them that are sanctified. So clear is it, that the salvation all Israel is to obtain when the fullness of the Gentiles be come in, is an eternal deliverance from all sin and imperfection at the appearing of Christ.

What part of the Jews are to obtain this salvation? We will permit Isa. 59:20, from which Paul quotes, to answer. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." The Redeemer of Isaiah, is the Deliverer of Paul; and while Paul calls it his coming from Zion, the prophet declares he will come to Zion. The apostle referring to the public and eternal justification of the pious Israelites, says, "Shall turn away ungodliness from Jacob;" but the prophet affirms that he will come to them that turn from transgression in Jacob. No matter in what age they lived, he will come to them then, and proclaim an eternal pardon. And even in this 11th chapter of Romans, the apostle asks concerning the house of Israel, the Jews, "What shall the receiving of them be, but (except) life from the dead?" I answer, it will be nothing short of it. Then the apostle has no where intimated that all the Jews will be converted; but does maintain the hope of Israel, i. e., the entire and eternal salvation of all Israel, the whole

house of Israel, at the resurrection of the just.

I do not object to the scriptural doctrine of the restoration of the Jews at Christ's appearing; but I do object to that doctrine which makes void the prophet who declares that all the proud and wicked shall be burnt when the Lord makes up his jewels: and Christ, who has announced an eternal separation into two parts, of all nations, when he comes in his glory, when he will give each their final doom; and of the apostle who affirms that God will render in that day, indignation and wrath, tribulation and anguish upon every soul of man who doeth evil, to the Jew first, and also to the Gentile.

But while the day of God's gracious visitation lasts, with all my soul and strength I am willing to labor for both Jew and Gentile, if by any means I may save some of them. The harvest is great and the laborers are few. Let us pray therefore the Lord of the harvest that he would send forth more laborers into his harvest. J. LITCH.

Philadelphia, (Pa.), Feb., 1846.

### John Borland's Sermon.

Dear Bro. Himes:—If it be not too late, I should like to offer a remark or two on a part of Mr. Borland's sermon lately reviewed in the "Herald." Like Prof. Bush, he allows the image to symbolize the four great monarchies of Babylon, Medo-Persia, Grecia, and Rome. In the symbols, no respect is had to the moral character of those kingdoms. The theatre of these governments is about the same extent of territory, each in succession occupying the place of its predecessor. That it cannot be the people alone, who are symbolized, is evident from the fact that when Babylon passed away, there would nothing but the soil remain for the Medo-Persian rulers to govern—a kingdom without subjects. What then does the image symbolize? It must have special reference to the form of government. Thus when the Babylonian monarchy came to an end, it is said that Darius, the Mede, took the kingdom—a new form of government was instituted. The head of gold passed away, and gave place to the breast and arms of silver—the allegiance of the people of Babylon was transferred to a new power, of which Darius was then the head.

Did the stone smite the head of gold? No. Neither did it when the dominion of the breast and arms of silver came to an end. Nor yet when the third kingdom of brass gave place to the legs of iron. It awaited the further process of the iron legs yielding to the feet, part of iron and part of clay, and last of all, the formation of the toes on the feet. Now the stone is ready to fall!

When one part of the image is destroyed by the stone, all is destroyed. No continual smiting—no second blow is given. "As the lightning cometh out of the east, and shineth even unto the west," so soon will the process be over. Hear the prophet.—"Thou sawest till that a stone was cut out without hands," no human work, "which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then" when the feet were broken to pieces "was the iron, the clay, the brass, the silver, and the gold, broken to pieces together," all at the same moment, "and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them."

Now, what does Mr. Borland do? He sets this stone to smiting something not symbolized by the image. And instead of dashing to pieces every vestige of terrestrial government, he leaves it all standing, and turns the operation of the stone against the kingdom of Satan. Here is an utter departure from consistency. He must make the image symbolize the kingdom of Satan, which can never be done, or he turns the gospel loose upon itself, and obliges it to destroy what it commands us to reverence and obey. Like Prof. Bush, he compels the stone to smite the image on the legs, while the prophet says it was smitten on the feet.

We may suppose that when Nebuchadnezzar saw the image it was fully exhibited at one view. Not so in the fulfilment of the symbol. First, appears the head of gold alone, to represent Babylon. We see nothing more, till all at once Babylon is displaced by Medo-Persia, the breast and arms of silver. Next the Grecian monarchy stands up in the place of Medo-Persia,—the belly and thighs of brass, instead of the breast and arms of silver. Next in order are the legs of iron.

The feet, part of iron and part of clay, are not yet formed; still more remote are the toes. Now according to the Prophet it was "in the days of these kings," symbolized by the toes, that "the God of heaven" was to "set up a kingdom." Be it remembered that "these" toe "kings" were not in being, till near five hundred years after Mr. Borland assures us the stone smote the image.

The exposition of our author is a babel that will not bear its own weight. The inconsistent and contradictory views he presents, are at variance with each other, as well as the Scriptures of truth. His design appears to be to build up a favorite theory, whatever it may cost. In reference to Mr. Borland's production, the language of the poet may not be wholly inapplicable:—

"Let all the heathen writers join

To make one perfect book:—

Great God! when once compared with thine  
How mean their writings look!"

Yours in hope, H. BARLOW.  
East Barnard, (Vt.), Jan., 1846.

### Correspondence.

LETTER FROM BRO. W. PRATT.

Dear Bro. Himes:—I improve the leisure moment, to give a brief sketch of my last tour. I visited the brethren in Leverett, Montague, and Northfield, Mass., and Vernon, Brattleborough, North Springfield, Grafton, and Jamaica, Vt. I find they have not all swung clear of Spiritualism, mixed with Mesmerism, that have distracted so many churches in our land the past year. They have stood in fear (as in many other places) of opposing it, lest they should be found fighting against God. All know that are acquainted with these deluded brethren, their cry is, "be careful," and their watch-word, "TAKE CARE! you will quench the Spirit, you will steady the ark—opposing God's work," and the like. In this way they have kept those that could not see it was the work of God, from opposing, and their destructive doctrines have got a strong hold. And an other peculiar trait of theirs, to carry forward, and give double force to their cause, is, to denounce all that are not of their craft, as foolish virgins—behind the times, luke-warm, having not on the wedding garment, &c. If you oppose them in any of their ungodly views, and practices, you are cut off at once, and not with so kind a spirit as you might suppose; thus keeping the candid and sober-minded in fear. These views, such as feet-washing, kissing, and spiritual wives, the last thing that the devil could invent to gratify a sensual mind, and ruin souls in perdition, have divided, distracted, and discouraged many of the dear brethren in some of these places. These views, and many others that I might mention, have their origin from the shut door doctrine, and if persisted in, will end, not only in damnable heresies, denying the Lord that bought them, but will turn the grace of God into lasciviousness as in other places. Although these views have had some hold in Northfield, connected with Gill, Vernon, Brattleborough, and Jamaica, in particular connected with Wardsboro', there are some that stand firm, and others have got their eyes open, and have escaped the snare of the devil. Some that have got clear of this, declare it is nothing but Mesmerism, and well they might thus judge; for when people get to the spewing process, as they call it, spoken of in Rev. 3:16, and all begin to vomit together, that is, all under this influence, and saying they are fulfilling this passage, and are spewing the foolish virgins out of their mouths, when God declares he will do it, they may be assured that it is some influence different from the blessed Spirit; for the Spirit never will contradict the Word, nor lead to such disgusting practices. It would be well for such to heed the admonition of the apostle John: "Try the spirits" by the Word, and see what manner of spirit ye are of. This leaving the Word, and following feelings and impressions, have ever led, as far as my knowledge extends, to the very vault of iniquity.—Not merely in spiritual wives, but spiritual children. O how painful to see brethren that have suffered so much, going over the dam, in this last moment of time. Their influence does not stop here. The cause of Christ suffers exceedingly. It covers the Advent doctrine with reproach, freezes up the channel of access to the people, and will, I fear, if not already done, close many candid ears, and ruin souls in perdition. O that these brethren would



let reason take its chamber and come back to the word of God. I love them, and tell them the truth in love, and ever rebuke such sharply, that they may be sound in the faith, giving glory to God.

I will not weary your patience, nor fill up your sheet with such painful scenes; and it may be thought by some that such things ought not to be published to the world; for it brings reproach upon the cause. Is this, I ask, the legitimate fruit of the Advent doctrine, one of the most glorious truths in the Bible? I answer, never. Then as there is no part of the Gospel or its fruits that we need to be ashamed of, we will not hold our peace; for by so doing, we class ourselves with their destructive views and ungodly practices: but will declare to the four winds that this kind comes not from the blessed hope, but by losing it. We have no fellowship with the unfruitful works of darkness, and if charged upon us, it may be done falsely. Then we have the precious word to comfort us. If we suffer for Christ, or his truth, happy are we: and he has declared such shall reign with him soon. This encourages us, as soldiers of the cross, to hold fast the profession of our faith, for faithful is he that hath promised the inheritance, and the time when it will be given to the saints of the Most High God.

Hold fast brethren, for Christ, who is our life, will soon appear. It is his right to reign, and praise the good Lord, he will reign in spite of earth or hell.

W. PRATT.

Sturbridge, (Mass.), Feb. 10th, 1846.

#### LETTER FROM BRO. N. BILLINGS.

Dear Bro. Himes:—The present is a state of trial—here is no rest. This life is at best a checkered scene. To-day we may be in health and prosperity, to-morrow may find us worn by pain, or overwhelmed with the most direful calamities. To-day friends may console us, but to-morrow we may be left friendless and alone, while anon death enters the family circle, bearing away his victim triumphantly, and sundering the tenderest ties, regardless of age or sex; perhaps passing the blooming "almond tree" "looses the silver" cord of the prattling infant, while weeping parents follow the lifeless form to the land of silence, there to deposit the cold remains, where is heard neither foot-fall, nor gushing sound of joy,—thus adding another to the pale tenantry of the grave. Truly man goeth to his long home, and the mourners go about the streets. This is a vale of tears. But is there no hope! Yes, truly. Said Jesus, "I am the resurrection and the life." Again, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." And says the psalmist, "Weeping may endure for a night, but joy cometh in the morning." Again, "He that goeth forth and weepeth, bearing precious seed, shall double come again with rejoicing, bringing his sheaves with him." Yes verily, life and immortality are brought to light through the gospel.—There is a land of rest for the weary pilgrim, A land where the ransomed with singing shall come,

And enter the kingdom prepared as their home. O joyful day to the followers of the Lamb! when at the sound of the last trumpet they spring forth into immortality and eternal life; no more to suffer, for in the "restitution," they die no more, and having been perfectly restored from the ruins of the fall, they shall partake of the tree of life, and live forever. O joyful day! O blessed hope!

"Weary pilgrim, leave thy sadness;  
To mount Zion thou art come!  
Swell thy songs of joy and gladness,  
And rejoice in thy blest home!—  
Thine and Jesus' heavenly home!"

Yours, waiting for the restitution,  
N. BILLINGS.  
Boston, (Mass.), Feb. 2, 1846.

OBITUARY.—Berthier, infant son of Moses and Maria Stodard, sweetly fell asleep in Jesus, Jan. 29th, aged five months.

Sleep on, sweet babe, till Jesus comes  
And bids thy sleeping dust arise;  
And then with all the little ones,  
Shout in the new earth—Paradise!

Sad was the hour that summon'd thee away,  
Deep was the grief that wrung a parent's heart;

But He who gave, forbade thy longer stay—  
Too pure, too bright, too beautiful for earth.  
Hartford, (Ct.), Feb. 4th, 1846.

#### The Saints on the Heights of Zion.

Behold them! The joyful multitude of Jehovah's ransomed ones, standing on the celestial hills of their fair Eden's country. The days of their mourning are ended. They have wept their last tears. They have uttered their last groans. They have heaved their last sighs. Songs and everlasting joy are on their heads. A dazzling halo of glory surrounds their once suffering bodies. Smiles of angelic sweetness dance on their glowing faces, and unfading beauty lingers at their steps. O! their sun shall no more go down, nor their moon withdraw its shining. Their saving King is with them—their mighty God is among them. A crown of righteousness shall for ever sparkle on their temples, and harmonious music flow from their gladness tongues. No devouring curse, no wasting disease, no violence of circumstance, no swelling floods, no passing storms, no sweeping tornadoes, no chilling frosts, no blasting mildews, no raging fires, no jarring earthquakes, no darting lightnings, or rattling thunders, no marring hailstones—no fear, no grief can enter there.

EDWIN.

#### LETTER FROM BRO. E. NOBLE.

Dear Bro. Himes:—While I have seen the characters of our prominent and faithful brethren assailed, and their motives impugned by those who profess to be taught and actuated by the spirit of that blessed Savior who said, "As ye would that men should do unto you, ye even so to them"—"with what judgment ye judge ye shall be judged;" and also that we were to love our enemies, I have been reminded of the words of Paul to Timothy, that in the last days "perilous times should come, for men shall be false accusers, fierce, despisers of them that are good;" and these men, Paul saw, were professors of religion, for he says they have a form of godliness, &c. He also saw that they would resist the truth, as he further says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." To my mind, here is a perfect picture of the present times. It seems as though these very characters think they have a license from heaven, as the Pope professes to have, to traduce and persecute all that are looking for the restoration of the seed of Abraham.—But take courage, for the promise is, "Lo I am with you even unto the end."

I am glad to learn of the prosperity of the "Herald." I thought it would not go down, because it advocates the cause of God. O how I wanted to send you relief; but I had not the ability.

I rejoice in believing that Bro. Hale has given us the facts on the time. I have ever been of the opinion, since I espoused the cause, that the Lord would vindicate his word in this particular; that is, it is a portion to be fulfilled, and he will guide some one into the truth, and even should Bro. Hale's calculation fail, the Lord will take care of his word. I think all that can should obtain a number of copies and circulate them, that they may preach where the living preacher cannot go. Should we again be mistaken, and the Lord should not come as soon as we expect, let us hold fast our confidence firm unto the end; for we had better be mistaken a thousand times, than to be found not looking.

Yours, in constant expectation,  
O. E. NOBLE.

Tobehannah (N. Y.), Feb. 4, 1846.

#### LETTER FROM BRO. J. JAMES.

Dear Bro. Himes:—I take the liberty to address a line to you; although a stranger, I feel to bid you God speed in spreading the glad tidings of the kingdom at hand.

I have been favored with the reading of the "Watch" and "Herald" for a little more than two years, and can truly say, that the weekly visits of these papers have been like cold water to the thirsty soul—yes, meat in due season.—You may be sure, that in your arduous labors you have my fullest sympathy and daily prayers for your support.

I have been a member of the close Baptist church about forty years, and was "exceedingly zealous of the traditions of my fathers." I remained there until about one year since, when I left her communion, because I deemed her in the sight of God but the speechless symbol of departed piety. Her manifest blindness and determined opposition to the hope of the gospel alone induced me to take this step. I now have the privilege of meeting with my brethren and sisters of the "blessed hope." We have stated meetings at Richford and Montgomery. Bro. A. Stone feeds the flock in the above places with meat in due season.

The brethren of like precious faith in Enosburgh, Berkshire, Richford, and Montgomery greatly desire to hear the gospel of the kingdom from your lips. Will you appoint a conference to be held at the Tabernacle in Montgomery, as soon as may be, and give notice through the "Herald?" Can you attend a meeting there soon? Do, if possible. The Lord direct.

The brethren in this section seem to be steadfast, immovable, rejoicing in hope, patient in tribulation, continuing earnest in prayer.

Oh, how cheering the prospect of immediate,

complete, and eternal deliverance to the way-worn pilgrim! Yes, it is glorious beyond description; as the poet sings—

"This blessed hope revives  
Our spirits by the way,  
While each in expectation lives  
And longs to see the day."

Yours in hope, JEREMIAH JAMES.  
Richford (Vt.), Jan. 27, 1846.

#### LETTER FROM BRO. R. HUTCHINSON.

Dear Bro. Himes:—I have just finished a course of lectures in this place. Three prominent causes have operated against my receiving a very general hearing, viz.—the superstition of the Catholics, the aristocracy of the Episcopalians, and the bigotry of the Methodists. However, there were present some Catholics, several Episcopalians, and a number of those have been Methodists. And those who attended heard with great candor and seriousness. My leading theme was the nature of the kingdom, and the evidence of its nearness. I found the old "chart" still useful in explaining Daniel's visions. Some remarked, that while they had often heard the Bible preached from, they never before heard it explained. To God be all the glory. I trust it will be found in the great day that I have not labored in vain in St. Johns, though it is a dark, hard place. The meeting was held in the dwelling-house of Bro. Lewis, an intelligent and warm-hearted friend of the Advent cause, as is also Sister Lewis. I go next to Montreal and New Glasgow. The harvest indeed is great, but the laborers are few. The people are perishing for lack of knowledge. But praise God, the knowledge of the Lord will soon cover the earth as the waters cover the sea; however, only in the "restitution of all things."

Yours, looking for the mercy of God,  
R. HUTCHINSON.  
St. Johns (C. E.), Jan. 26, 1846.

Bro. R. G. NAPIER, of Dayton, Ala., writes: My happiness is greatly dependent upon and identified with the perpetuity of the "Herald;" at least until I shall experience some change in the affairs of mortals, which, I suppose, I have no right to look for until a new dispensation shall be ushered in.

I believe the prediction in 2 Tim. 4:3, 4 is daily being verified—"After their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears away from the truth, and shall be turned unto fables." This I think applicable to the world generally, in church and state, a small remnant only excepted, which shall be gathered out of every kindred, tongue, nation, and people.

I know of none in this region, but my brother and myself, who countenance the Second Advent doctrine. The truth is not sought, but error is cordially embraced. Lord, deliver us, I pray. I long to see and join my Advent brethren in adoring the King of kings. Be faithful. Let your brethren know all your pecuniary embarrassments, and I believe the Lord will raise up faithful friends to sustain his cause.

Bro. N. will accept our thanks for his liberal support of this paper.

Bro. RUFUS BAKER writes:—"I can truly say the Conference at Three Rivers was to me one of deep interest and profit to my soul; and I believe it was so to the brethren generally. I rejoiced to find so many of the dear brethren firm in the faith, and patiently waiting for the return of the Lord. There are signs, there is no mistaking, that proclaim Messiah near, for which I praise the Lord. The argument from the word of God never appeared so conclusive to me as it has for the last few months."

The feeling of the people against you is very great. But they err much if they suppose that the faith of the Adventists rests on Bro. Himes, Miller, or any other man. Our faith is built on the immutable word of God. The argument presented in Bro. Hale's pamphlet is just what is needed, and is calculated to do much good. I hope every brother will read it.

Yours, patiently waiting for the Lord from heaven,  
RUFUS BAKER.  
Chicopee Falls (Mass.), Feb. 8, 1846.

Bro. J. S. SHERMAN writes:—We still keep up our little meetings in this place; though there have been no additions to our number, we thank God there is no diminution. We still look for the coming of the Lord in the clouds of heaven, and continually pray for the time when he shall gather his ransomed ones home. I wish I could more frequently obtain help for you; but it is here as it was in the days of Luther, and as it has always been. Luther said that "truth always had the minority, while error can always boast of the majority." Well, brethren, fight on, and endure hardness as good soldiers of Jesus Christ; it will not always be as it now is, but we shall soon come "to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

There is no excitement in any of the churches

here, nor is there much life in them; and they appear quite contented with their condition. The prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so. But what will they do in the end thereof?

Yours, in the hope of soon seeing the King in his beauty.  
JOHN S. SHERMAN.  
North Rochester (Mass.), Feb. 4, 1846.

Bro. ALLING writes from Norwalk, O.:—I am inclined to believe, from the extracts from Bro. Hale's work, published in the "Herald," that God has, in great mercy, opened his mind to a right understanding of the matter. It is truly refreshing, at this time of trial and confusion, to get hold of evidence of a satisfactory nature, drawn from the immutable word, that our warfare is almost ended.

The brethren in this vicinity, those who have not been carried away by the tornado of spiritualism that has so recently swept over us, love time quite as well as ever; and I trust Bro. H.'s article will prove meat in due season, not only to us, but also to the household of faith scattered abroad. The trials of the brethren in this vicinity have been and still are very great. Yet we find the grace of God abundantly sufficient, and feel like lifting up our heads, knowing that our light afflictions will soon work out for us a far more exceeding and eternal weight of glory—they only tend to make the promises look still more precious. May God be with and sustain and bless you, and all other laborers in his vineyard. This is the prayer of your brother in Christ.

Bro. PREBLE writes from Albany, N. Y.:—The interest in the immediate coming of the Savior is increasing in this city, as well as in Troy, Lansingburgh, and Middletown. The congregation at the House of Prayer in this city on Sundays is good. As respects my views in regard to the time of the Lord's coming, I think '47 will not pass; and most likely before this present year shall close, all the faithful in Christ Jesus will realize "that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." I am thus waiting, watching, and praying.

Bro. J. C. BYWATER writes from Attica, N. Y.:—The cause is onward in Western New York, and such strong faith I have seldom witnessed. Bro. Galusha was with us four days last week, strong in the faith. We shall, ere long, we hope, should time continue, have a good place prepared in which to worship our God. May the Lord sustain you in your arduous and self-sacrificing labors. Yours in the blessed hope.

Bro. IRA FANCHER writes from Sandy Hill, N. Y., that there is a little company in that place who are still contending for the faith once delivered to the saints. Bro. F. is also doing what he can to spread the faith in other towns where it has not been proclaimed. May the Lord give him success.

Bro. DARIUS DRAKE, writes from Manchester, (Ct.):—There are a few Adventists in this place, of like precious faith with you. We claim our faith to be the true faith of the Gospel. We have no preacher but the "Herald," whose weekly visits are as cool water to a thirsty soul. We would be glad to have some one visit us, and proclaim the glad tidings of the kingdom.—We look for the Advent near at hand.

Yours in the true hope,

DARIUS DRAKE.

Manchester, (Ct.), Jan. 27, 1846.

OBITUARY.—Sister OLIVE Y. SHEAFE, wife of Bro. John E. Sheafe, of Roxbury, fell asleep in Jesus the 29th of Jan. last, aged 25 years. Our sister embraced the advent doctrine in the fall of '44, and continued therein to the time of her decease. She was patient through her sickness, and was willing to depart and be with Christ, which to her was great gain.—Though it was painful to her friends and companion thus to part with her, yet they could avail themselves of the benefit of the apostle's words, when he says, "Brethren, sorrow not as others which have no hope; for if we believe that Jesus died and rose again, then also that sleep in Jesus will God bring with him." She "looked for a city which hath foundations, whose builder and maker is God," and fully believed that she should have a part in the first resurrection. Bro. S. Fletcher preached a funeral discourse on the occasion of her burial. The following lines she sang before she died:—

"Why should you mourn departing friends,  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call them to his arms."

WESTFORD, (Mass.), Bro. JOSIAH VASE, died, Feb. 1, aged 67 years. He had believed in the speedy advent of the Savior for many years, and died in the assurance that he should awake in the morning of the resurrection.—"Blessed are the dead who die in the Lord."



## FOREIGN AND DOMESTIC SUMMARY, ETC.

Considerable excitement exists in the larger cities of the Union in regard to the position which the Oregon affairs have assumed. It will be remembered, that soon after the correspondence between the British Minister and the American Secretary of State was published, the result of which was the withdrawal, on the part of President Polk, of the proposition he had made to the British Government, the Senate, at the call of Mr. Webster, called upon the President for the correspondence that had taken place since that negotiation had ceased. The correspondence has been published, by which it appears, that the British Government have made two distinct propositions, one that the matter be left to the arbitration of some friendly power, and the other to the decision of some learned jurists, both of which have been promptly declined by the President, on the ground, that his consent to such an arrangement would be tantamount to an acknowledgment that Great Britain had a just claim to a portion of Oregon. There appear to be well-founded reports of a renewal of negotiations.

The affairs between Mexico and the United States appear to remain unchanged since our last. General Paedres has been inducted into office as President ad interim. In administering the oath to him, an attempt was made to introduce a clause in the oath, that he would repel the invasion of the United States. It was wisely rejected.

Mexico, at the present time, appears to be in a similar situation to that of Turkey, in regard to her inability to maintain her territorial possessions, and the designs of foreign nations to appropriate them to their own dominions. Late accounts state, that Yucatan has declared herself independent, and recalled her representatives from Mexico. The alleged cause of this separation is, a violation of treaties on the part of Mexico.

A fire recently broke out near Onsk, Russia, which extended over a distance of fifty French leagues, swallowing up an enormous amount of property. There were consumed 25 peasants, 665 horses, 915 head of cattle, 11 villages, 18 mills, 1850 barns, 17,800 ricks of hay, and an immense quantity of fuel.

The Pope is about to create a batch of cardinals, who will undoubtedly add the usual quota of craftiness to the already pregnant budget of his Holiness. Two are to be French, two Austrian, one Sicilian, and one Spanish.

A fellow-feeling has lately become apparent between the Unitarians and Universalists—they show signs of coming together occasionally as natural as two drops of water mingle. If either make such havoc of the Bible, it remains to be ascertained what can be accomplished by a combination of forces. Two of their prominent ministers have lately exchanged pulpits.

A large meteor, about the size of a barrel, it is said, was recently seen in Georgia, and on the borders of Florida, which traversed a distance of 300 miles. It exploded with a tremendous noise, shaking the earth to a great distance.

Perhaps the want of thought and feeling was never more strongly exemplified than in the following fact:—A legacy of £20,000 has lately been bequeathed to Lord Brougham, and one of £6000 to Queen Victoria, and this, too, while famine is staring the poor in England in the face! How often do we see in our own country an individual leave to some wealthy institution a large amount of money, while there may be, at the same distance and suffering in the very neighborhood of the donor. But—can a man be censured for doing what he likes? with his own?

The wife of a mechanic in New Haven lately became a convert to Mormonism. She was baptized in the canal by candlelight, a hole being cut in the ice for the purpose. The Reformation in Germany, under Ronge, steadily progresses. From certain signs at the Vatican, it appears that its venerable inmate apprehends the re-enactment of some of the events of the 16th century.

The papers have recorded an interview of the Emperor Nicholas with the Pope. They embraced each other with the cordiality of turtle doves. The Pope complained strongly of the treatment which some of the Catholics in the Emperor's dominions had received at the hands of his subordinates. The Emperor denied all knowledge of the matter, threatened punishment, and so the difficulty became adjusted. It is said that Nicholas declined according to the wish of the Pope, to receive a Nuncio at St. Petersburg, though the Emperor maintains a Minister at the Papal court. On reading the account of the interview, we were strongly reminded of the sentiment connected with the following:—"When Greek meets Greek." There are many rumors afloat as to the real object of the Emperor's visit. As he occupies a most prominent position before the world, and never moves but from motives of deep policy, which none but himself rarely can fathom, we shall not be surprised to hear of wonderful events occurring in Europe in connection with his movements.

There are good grounds for believing the report true, that the British Parliament has, or will repeal the Corn Laws. Should that take place, we do not see how a disruption of the aristocracy can be avoided. The antagonistic principles of Liberalism and Conservatism are in commotion, and will inevitably lead to momentous results.

In the monastery of Heiligen Krutz, Austria, a large piece of the true cross is shown to the wonder-stricken visitor. If the wood were not mahogany, there might not be so strong objections to believing it—as the first mahogany was exported from this continent about 300 years ago.

Rev. T. Spencer, a zealous advocate of Temperance, lately returned from England, says, that the people of England, Ireland, and Scotland, annually pay \$40,000,000 for taxes! With a population of about 27,000,000, they pay \$35,000,000 annually for poor rates, \$250,000,000 for the support of the Government, and \$300,000,000 for intoxicating drinks. He says that there are among the population 600,000 drunkards, and that 50,000 of them die annually. No wonder poverty and famine are there.

The Pope has prohibited the introduction of rail-roads into his dominions. He has also forbidden his subjects attending any scientific congress, and physicians attending any patient who did not, after a third visit, receive the sacrament.

In Benares, India, there are 5000 places of heathen worship, and about 50,000 brahmins. One individual presented \$1,200,000 to the different shrines simultaneously, for the support of the idolatry. An eye-witness states that the treasure filled thirty or forty carts.

The government of Waldeck, Germany, has forbidden the granting of marriage licenses to persons of inebriate habits.

The dome of St. Peter's, at Rome, is giving ominous signs of falling, a large crack having been discovered in it. We doubt not but it and the Man of Sin will soon come to their destined end together. This wonderful building was 111 years in being constructed; the cost of its erection was mainly defrayed by the sale of indulgences.

A man has been sentenced to thirty years in the State prison of Alabama, for attempting to induce some slaves to put in practice an almost obsolete theory contained in the Declaration of Independence, which reads somewhat in this wise:—"ALL men are created free and equal, and are endowed by their Creator, with certain inalienable rights, such as life, liberty," &c. The theory is glorious, but the imprisonment of this man (and undoubtedly the flagellation of the slaves) shows that it is not susceptible of being practised. The day is near when "the oppressed shall go free."

Two of the editors of the "Star of Bethlehem," (rather an odd name, we think, for an Universalist paper,) have withdrawn from that paper, in consequence, they say, of the infidelity of Mr. Smith, their associate editor. Among the things alleged against the latter is, that he denies the death of Lazarus at the time he was raised by our Savior. "Our brethren," to use the fraternal appellation of our neighbor of the "Investigator," appear to be very much shocked at the apostasy of their conditor. An independent church of the followers of Ronge, is said to be formed in Cincinnati.

The rapid spread of Romanism in this country is a theme of undisguised congratulation among the members of the Papacy. In a recent publication, entitled "Letters from Abroad," the following sentences occur:—"The accounts from the New World are cheering. In the United States of America the Catholic religion is making great progress, and the Roman Propaganda is amply rewarded for its exertions." A letter from a Catholic in one of the Middle States says—"Within thirty years the Protestant heresy in the United States will come to an end." Also, that if the West and South could be secured, they (the Catholics) would take care of New England. We hardly doubt, should time continue, but such would be the result—that New England would be taken care of. But we opine that the Man of Sin "will come to his end" long before that period elapses.

The war between the Druses and Maronites in Mount Lebanon has been terminated, and the missionaries, who had been forced to retire from their stations, have resumed their operations.

The Massachusetts Anti Slavery Society declared at their last meeting, that the only road to the accomplishment of the objects of the Society was, "over the ruins of the present American Church, and the present American Union."

A few days since, 750lbs. of bread was seized in Montreal, on account of light weight, and distributed to the poor. The deserving were the gainers this time.

The "Notice" for the termination of the joint occupancy of Oregon, has passed the House of Representatives by a vote of 163 to 54.

Prof. Hencke, of Driessen, Saxony, discovered a new planet on the 8th Dec. last.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 18 1846.

**REMOVAL.**—Our Office will be removed from 30 Devonshire-street, to No. 9 MILK-STREET, on the 1st of March. We hope our friends will bear this in mind.

## Do ye Give it Up?

How easy it is to be mistaken! We have all been confident in some things, and yet afterward found that we were mistaken, and had to give it up. There is nothing strange, nor so very censurable in being mistaken, if we are only willing to give it up when it is proved out that it was a mistake.

In '42 and '43 it was confidently asserted that the Redeemer would come in '43; this we all know was a mistake, and when it was past many gave it up; and returned to their

former views. In '44, multitudes felt certain that he would come in October. He did not come; and then many gave it up like Christians. That was certainly right. Well, others have thought he would come at several other particular times, but they have all passed; and do they all give it up! We are now told by some that he will certainly come in '47. Well, we do not ask such to give it up till that time passes; but think it would be well for them to hold themselves in readiness to meet him, if he should come at that time; and to give it up if he does not come at that time. But give up what! say you. Why, just give it up that you were mistaken, and that all you have called proof, is proved to be no proof of what you thought well proved; for whether you give it up or not, the common sense of all the world unites in saying you were mistaken, and ought to give it up! But, what shall we give up! Shall we give up the idea that Christ will ever come! Oh no. The proof of that is good. "The Lord himself will descend from heaven." We need not, we ought not, we must not give up this important Bible truth. But when it is proved to be a demonstration, that we do not know when Christ will come, then give it up; and take up a regular travel in the church as a humble Christian, as you used to, and as all ought to. That is all.

Many have forsaken the churches, and deserted their brethren, because they thought the Lord was coming at a time their brethren were no more looking for him than at other times. Now, ought they not to give it up that they were wrong, and their brethren right! Why not, give up this separation founded in mistake and error! S.

The above article is taken from the "Christian Herald" of the 5th inst., and manifests the usual spirit of the writer, E. Shaw, one of the editors of that paper. From what we are able to glean from his past writings and course, we should allot him a conspicuous place among neologists; at all events, he occupied some prominence among the scoffers against our blessed hope in '43, as may be readily imagined by the ill-concealed tone of jocularity assumed in the above.

"Do ye give it up?" What? That the Lord did not come in '43 and '44. We had the common sense to yield that point when the time passed, and frankly published it to the world.—We are told in the above that we are looking to '47. So is Dr. Wolf, Mr. Habershan, and other distinguished men in England, as well as many in this country, who have no sympathy with us as a class. And so we look with joyful expectation for that glorious event; although the probability is, that he will come before that period— which we most earnestly hope. If Bro. S. is sincere in his views, that we cannot know anything about the time, of course we cannot be assured of a moment in the future; hence the more necessity for an instant preparation to meet that event. How can our brethren go back, and "take up a regular travel" with those who scoff at us, and in reality believe nothing of the Lord's coming for hundreds, or thousands of years (and perhaps never)? Bro. S. says, "Shall we give up the idea that Christ will come? Oh no. The proof of that is good." That looks well. We should feel gratified to observe something in his editorial course that would justify us in believing that he fully appreciated the sentiment, or that it was anything beyond mere words in the "Christian Herald."

We say to all our brethren and sisters, "Be not deceived."—"That's all."

**SERMON ON WITCHCRAFT.**—We conclude to-day Dr. Wilson's sermon on Witchcraft. We have refrained from expressing our opinion on its sentiments, preferring to leave our readers to judge for themselves. It is worthy of consideration.

**ERRATA.**—Owing to the bustle incident to getting out our first No., a few errors crept into our last paper, one of which we would correct. In the article headed a "Nut for Prof. Bush," the words, "quid erat demonstrandum," should read "Quod erat demonstrandum."

Bro. S. Foster, Jr.—The box was left at Water-street, as directed, and not in Milk-street, as erroneously printed. We received \$1 by a friend for B. S. Hooper, of Dexter, Me. Will he inform us at what Post-office he receives

his paper? Will Bro. J. G. B., of Charlestown, N. H., receive vol. 11 free? If so, we will send. Two letters are received from Bro. L. K. Very much obliged—all right.

Bro. Moses Chandler can preach in Manchester, N. H., Feb. 22. If the brethren desire it they will send word to this office. Also at Concord, N. H., Feb. 20, in the evening, and at Worcester, Mass., March 1st. If desired, the brethren will please inform us.

Anonymous correspondents are informed, that their communications will receive no attention. All articles designed for publication, must be accompanied by the real names of their authors.

We have extra copies of the first No. of the present volume, which our friends may have gratuitously; we will send them to any of their friends, if they will furnish us with their address.

## CONFERENCES.

At Jamaica, commencing on Friday evening, Feb. 20, to continue over the Sabbath.

At Grafton, Vt., Monday, Feb. 23, P. M. and evening.

At North Springfield, Vt., Tuesday, Feb. 24, P. M. and evening.

Will the brethren in the places above mentioned make arrangements accordingly? The Lord willing, we will meet with them.

Bro. PRATT, and BAKER, are worthy brethren, and we hope our friends will receive them, and help them on their way after a "godly sort."

At Glenn Falls, N. Y., to commence the 11th March. Bro. Miller and Hale are expected to attend.

At Boston, commencing Tuesday, 17th March, and continue over the Sabbath.

## NOTICES.

**BOOKS FOR SALE.**—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 3-2 cents.

**WHITEHEAD'S LIFE OF THE TWO WESLEYS.**—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

**CRUICK'S CONCORDANCE.**—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

**MEETINGS IN NEW YORK** are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

\* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their papers. We have no other means of finding their names on our books.

**AGENT.**—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. R. Hollister, 91 Delancy-street.

Our friends in Western New York can obtain all our works of Bro. J. Marsh, 20 Seneca-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

All letters or communications designed for this office should be directed (post paid) to "J. V. HINES, Boston, Mass."

Bro. Hale will preach in Worcester, Mass., Sunday, Feb. 22.

Bro. R. Hutchinson will preach in Derby Line, Vt., the first Sunday in March.

## Letters &amp; Receipts for Week ending Feb. 13.

J. McKenzie, 322; N. Smith, 203; C. McKenzie, v 11; L. Skayton, v 11; E. Shaw, v 11; E. A. Poole, 243; B. P. Brownell, v 11; S. Sayles, v 10; M. Preble, v 11; T. Preble, v 11; L. Seymour, 243; S. Munn, v 11; L. Jackson, v 11; D. Pierce, 241; A. Coombs, 269; A. Willey, 252; M. Betty, 266; P. Simons, 271; O. E. Noble, 261; D. S. Chamberlain, 270; J. W. Marden, 265; S. Baldwin, Jr., v 11; W. Thayer, 267; J. Brooks, v 11; M. Blaisdell, v 11; R. A. Hutton, 282; Mrs. A. Lawrence, v 11; B. E. Horn, v 11; J. Clifford, 272; Eld. P. Clark, 231; N. Davis, v 11; L. Tiffany, v 10; S. A. Stillman, v 11; J. B. Alcott, v 11; J. Dean, 300; J. B. Terry, 304; W. F. Hunt, 286; S. M. Parsons, 269; J. Barker, v 11; H. Gilman, v 11; M. Sanborn, 261; W. Tyler, 273; N. True, 269; L. S. Shelling, v 11; J. Learned, 266; L. Kimball, 194; B. Cady, 239; R. Lockwood, 259; E. L. Clark, v 10; G. A. Tucker, v 11; E. Ford, v 11; M. Bass, v 11; Mrs. Gilson, v 11; A. Rogers, v 9; H. Shipman, 259; L. Burnell, 233; S. M. Whitney, v 11—each \$1. T. E. Morrill, 172; A. B. Simonds, v 10; D. Snow, v 11; J. Lock, Jr., 232 (owes 64 cts to end of v 10); W. Batchelder, 229 (owes 76 cts to end of v 10); J. A. Cole, 267; J. Cole, v 10; S. K. Baldwin, v 14; S. Hall, 315; G. Hill, 316—each \$3. J. Richardson, v 9; T. Stowell (two copies), 265—each \$3.

**LETTERS, ETC.**—S. Dow, all right; v 11; J. Beckwith, all right—we send you the two papers—they are regularly sent; B. G. Getchell, \$1; W. Evans (will be published in our next); G. S. Seale—the \$3 were received and cred. on the books to end of v 10; R. G. and J. W. Napier, \$5; D. W. Pratt; L. Lee has paid to 245—owes 20 cts; An aged Sister, \$1 donation; S. Goenow; E. Burnham; T. Badgley; H. Tanner; J. Winn, v 10; J. Beck, 270; A. H. Brick, v 11; S. Haskins, 204.

One box to R. Hutchinson, Derby Line, Vt.; Books sent to L. Fancher, Sander, Hull, N. Y.; P. Johnson, Portland, Me.; Wm. Miller, Low Hampton, N. Y.; R. E. Hollister, N. Y.; J. C. Stoddard, Worcester, Mass.; G. Blaisdell, Salem, Mass.; N. Richards, Lincolnville, Me.; L. H. Benson, Palmer Depot, Mass.; T. Smith, Vienna, Me.; care of Dr. Smith, Hallowell, Me.; P. Alling, one bundle by mail; W. Hall, Perryburgh, O.; J. Marsh—one bundle by Express; E. Galusha—one bundle at the Rochester office.





"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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## "Lay Me on My Little Bed."

BY MISS E. C. CLEMMONS.

[These lines were suggested by the death of a most lovely and engaging boy, a grand-child of N. Billings, of Boston. He sickened and died May, 1845, aged two and a half years. During his illness, which terminated in dropsy, he suffered in much agony. As his father walked the room, bearing him in his arms, death's symptoms came on, and he said, "Lay me on my little bed," which were his last words.]

"Lay me on my little bed,"  
In plaintive voice and low,  
The patient, gentle sufferer said,  
As hence he fain would go.

Death's shadow stole upon him now,  
And dimm'd his lustrous eye;  
Ice damps were on his baby brow,  
Alas! for he must die.

His father bore him in his arms,  
And gently laid him down,  
He droop'd away, like flowers fair,  
By eys the too early morn.

It was my darling grand-child,  
That thus was torn away;  
The cherub "bud of being,"  
No more with us might stay.

"Lay me on my little bed,"  
Rings ever through my heart,  
The last sweet words the loved one said,  
Cannot with him depart.

It was but yesterday, 'twould seem,  
The boy sat on my knee,  
And 'twas like sunshine's brightest gleam,  
His joyousness to see.

I see him now amid his toys,  
So merry at his play,  
And while I shared his little joys,  
How blithely passed the day.

O, all these cherished memories,  
How well my heart doth keep,  
Stored in its choicest cells secure,  
Like treasures in the deep.

"Lay me on my little bed,"  
It was his time to go—  
For sure the Savior beckoned him  
From this dark world of woe.

I mourn not as bereft of hope—  
With babes of Bethlehem—  
With Rachel's children he doth sleep,  
And soon will rise with them.

And when my grief is sorest,  
God's blessed word I hear,  
"Refrain thy voice from weeping,  
Wipe from thine eyes each tear."

"Thy work shall be rewarded,"  
From the enemy's dread land  
The little one shall soon return,  
And on Mount Zion stand.

"Be comforted!" thou wilt rejoice,  
Thy mourning all be o'er,  
When thou shalt join the loved one's voice  
In praise, on Eden's shore.

## Present Aspects of Russia.

BY REV. J. S. C. ABBOTT.

The following letters will be read with great interest by every Adventist. They not only possess intrinsic excellence as a literary effort, but detail events that cannot be otherwise than deeply interesting to all who are looking for the great consummation. The agency exercised by Russia in the subjugation and present humiliating posture of the Ottoman Porte, is strikingly manifest; and if there be yet

in reserve further curtailment of the power of this latter government, we have no doubt Russia will be the instrument in accomplishing it. And with our views of the prominence which Turkey occupies in the visions of the Apocalypse, all who become in any way identified with her political or ecclesiastical movements, assume an importance that challenges the attention of every thoughtful Bible reader. An attentive perusal of these letters will afford a tolerable insight into the policy of one of the most gigantic powers of earth; and did we not see but a short distance in the future a greater than Nicholas, we do not doubt that Russia would eventually become the mistress of Central, and a large portion of Southern Asia:—

There is no subject which now excites a deeper interest in England, and indeed with all thinking men throughout the continent of Europe, than what is there called the Eastern Question. Russia and England are now playing as important a political game, as ever excited the Eastern Hemisphere. Russia, with an ambition which knows no bounds, with resources almost inexhaustible, with secret policy intriguing at every court in Europe, seeks to extend her territory over all of central Asia, and to outvie ancient Rome in the extent of her dominions and in the majesty of her power.

England trembles at the gigantic acquisitions of her great northern rival. She sees, with a degree of dread which she can neither appease nor conceal, the Russian power crowding closer and closer upon her East Indian possessions, and contemplates with irrepressible anxiety the rapidly increasing navy of the autocrat, threatening soon to supercede her in her ancient sovereignty of the seas. To thwart the designs of Russia is now the great object of English diplomacy. And there is at the present time a contest going on between those two powers, which, though it has excited but little attention on this side of the Atlantic, is an all-engrossing subject of interest in every cabinet of Europe.

The Russian dominions now compose about one-seventh of the habitable globe, extending from the Baltic Sea, across the whole breadth of Europe and of Asia, to Bheering's straits; and from the eternal ices of the northern pole to the sunny clime of the pomegranate and the fig. The Emperor Nicholas reigns with unlimited sway over about seventy millions of the human family; a population considerably exceeding that of England, France, and the United States combined. He has a militia consisting of eighteen millions of well-armed and respectably disciplined men. He has a standing army of highly disciplined troops, many of them veterans in the hardships and horrors of war, consisting of one million of men, two hundred thousand of

these being cavalry, perhaps unsurpassed by any other body of mounted troops in the world. His navy, consisting of forty or fifty ships of the line, with frigates, sloops, floating batteries and gun boats almost without number, is now manned by above sixty thousand men, daily exercised in all the arts of war. And the shores of the Euxine and the Baltic incessantly resound with the blows of the ship carpenter, as month after month new ships are launched upon their waters. The annual revenue of the Emperor is about fifty millions of dollars. Such is the gigantic power now overshadowing the north of Europe, and apparently aiming at the sovereignty of the world.

The Emperor Nicholas is about forty-five years of age, in the very prime of his intellectual and physical vigor. He is, in all respects, one of the most extraordinary men now on the busy stage of life. It is said that he is in form and feature one of the handsomest men on the continent of Europe. Lord Londonderry, who not long ago returned from a visit to his court, says that if all the seventy-millions, who compose the subjects of the Emperor of Russia, were assembled together, Nicholas is the one, who, from his commanding figure, his symmetrical and intellectual features, and his princely bearing, would be selected from them all, as formed by the God of nature for their chieftain. His mind is of the highest order, uniting in that wonderful combination which made Napoleon the master spirit of his age, the comprehensiveness of the man of genius, with the practical man's minutest acquaintance with details. He is alike at home everywhere, in the army, in the navy, in the cabinet. His diplomatic corp is, by general consent, the ablest in Europe. In England, as in America, a man is appointed to an important mission, not because he is the most suitable man, but because there are certain interests which must be conciliated, or particular friends who must be rewarded. But Nicholas feels none of these trammels. He reigns in unlimited despotism. Dukes and Barons are nothing to him. He cares not who is a man's father, or where he was born. Looking simply at the qualifications of the individuals selected as the instruments of his government, he has gathered around him from all the nations of Europe the most brilliant and comprehensive talent, and no cabinet in the Eastern hemisphere is probably equal to the associated diplomatists of Nicholas.

The favorite plan of Russia, which has never for a moment been lost sight of since first projected by the dissolute and ambitious Catherine, is to found universal dominion by the monopoly of the commerce between Europe and Asia. To do this, she must first so extend and strengthen her central power, as to have nothing to fear from the other nations of Europe. She must so enlarge and perfect her navy as to wrest from the hands of Great Britain the sceptre of the ocean, and she must subjugate Turkey, and make Con-

stantinople her third capital, and fortify Gibraltar's rock at the Dardanelles.

Towards the accomplishment of these projects, she is advancing in a career triumphant, rapidly and apparently resistless. By diplomatic intrigue and the power of her armies, Russia has succeeded in bringing a large portion of the Empire of Poland under her control. The Poles manifested some restiveness under the yoke, and made an effort to regain their ancient independence. The imperial autocrat poured into the ill-fated territory his resistless armies. They swept over Poland with hurricane fury. One wild shriek vibrated upon the ear of Europe, so deep and piercing that it even passed the Atlantic wave and rolled along our shores, and Poland was no more. Her armies were massacred. Her nobles were driven into Siberian exile. Her cities and villages became the property of Russia. Her population of twenty millions of inhabitants were transformed into the subjects of the grasping conqueror, to swell his armies and to fight his battles; and her annual revenue of twenty millions of dollars was emptied into his overflowing treasury.

The Empire of Sweden lines the western shore of the Baltic sea. It would be convenient for Nicholas to have possession of the whole coast. It is said that Russian gold has already bought up the influence of her leading nobles and statesmen. And there is now in Sweden a powerful party, even with the King himself at their head, who openly advocate the annexation of their territory to the powerful Empire upon whose border they lie. They say that it is far better for them to become assimilated with this majestic nation, to share its glory and its power, than to be an independent but feeble empire, which may at any moment be inundated with Russian troops. Thus Sweden virtually belongs to Russia. Her monarch is but the viceroy of all his plans.

And Norway, a narrow strip of land washed by the German ocean, is left unmolested, simply because she is not worth possessing. Her cold and cheerless waste, inhabited by a population of but about a million, without a navy and with hardly the shadow of an army, only add to the interior strength of that powerful monarch, who can fill her whole territory with Russian subjects whenever it shall be his will. Thus the stormy waves of the German ocean are the only real limits to the power of Nicholas on the West.

Let us now turn to the East, and note the acquisitions of this gigantic empire in that direction. There is a large promontory jutting into the Black sea from the North, called the Crimea. The possession of this promontory is important to any power that would control the commerce of the Black Sea. Turkey owned it. Russia wanted it. She took it. And when Turkey remonstrated, Nicholas very significantly pointed to his guns and his troops, and advised the Sultan to keep quiet. Mahmoud took the hint, and ex-



exercised discretion, that "better part of valor."

Sevastopol, on the southern shore of the Crimea, is now the naval depot of the Euxine fleet. Here an immense navy, manned by thirty thousand seamen, rides proudly, armed and provisioned, ready, at a moment's warning for any expedition of aggrandisement. For many years Nicholas has had twelve thousand men constantly employed in throwing up fortifications around this important position. No assailant now can probably harm it. Said Capt. Crawford, as he visited a few years ago the Russian fleet at Sevastopol "It was a strange feeling that came over me, as an Englishman and an officer in the British navy, on finding myself at sea with six and twenty line of battle ships, manned with nearly thirty thousand men, and four months' provision on board, knowing, as I do, that for the protection of the coasts of my own country, of our ports, of our mercantile shipping in the Baltic, the North sea, and the Channel, we had but seven line-of-battle ships in a state of preparation, and those not fully manned. I confess that, confident as I felt of the superior skill and activity of my countrymen, I almost trembled for their preservation of the ancient sovereignty of the seas."

On the eastern shores of the Black Sea, between her waves and the Caspian, lies Circassia, a wild and mountainous region, filled with gloomy ravines and inaccessible crags, where small bands of resolute men might bid defiance to an host. Among these defiles, for many ages, there has lived a brave and warlike race, famed for martial prowess and personal beauty, and for an indomitable spirit of independence. Russia having obtained undisputed possession of the western and northern shores of the Euxine, cast her eyes across the eastern shore, and resolved to subdue the warlike race which for ages had ranged those wilds in unconquered freedom. The Euxine fleet was all ready to transport the armies of the Emperor to the shores of Circassia. The plan was however, found more difficult of achievement than was at first supposed. These hardy men and women fought fiercely for their liberties. From the year 1828 to 1832, these distant solitudes resounded with the din of the most determined and murderous war. The explosion of Russian artillery rivalled the thunders of heaven, as they reverberated around the summits of the Caucasians. Army after army were cut up in these Thermopylae fastnesses, but still new thousands were poured into the doomed country, till, at last, numbers and discipline triumphed, and the brave Circassians were vanquished, and their country became, by the right of might, a province of rapacious Russia. And now the Russian flag floats from almost every promontory of the Black sea, and her fortresses frown in the strongest holds of the Caucasian mountains.—*N. Y. Evangelist.*

#### Temptation of John Calvin.

Eckius, being sent by the Pope legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman Church.—Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied with one man to the city in the forenoon. Putting up his horse at an inn, he inquired where Calvin lived, whose house being showed him, he knocked at the door, and Calvin himself came to open to him. Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where discoursing of many things concerning

religion, Eckius perceived Calvin to be an ingenious, learned man, and desired to know if he had not a garden to walk in. To which Calvin, replying that he had, they both went into it; and there Eckius began to inquire of him why he left the Roman Church, and offered him some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last Eckius told him that he would put his life in his hands; and then said he was Eckius the Pope's legate. At the discovery, Calvin was not a little surprised, and begged his pardon, that he had not treated him with that respect which was due to his quality. Eckius returned the compliment, and told him if he would return, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had? He told the Cardinal he had that house and garden, and fifty livres per annum, besides an annual present of some wine and corn; on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Roman Church, promising a better stipend if he would. But Calvin giving him thanks, assured him he was well satisfied with his condition. About this time dinner was ready, when he entertained his company as well as he could, excused the defects of it, and paid him great respect. Eckius after dinner desired to know, if he might not be admitted to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; accordingly he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church, and as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin. But Calvin desired to be excused; Eckius told him he gave it to him to buy books, as well as to express his respect for him. Calvin, with much regret took the purse, and they proceeded to the church, where syndics and officers waited upon them; at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in Calvin's ear; but Calvin assured him to the contrary.—Thereupon they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of everything, Eckius was returning out of the church, but Calvin stopped him a little, and calling the syndics and officers together took the purse of gold which Eckius had given to him, telling them that he had received that gold from his worthy stranger, and that now he gave it all into the poor box that was kept there. The syndics thanked the stranger, and Eckius admired the charity and modesty of Calvin. When they came out of the church, Calvin invited Eckius again to his house, but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where with great compliments, they took farewell of each other.

#### Luther's Last Letter to the Pope.

"To the Most Holy Father in God, Leo X. Pope of Rome, all happiness and prosperity in Jesus Christ our Lord. Amen.

From the midst of this violent contest, which for these three years past, I have waged with abandoned men, I cannot refrain from some times turning my eyes

towards you, O Leo, Most Holy Father in God! And although the madness of your impious parasites, has compelled me to appeal from your sentence to a future council, my heart has never been turned away from your Holiness; and I have never ceased by prayers and sighs, to pray to God for your prosperity, and for that of your pontificate.

I have attacked, it is true, some Anti-christian doctrines, and I have inflicted some deep wounds on my adversaries on account of their impiety. I cannot regret this, for I have in this, Christ for an example. Of what use is salt if it hath lost its savour?—or the sword-blade, if it doth not cut?—Cursed is he who doeth the Lord's work coldly. O most excellent Leo, far from having conceived any evil designs against you, I wish you the most precious blessings for all eternity. One thing only have I done. I have defended the word of truth. I am ready to give way to every one, in every thing; but as regards the Word, I will not—I cannot abandon it. He who expects otherwise of me, mistakes me.

It is true that I have attacked the court of Rome; but neither yourself, nor any man upon earth can deny, that the corruption of that court is greater than that of Sodom or Gomorrah, and that there is no hope left of curing its impiety. True, I have been filled with horror, beholding that in your name the poor of Christ's flock were deceived. I have opposed this, and will continue to oppose it; not that I dream of effecting any thing in this Babylon of confusion, against the opposition of sycophants; but I am debtor to my brethren, that if possible some of them may escape these terrible outrages.

You know that Rome, for many years past, has inundated the world with every thing destructive to the soul and body. The Church of Rome, formerly pre-eminent for sanctity, is become a den of thieves, a scene of open prostitution, a kingdom of death and hell—so that Anti-christ himself, if he were to appear, could not increase its iniquity. All this is as clear as the light of day.

And you, O Leo, are all this while as a lamb in the midst of wolves; or as Daniel in the den of lions! Unaided, how can you resist these monsters? Perhaps there may be three or four cardinals uniting virtue with learning—but what are these among so many! You will be taken off by poison, even before you will be able to apply a remedy. There is no hope for Rome; the anger of God has gone forth and will consume her. She hates reproof, and dreads reform; she refuses to restrain the madness of her impiety, and it may be said of her as of her mother: "We would have healed Babylon but she is not healed, but let us forsake her!" Men looked to you and your cardinals to apply the cure to all this; but the patient laughs at her physician, and the steed will not answer to the reins.

Full of affection for you, most excellent Leo, I have ever regretted that, formed as you are for a better age, you have been raised to the pontificate at such a period as this. Rome is not worthy of you, or of any who resemble you; she deserves no other ruler than Satan himself. And truly it is he, rather than yourself, who reigns in that Babylon. Would to God, that laying aside the glory which your enemies extol so highly, you could exchange it for a single pastorate, or subside on your paternal inheritance; for none but Judases are fit for such state. What end then, dear Leo, is served by you in this court of Rome; unless it be that execrable men should, under cover of your name and power, ruin men's fortunes, destroy souls, multiply crimes, and lord it over the faith, the truth, and the whole Church of God? O Leo! Leo! you are the most unfortunate of men, and you sit

on the most perilous of all thrones! I tell you the truth because I wish you well.

Is it not true, that there is nothing under heaven more corrupt and hateful than the court of Rome? It exceeds the very Turk in vice and profligacy. Once the gate of heaven, it is become the very jaws of hell itself!—distended and kept open by the wrath of God, so that when I behold so many poor creatures throwing themselves into it, I must needs cry aloud in the midst of this tempest, that some may be saved from the frightful abyss.

This, O Leo, my father, is the reason why I have inveighed so strongly against a See which dispenses death to its adherents. Far from conspiring against your person, I have felt that I was laboring for your safety, in boldly attacking the prison, or rather the hell in which you are confined. To do the utmost to destroy the court of Rome, is but to discharge your own duty. To cover it with shame, is to honor Christ; in a word, to be a Christian, is to be not a Roman.

However, seeing that I was losing my time in succoring the See of Rome, I sent to her my letter of divorce, saying; farewell Rome, "he that is unjust, let him be unjust still; and he who is filthy, let him be filthy still!" And then in silence, and retirement, applied myself to the study of the Holy Scriptures. Then it was that Satan stirred up his servant, John Eck, a great enemy of Jesus Christ, to challenge me again to descend into the arena. He sought to establish his own primacy, not the primacy of Peter! And with this purpose to conquer Luther, and lead him in triumph to Rome, upon him must lay the blame of the defeat which has covered Rome with shame.

Luther here relates what had passed between himself and De Voi, Miltitz, and Eck; he then continues:

Now, then, I come to you, most holy Father, and, prostrate at your feet, entreat you to restrain, if possible, the enemies of peace. But I cannot retract my doctrines. I cannot consent that rules of interpretation should be imposed on Holy Scripture. The word of God, the source from whence all liberty flows, must be left free.

O Leo, my Father! do not listen to the flatterers who tell you that you are not a mere man, but a demi-god, and that you may rightfully command whatever you please. You are the "servant of servants," and the place where you are seated is of all places the most dangerous and the most miserable. Put no faith in those who exalt you, but rather those who would humble you. I may be bold in presuming to teach so sublime a majesty, which ought to instruct all men. But I see the dangers which surround you at Rome; I see you first driven one way, then another, on the billows of a raging sea; and charity obliges me to warn you of your danger, and urge you to provide for your safety. I commend myself to the remembrance of your Holiness, praying that the Lord Jesus Christ may ever preserve you! Amen!"

Thus wrote the great and fearless Luther to Pope Leo X. Conscious that he was right and that God was on his side, he knew no fear. May God be pleased to raise up many men of Luther's spirit and learning in these days, to disseminate the knowledge of Christ among those led in darkness by the Pope's evil designing emissaries in this western world.

#### A Word to Bro. Snow.

The following article has been sent us by the writer, in the hope, that, by leading Bro. S. and his confederates to a moment's reflection, they may "recover themselves out of the snare" into which they have fallen. Bro. E., it seems, has



been very intimate with Bro. S.; and having become sensible of his awful danger, takes this method of performing what he considers a painful "duty." We make some omissions in the letter on account of its length; none however which appear to be essential to the attainment of the object in view.

Happy should we be to render any assistance in our power to "save" our brethren who "do err from the truth;" and the number who have been restored of late affords some encouragement to hope even in the case of Bro. S. His case is by no means a mystery: aside from the dangers which beset us all—enough to inspire every heart with fear—there are several circumstances which have a more than ordinary bearing upon him. 1. His prominent phrenological developments are *self-esteem* and *firmness*, so that when he takes a position he is naturally betrayed into an idea that others must believe as he does *because he believes so*; it is difficult to approach him unless you are prepared to submit; and there is but little hope of change, because he feels bound to *stand fast* when he thinks he is right, and it is very difficult for him to suppose he can be wrong. 2. His religious experience is very limited, having professed to be converted only within a few years. 3. He is but little acquainted with the history of fanaticism, and of course is not aware of the thousand cases in which the devil has led men to make fools of themselves. That great fanatic of all Christian fanatics—the Pope—is only an exhibition of the weakness which has characterized thousands of all ages, in aspiring to be *next below*, or *a little above*, the Almighty himself. If Bro. S. had been informed of this he might have been benefitted by the Apostolic direction in the character of teachers:—"Not a novice; lest being lifted up with pride he fall into the condemnation of the devil."

However, we still hope, that if this Bro. could be composed in mind, long enough for his intellect—a gift by no means deficient—to look calmly into the word of God; and could be detached from the injudicious, though perhaps well meaning, friends who surround him, that he might have an opportunity to look at the monster which has bound him,—under such a change in his condition and circumstances, with a kind and well-timed word, we believe he would wake up like a strong man from an ugly dream. He would see the snare in which he has been taken, and the lesson would place him on safer ground than ever, to do battle for the truth against the common adversary, and to offer a more efficient hand in saving his brethren. With our most earnest prayer that such a result may be realized, we give the letter.

S. S. Snow, Sir:—I little thought at one time I should ever have to differ from you on any point in religion, but the time has come, after a mature, deliberate, and prayerful examination of the word, when I must declare honestly, and faithfully, that I conscientiously differ from you in several important points. I shall only mention a part of them in this. You

say you are "that prophet," spoken of in Deut. 18:15, to the end. This I cannot believe. But let us examine it: Moses says to Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." To what extent were they to hearken to him? "According to all that thou desiredst of the Lord thy God in Horeb in the day of assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see the great fire any more, that I die not." v. 16. Read carefully the account, Deut. 5:23, to the end, in which we find, that Moses was to stand alone with God to receive *all* the commandments and the statutes and the judgments, to teach them to the people; he was the mediator, or middle man, between God and Israel, and according to that chapter, this prophet was to be a mediator, to stand alone before God, receive his commands and deliver them to the people.—We will now see if Jesus sustained this character.

Was Jesus Christ a prophet? No one will attempt to deny that he was, who professes to believe his Bible; and to this day not one of his predictions have failed. Secondly, this prophet was to be raised up from among their brethren the Jews. Was Jesus raised up among the Jews? Mark 6:3, 4. "Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? And are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honor but in his own country, among his own kin, and in his own house." Thirdly, this prophet was to be like unto Moses. I know it was said in your meeting, that Jesus was not like Moses, but such sayings without proof from the word of God, at this late hour, to me are but wind. I know that the word will show him to be a most distinguished type of Jesus. I might fill a sheet with other proofs, but what has been given will suffice to convince any mind that is not prejudiced.

Now if Jesus Christ is not "that prophet," I believe he has never come, and never will; and this shall ever remain my belief until I find the man who can show me as clearly that he is that prophet as I have shown Jesus to be.—Up to the present time I have never heard any one attempt such a thing, only by making bare assertions, such as, "I am that prophet!" Let such assertions go for what they are worth.

We will now attend to the instruction which God has given us, by which we may detect any one who may assume to be that prophet. Read the last three verses of the 18th of Deut. I will for brevity only quote the last. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Why not? Because he is not that prophet spoken of above; of whom it is said, "Whoever will not hearken to that prophet shall be destroyed from among the people." Then certainly all that that prophet will teach will be truth, for God never requires us to believe an error. Now, as many things you once preached with all the earnestness you were possessed of, have proved to be wrong; and many things you once preached you now preach quite differently, therefore, in obedience to God's instruction upon this subject I say with the utmost confidence, I am not afraid of you! I speak thus not in anger, but in faithfulness. If I am wrong show it me in public or in private. I care not about my errors being exposed. "Every one

that doeth truth cometh to the light."—Only give me a "Thus saith the Lord," as it stands in the Bible; or show *very good* authority for altering it, and I will confess my errors a hundred times a day if truth demands it.

We will now endeavor to see what use Peter makes of this passage.—See third chapter of Acts. In order to see the force of his argument it will be necessary to read the whole chapter, and the first 12 verses of the following one, in which account we find a mighty miracle performed upon a lame man, which caused great amazement among the people.—They ran together to Peter and John, when Peter in his accustomed zeal commenced addressing them, as usual, by giving all the glory to God. He says that they of themselves had neither power or holiness to do any such miracle, but that it was performed through faith in him whom they had crucified, whom God had raised from the dead. Now attend to Peter's reasoning: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." v. 17. For what purpose did God permit them thus to act? "But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." v. 18. What is meant by saying he hath so fulfilled? That they all the time had been fulfilling God's word, though entirely unconscious of the fact. Peter goes on to show them that this same Jesus will come again, and that the only way for them to escape utter destruction is to repent, in as much as they had done it through ignorance. "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; [designed for you, Campbell's translation] whom the heaven must receive until the times of restitution [of accomplishment, Camp. trans.] of all things, which God hath spoken by the mouth of all his holy prophets since the world began." v. 19. What is intended by the "all things" here? Does Peter mean to be understood that Christ will not come till all things shall be accomplished that is written in the Prophets? Certainly not; for some of the prophecies look forward at least one thousand years into the everlasting kingdom.—What then does he mean? Is he not talking about the sufferings and glorification of Christ? Yes. What has he said in the 18th verse? "That those things which God hath showed by the mouth of all his prophets that Christ should suffer hath been fulfilled." What then remains to fill up his argument? Why, his glorification certainly, which will take place in the times of the accomplishment, or filling up, of the "all things" spoken by the prophets, of the sufferings of Christ and the glory that should follow. And knowing very well the fact, that the Jews expected the Messiah to come in a very different manner from that in which he did come, Peter takes occasion to disabuse their mind of that error by quoting this particular passage from Moses, on whom they so much depend, and thereby showing that the Messiah came exactly according to the character God had given of him to Moses—that he was to be raised up among *them* of their brethren. And as this had been fulfilled, the only way for them to escape utter destruction is to repent and believe every word that he had taught.

Are we now to believe that Peter told them, that Moses truly said unto the fathers, that God would raise up a prophet in eighteen hundred years after his day to come in America? That don't look much like Peter. Would that have been

any proof of what he had been talking about? Would that have convicted their minds of the tremendous sin of killing the Lord of Glory, and have produced such an effect, with the blessing of God, as that of converting five thousand persons? Nonsense, in the extreme—to suppose Peter was possessed of such folly!!! No, no. Peter's argument is, that they had killed the one that exactly fulfilled the prophecy. Now in what way can you claim to be that prophet? You know you change your views very often upon the most important subjects, which I may bring before you. Now shall I be cut off from my Lord because my mind is not prepared to follow you in all your changes? If you are that prophet, it must be so, according to the testimony of Peter, for whatsoever he shall say must be believed, or destruction will be the result. Well, I am perfectly willing those words shall stand as they are, yet I shall deny some of your teachings, and I have no idea that the Lord will cut me off. I know I love him, and love his appearing; and to such there is a crown promised.

But Peter continues, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days, ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed.' Who was that seed? Paul says it was Christ. Gal. 3:16. Why does Peter quote that, or what bearing would that have, if he had been talking about you? Certainly none. But he continues his subject and says, 'Unto you first.' In what sense first? Why, certainly, first as the subjects of the merciful visitation; which agrees with the other apostles, and Jesus himself. Paul said he was not ashamed of the gospel of Christ, for it was the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. Rom. 1:16. Jesus says he was not sent but to the lost sheep of the house of Israel.—Matt. 15:24. Also when he sent out his disciples the first time, he commanded them saying, 'Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' Matt. 10:5, 6. Again Christ says after his resurrection that repentance and remission of sins should be preached in his name among all nations, 'beginning at Jerusalem.' Luke 24:47. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you [Jews]: but seeing ye put it far from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:47. Now surely those were the first people spoken of to whom salvation was offered under the New Covenant, which began to be preached by the Lord, and was confirmed unto us by them that heard him: unto you first, God, having (according to promise) raised up his Son Jesus, (or that prophet he said he would raise up) sent him to bless you, in turning away every one of you from his iniquities. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved, that they taught the people, and preached through Jesus the resurrection from the dead. Thus you have my views upon this important subject. I am fully convinced they are Scriptural; if they are not, deal as honestly with me as I have with you, that we may be free from each other's blood.

I feel like holding on to what I have heard from the beginning, and adding all the light to it I can get from the Word.



By so doing, my path becomes brighter and brighter. But if I should take down one light, as you wish me to do, which to me has never proved false, and put up another of less magnitude, my path must of necessity become darker and darker, as it is with many, which they will find out to their sorrow very soon. My prayer to God is, that every sincere soul may speedily be brought to see the awful delusion they are led into, by not taking heed to the sure Word, rather than the teachings of man.

You have often exhorted me to "go to my own place!" I shall not consult you to know my place; up to the present time I believe there are many sincere Christians at Crosby St., and wherever I find such, that is my place; and it will be useless for you to think of drying me away by your accustomed mode of "purging out rebels." If I am kept away, you or some one else will have to keep the door, until I see it my duty to stay away, as I do not intend to crouch to any man, in religious matters. You represent me as dead, bound, muzzled, &c. Well, if I am, it shows you to be a great coward to be beating a person in such a situation; but if you or any one wishes to find out the truth of your assertions, you have only to say the word, and meet me sword in hand, (I mean the sword of the Spirit) and you will find me perfectly free and able to substantiate every thing I have said, by the word of the Lord *without altering it*.

Thus far I have dealt honestly and faithfully; and be assured, in regard to my experience, that my faith is firm in the near approach of the coming King! May God hasten it, and give me patience to wait till my change come. I feel that nothing shall separate me from the love of Christ; neither tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. Nay in all these things, I shall be more than a conqueror through him that loved me, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord.

You will receive this as a token of faithfulness from your once beloved and esteemed brother,—but now cast out rebel,  
WM. EVANS.

New York, Feb. 7, '46.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, FEBRUARY 25, 1846.

### The Six Days of Creation.

#### THE SECOND DAY OF CREATION.

Gen. 1: 6-8—"And God said, Let there be a firmament in the midst of the waters; and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven: and the evening and the morning were the second day."

The atmosphere of this earth is so constituted that it receives and contains within itself, by evaporation and absorption, vast quantities of water. This is evident from the evaporation of water by the earth; and by the immense quantities of water which are at times discharged upon the earth.—This fall of water is caused by the upper regions of the atmosphere being condensed by cold, when it becomes unable to hold the amount of water it can contain when heated. We thus see how the waters which are above the earth, are separated from the waters

which are on the earth; and we understand the atmosphere which encircles the earth is the firmament which God calls "heaven."

#### THE THIRD DAY OF CREATION.

Gen. 1: 9-13—"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

The work of this day was very important in its results. Previous to the gathering together of the waters to one place, the earth must have been without those irregularities in its surface, which are now manifested: otherwise the waters could not have overspread the earth. As the dry land did not appear on account of the waters overspreading everywhere, it follows that till the gathering of the waters, it must have been as much deluged with water; as it was in the subsequent "flood." The great fiat of the Almighty which said, "Let the waters be gathered together unto one place; and let the dry land appear," must have caused an overturning, and up-heaving of the earth's surface, to produce inequalities in it sufficient to contain in the hollows all the waters upon its surface. This then, must have been as sublime a display of Almighty power, as the deluge itself. And this mighty up-heaving that produced huge mountains, and mighty ocean caverns, will account for extensive fractures, and derangements which are found on the earth's surface.

#### THE FOURTH DAY OF CREATION.

Gen. 1: 14-19—"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

While the waters were upon the earth, the earth itself was invisible. And when first disrobed of its mantle of waters, there must, by the action of the firmament, which separated the waters above from those below, have ascended a dense mist from the newly uncovered earth. This would have prevented the heavenly bodies from being seen until at least the fourth day, had they been formed the first; for some contend that they were, and were not manifested till the fourth. Says Fairholme:—

"Supposing her [the moon] to have been placed on the first day of creation (when we are to conclude that the whole solar system started into being,) in the relative situation as to the sun and the earth, which she has ever since held at that period of her course when we give her the title of *New Moon*, it was not possible she could have been seen from the earth until the third evening of her revolution, according to our computation, which exactly answers to the fourth evening of the Mosaic days: our computation connecting the evening with the preceding day-light, but the Mosaic computation with the succeeding day-light."—p. 52.

The fifth and sixth days, being devoted to the creation of animals and man, a consideration of those events will not be particularly relevant to the present argument.

We now come to the consideration of a question, which is advanced in opposition to

the letter of the first of Genesis.—It is found, in examination of the structure of the globe that of the different strata of rocks, the lowest contain no animal or vegetable remains.

"No fossil remains have ever been found in what are termed the oldest formations.—In the transition rock, where they first occur they are very rare; yet in the newer transition rock, they increase considerably in quantity. In the flötz formations they are continually increasing in quantity to the newest formations."—*Edin. En.* p. 409.

It is argued that this proves the earth to have been gradual in its growth—long enough for all these animal remains to have accumulated before the production of the surface on which the present races of man and animals reside. How can this be reconciled with the Mosaic record!

Fairholme argues that the present earth was the bed of the antediluvian ocean, and that all these deposits were formed in that ocean, either before or during the deluge. In the Mosaic account of the deluge, we read that the waters covered the highest mountains. This is thought by some to be impossible; for, say they, there is not water enough in the world to do this. We are, however, to remember, that the earth at its creation was covered with water; and it would require no more water to deluge it again, than deluged it then. Fairholme supposes that when God caused it to rain, opening the windows of heaven, and breaking up the fountains, or foundations of the great deep, that he caused a gradual sinking of the earth, and elevation of the bed of the ocean, accompanied with such convulsion of the elements, such torrents of rain and peals of thunder, as would make a lasting impression on the minds of those who escaped; so that at the end of forty days the whole globe was again overspread with the same invisible coat of water, from the effects of which it was invisible on the day of creation. It would be as easy for God to do this as to cause it to rain: the fiat of the Almighty going forth would produce the result. Fairholme, speaking on this point says:

"The most common notion entertained of this catastrophe, is, that by some means, incomprehensible to us, the sea rose upon the dry land to the height of the highest mountains; and after destroying every living thing, excepting those whom it pleased God to spare, the waters gradually retired to their hidden retreats, leaving the same dry land that had before been inhabited, though variously changed, in its actual surface, by the wreck and ruin with which it remained charged.

"It would be difficult to say from what source this erroneous idea of the deluge has first arisen; the mode by which this fatal event was brought about by the councils of the Almighty, has not indeed been given us by the inspired historian; but the clearness of the recital, together with the effects, which we now every where find to corroborate it, can leave no doubt in an unprejudiced mind, that the above mentioned common opinion is altogether false, and has given rise to many of the equally false doctrines and theories of the chaotic geology.

"In the Mosaic record we are told, 'And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them, (mankind,) and behold, I will destroy them, TOGETHER WITH THE EARTH.'

"Here we have it distinctly announced by the voice of the Almighty, that he was not only to destroy mankind from off the earth, which would have implied the earth remaining as at first, to become the habitation of a postdiluvian race: but they were to be destroyed TOGETHER WITH THE EARTH on which they dwelt. It is also afterwards declared by the Almighty, in establishing a covenant with mankind: 'And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; NEITHER shall there any more be a flood to destroy the earth.' The latter part of this sentence would have been altogether un-

necessary, were we not given to understand by it, that the earth or dry land, of the antediluvian world, had then been destroyed, as well as its wicked inhabitants.

"A very close critical inquiry has been instituted by Mr. Granville Penn, into the various translations of the original text on this part of Scripture; and he proves, beyond dispute, that the original, in these passages, has never had any other interpretation, or translation, than that adopted in our English version; implying the destruction of the earth, as well as of all flesh that moved upon it." This estimable writer has not confined his scriptural inquiries to the Mosaic history alone; but has most ably drawn from other inspired sources, what were the received opinions respecting the deluge, throughout the whole period of Jewish history, down to the times of the apostles. He brings forward that very remarkable passage, 'whereby the world, that THEN WAS, being overflowed with water, PERISHED; but the heaven, and the EARTH, WHICH ARE NOW, by the same word (of God) are kept in store, reserved for fire, against the day of judgment, and perdition of ungodly men.' Mr. Penn also quotes a passage from the book of Job, in which the friend of Job, reasoning with him, says, 'Hast thou remarked the old way which wicked men have trodden; who were cut down out of time; whose foundation was overflowed with a flood;' which passages the Greek interpreters render yet more decidedly, 'their foundations are become an overflowing flood,' and Michaelis interprets it, 'A flood OBLITERATED their foundations.'

"In the very curious and interesting work, called the book of Enoch, referred to by St. Jude, v. 14, which had long been looked upon as lost, but which was at length discovered in the Ethiopic language by Bruce, in Abyssinia, who brought home three manuscript copies of it, one of which was presented to the Royal Library at Paris, a second, to the Bodleian Library at Oxford, and the third, retained by himself; we find a very remarkable corroborative testimony to the above view of the subject of the deluge. In quoting, from this apocryphal book, it is not necessary, in this place, to enter into the question of its actually being, what its title professes it to be, a prophetic work of the antediluvian Enoch. This point has been clearly settled by Dr. Laurence, to whom we are indebted for an English translation of the copy in the Bodleian Library. But, although in the opinion of the learned translator, this original Hebrew, or Chaldee work, was composed subsequent to the Babylonish captivity, it must be admitted to be a very interesting and curious piece of antiquity, though not worthy of a place among the canonical books of Scripture.

"The passage I am about to quote, however, will serve to show the prevailing opinion on the subject of the deluge in the times of the author of it, and is quite consistent with the passage in St. Peter's Epistle, and with the above passage in the book of Job.

"In the 82d chapter of the book of Enoch, and the 5th verse, we find the writer prophetically describing the destruction of the earth, that then was, in the following manner:—

"'And falling to the earth, I saw likewise the earth absorbed by a great abyss, and mountains suspended over mountains, hills were sinking upon hills, lofty trees were gliding off from their trunks, and were in the act of being projected, and of sinking into the abyss.'

"Being alarmed at these things, my voice faltered. I cried and said, the earth is destroyed! Then, my grandfather, Malalel, raised me up, and said to me, Why dost thou thus cry out, my son! And wherefore dost thou thus lament!

"I related to him the whole vision which I had seen. He said to me, confirmed is that which thou hast seen, my son:

"'And potent the vision of thy dream respecting every secret sin of the earth. Its substance shall sink into the abyss, and a great destruction take place.'

"Now, my son, rise up; and beseech the Lord of Glory, (for thou art faithful,) that a remnant may be left upon the earth, and that he would not wholly destroy it. My son, all this calamity upon the earth comes down from heaven, upon earth shall there be a great destruction.'

In another part of the book, purporting to be Noah's vision of the deluge, we find the following, to the same effect: 'On account of their impiety have their innumerable judg-



ments been consummated before me. Respecting the moons have they inquired, and they have known that the EARTH WILL PERISH, with those who dwell upon it, and that to these there will be no place of refuge for ever.—chap. 64, v. 9.

These passages, from such authorities, decidedly show, that the destruction of 'the earth that THEN WAS,' formed a part of the effects of that awful judgment; and the phenomena presented to our view over the whole 'earth that NOW IS,' establish the truth of the historical record in a manner the most conclusive."

This would favor the idea that what was earth before the flood was no longer earth on dry land; and that the earth that now is was in the bed of the antediluvian ocean. When God was to cause the dry land to again appear, to elevate the old ocean-bed and depress other portions, it would only be a work similar to that of the second day of creation, when were formed the necessary elevations and depressions, for the accommodation of the seas. That this was the case many appearances on the earth's surface go to prove.—(To be continued.)

### The "Gospel Standard."

We have for some time congratulated ourselves that we had, at last, escaped the annoyance we had experienced at the hands of our Judaizing neighbors. But, alas! our expectations have been premature. The warfare has again commenced; but it has assumed another shape. We thought that, after the acknowledgment on the part of the Agent of that paper, over his own signature, that the charges he made against us were untrue, we should have no further occasion to obtrude the name of that paper before our readers. We do not now speak of it because we feel at all moved by its petty, malicious, and impotent attacks upon a cause, which is looked upon as a terror to evil doers; but we do so for two reasons: that our brethren abroad (those who have been so fortunate as to be released from its hebdomadal visitations) may be apprised, that the cause of God is yet despised, and scoffed at, by those having a "form of godliness." Secondly, to correct any misapprehensions that may exist in the minds of those imperfectly acquainted with us, as to the character of the print in question. Now this latter point is important, inasmuch as we consider the cause of God is affected somewhat by it. We now repeat the definitions of two words, which we gave some time back, and which briefly express the character of our own paper, and that of the "Standard."—"Adventist—One who is looking for the advent of the Lord as the next great event. Judaizer—One who looks for the return of the carnal Jews as the next great event." This borne in mind, will prevent an exceedingly unenviable (by us) association.

The subjoined paragraphs are but a faint specimen of the spirit which nearly every number of that paper exhibits. But we wish not to shock our readers with the abusive things and remarks upon the doctrine which Adventists so much venerate and love.

We have been, from time to time since last fall, and still are receiving complaints from our subscribers, because of the uncalled-for, unwelcome visits of the "Standard;" some have importuned us to publish communications on the subject, and one offered to pay us, if we would insert a letter, addressed to the publishers of the "Standard," requesting them to discontinue his paper; for he had failed previously in getting it stopped. We declined doing so, because we did not wish to revive unpleasant feelings, which had been allayed last fall, by the candid "confession" of Mr. Pratt. And since that time, we do not remember that a line, disrespectful of that

paper, has appeared in the "Herald," though nearly every number of the "Standard" contained things that would have justified us in noticing it. Now, to wind up this wicked course on the part of the conductor of the "Standard," let us just kindly whisper to him, that he owes more to our forbearance than he appears to dream of. We just ask him to stop short and reflect a moment. It may be better for him in the end.

The following paragraph is from the Standard of Feb. 12:—

"We are frequently asked whether the Miller delusion has not pretty much died away. To such we would call the attention to the last number of the 'Herald' which appears in an enlarged form, upon extra paper, and in every way—but in matter—improved from former numbers. These facts show that error is still preferred to truth, and that the false prophets, of the latter days have come, and are deceiving many—and if it were possible, would deceive the very elect."

Well, we are glad that the elect have not been deceived—our subscribers will appreciate this truth. And as far as we are concerned, though we have been subjected to much annoyance and expense by the course of the Standard, we do not, on the whole, regret it. But the following chaste paragraph will apprise our subscribers of the treatment they receive, after having been burdened with a paper, which possesses adhesive qualities unparalleled in the history of the newspaper press:—

"We receive, from time to time, some rare specimens of decency and morality from the followers of Mr. Miller, to whom we occasionally send extra numbers of the 'Standard.' Some of them we shall keep posted up, so that the friends of virtue and honesty may see what 'Millerism' is composed of, and to what a low and degraded state some, at least, of the readers of the 'Herald' have arrived. In addition to the filthy and insulting remarks which we sometimes meet with upon the margin of papers returned from the subscribers to that paper, we often receive returned numbers from persons to whom the Standard has been regularly mailed for many months, and to whom a bill has been sent, stating that they had not taken them from the Post-Office.—It appears a little singular however, that they should happen to get the ones containing the bill. Facts are every day coming to our knowledge, which tend more and more to convince us of the erroneous and evil tendency of this unhappy delusion. Falsehood is written upon its every feature; And we cannot but think that a fearful fate awaits those who either blindly or wilfully lend their aid and talents in perpetuating such a miserable delusion."

We are not responsible for any disrespect that any person may have shown in returning that paper. We approve of courtesy being observed. Those not wishing the paper should notify the publisher—then all their obligations cease. But the "Standard" should make a proper discrimination between disrespect and earnestness, consequent upon ineffectual efforts to get rid of it.

### Elon Galusha.

One thing is evident, that however virtuous or sincere a man may be,—however much he may have contributed toward the good of his race: he is not beyond the reach of malice and calumny. We can scarcely conceive of a stronger instance of this than in the case of Bro. Galusha. He has ever been among the foremost in every good word and work, and enjoys an unblemished reputation; yet he is followed by the same persecution ever experienced by those who "live godly in Christ Jesus." The paragraphs annexed exhibit two classes of persons: the first represents the ignorant, though wicked scoffers of that which is good, and virtuous, and estimable; the second stands for that class, who are well acquainted with the worth of the object of their attack, but carefully conceal such knowledge, in order to deal a harder blow. The "Democrat" would appear very charitable by saying "The Buffalo Commercial speaks too harshly of Elder Galusha. He is a sincerely pious man." We believe the editor of the Democrat is a

member of the same denomination with Bro. Galusha. It will be remembered that Bro. G. had been expelled from the Baptist church at Perry on account of his Advent faith; subsequently they rescinded the resolution of expulsion, and unasked received him again into her communion, showing by this act of justice a true appreciation of the virtues and soundness of the views of Bro. G., and an approval of his course. If the Democrat wished to defend Bro. Galusha, why did it not speak of this fact?

**Millerism.**—We hoped the fanatics who by propagating the "Miller doctrine," have been the cause of so much profligacy and destitution, would ere this, have been brought to a sense of the injury they have entailed upon those who have been deluded, and would have endeavored to make reparation for the losses they have occasioned their weak-minded followers—but the folly appears to be again revived in the person of one "Elder Galusha," who is now holding forth at Le Roy, and prophesying that "the end of the world is at hand." We trust that our city will be spared from again witnessing the farcical scenes heretofore enacted on this question.—*Buffalo Commercial.*

The Buffalo Commercial speaks too harshly of Elder Galusha. He is a sincerely pious man, but unfortunately inherits a peculiarity of temperament that plunges him into every new excitement. Not many years ago he was esteemed one of the first ministers of the gospel in the country, but the Abolition and Miller excitements have unbalanced his mind. He is more to be pitied than blamed.—*Rochester Democrat.*

### False Sympathy.

We copy the following just remarks from a work entitled "Moral Phenomena of Germany," written by "Thomas Carlyle, Esq., of the Scottish bar." Though the writer believes in the future conversion of the Jews, he condemns, in strong terms, that exhibition of sympathy manifested by Christians toward the Jews, as such. We would as soon sympathize with the openly profligate in their wickedness, as with the Jew, while in a state of alienation from God. Of course we speak of them apart from their claims on us as fellow-sinners. This unwarranted feeling on the part of Christians, has done more, perhaps, than aught else, to strengthen the bands of Judaism, causing the Jews to adhere to their unscriptural exclusiveness.

"In fact, it is hard to say how the Jew is most dangerous. For while, as an infidel, he will bear testimony to a lie—as a believer, he will adulterate the truth. There is hardly a converted Jew who does not in his heart, more or less, retain in his right hand the Jewish promises, while embracing with his left the Christian. The lawlessness which always mingles with his piety shows how light he makes of the Christian polity. While he takes share with the Gentile in any blessing which may be going in the Church, he holds by inheritance something better and more definite, peculiar to the Jew, which can neither be annulled nor shared. This instead of merging Moses in Christ, he adds Christ to Moses, and holds the latter the faster and more proudly of the two."

"The fever of liberality towards the Jews, which indicates the ignorance of the Gentile as to their present state and peculiar hope, is at its height in Germany. While among us the Christian counsellors of a Christian Monarch, almost without one misgiving, recommend the devolution of her authority to men who do not belong to any different Christian persuasion, but who must, if at all honest, ever seek to destroy the name of Christ as that of an arch-imposter; we find the German liberals of every provincial diet banded together in the cause of suffering Judaism, and classing Jewish emancipation with national parliaments, freedom of the press, and publicity of trial, &c., as things essential to the contentment of the public mind. To compassionate the Jew is right.—But to compassionate him as a mere innocent sufferer is entirely to ignore the source of his sufferings. The Jew who does not believe that it was the Lord of glory whom he slew is, though not excused by his ignorance, intelligible in his complaints. But the Gentile who knows how the Jew has sinned, and yet with infidel charity labours to give him, while yet unrepentant, social blessings which God withholds until he repent, is taking his part against God. In saying that the Jew should not suffer for his sin, he is saying that the act of the Jew was right, and the judgment of God unjust. In espousing the cause of him who crucified the Lord, he is himself prepared to crucify the Lord afresh."

### The Bridegroom Cometh!

Who is the Bridegroom, does any ask?

He is our elder Brother, Prophet, Priest, and King; our Advocate and Intercessor at the Father's mercy seat.—He is the Mediator between us and God,—the Anointed One,—anointed with the oil of gladness above his fellows. He is the Messiah,—the Brightness of the Father's glory, and the express Image of his Person, the Glory of all worlds, sitting at the right hand of the Majesty on high. He is the Son of God and the Son of man,—the man Christ Jesus,—He is the Word which was in the beginning with God, which was God, and which was made flesh and dwelt among us, and whose glory we behold as the only Begotten of the Father, full of Grace and Truth. In him is Life. He is the Lord of hosts, the King of glory, the Lord strong and mighty. He is the Lamb slain from the foundation of the world, the Redeemer of his people. He is the true light that lighteth every man that cometh into the world. He it is of whom it is said, thy throne, O God, is forever. He is exalted above Principalities and Powers and every Name that is named in heaven or on the earth,—the One altogether lovely. His name is Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace. He is the Jehovah who says, "they shall look on me whom they have pierced." He is the Angel in whom is the NAME OF GOD. He forgiveth our sins, which can be done by God alone. He is the Redeeming Angel who redeemed Judah from all evil. He is the Lord who stretched forth the heavens, and laid the foundations of the earth. He is the faithful and true Witness,—the Amen, the beginning and the creation of God, the First Begotten from the dead, the Prince of the kings of the earth. He is the Alpha and Omega, the Beginning and Ending, which is, and which was, and which is To Come,—the Almighty.

Such is the language of the Bible respecting the coming One,—our God who will come, and will not keep silence; and of whom it will be said, "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Such is the Bridegroom who cometh, and will ye not go out to meet Him? The gates will shortly be opened to let the righteous nation in, the nation which keepeth truth, and from whose faces the LORD GOD will wipe away all tears. And will not you unite in that song which in that day shall be sung in the land of Judah?

TO ALL WHOM IT MAY CONCERN.—There are many who feel but little interest in our affairs, except to be very much troubled at what they deem our prosperity. They cannot conceive how we can improve our paper and give nearly twice the amount of reading matter we did formerly, unless we are, after all, very rich. Now we have an answer to such meddlers in the affairs of others, so far as we are concerned. The way we do things is simply this: 1. We mind our own business. 2. We spend no idle hours, nor do those in our employ. 3. What we receive in support of the cause is put to the best use to give it success. And as the means continue to be furnished, we intend to give the friends of the Advent cause continual occasion of rejoicing in a triumphant defence of the hated doctrine of the Advent, though it shall give never so much trouble to our foes.

ALL AFLOAT.—We are happy to say, that by the kindness of our good friends and patrons, we are freed from pecuniary embarrassment, and the office owes nothing but what it has means to pay. With our new improvements, and consequent increased expenditures, we are happy to find a hearty response from the saints abroad. We have no doubt but we shall continue to be sustained, if our friends will be as active in our support, as our enemies are to destroy us.

CONFERENCE IN BOSTON, March 17th., is not designed for a general one; but as a sort of protracted meeting to wake up the church and the community to the work of revival, and salvation of souls. We shall be glad to have our brethren come in from abroad and help us.



## Who were, or are the House of Israel?

### SHALL THEY RETURN?

[On the article below we wish to express a thought which has long seemed to be worthy of consideration, viz., while some interpreters of the prophecies have evidently erred, in applying portions, which have long since been fulfilled, to the future return of the natural Jews; others have applied the same portions to the future redemption of believers. We think this has been the case with the portion considered in this article.]

Dear Bro. Himes:—I have a desire to say a word or two in relation to the subject under discussion in the "Herald," in the series of articles entitled "Scriptural Expositions," from the pen of our venerable brother Miller—the prophecies relating to Israel and Judah, which are generally claimed by Christians to be fulfilled in a return and restoration of the posterity of Jacob to the land of Judea, under the glorious circumstances indicated by the prophets yet future. I have for some years regarded that opinion as erroneous and delusive as the expectation of a millennial reign of Christ with his saints in righteousness, and peace, and glory on this earth, and in this state of being, previous to his second advent; and its belief equally dangerous, and even fatal to an evangelical understanding of the word of truth, the gospel of our salvation. Entertaining these views, I have been astonished how Christians of all denominations, who all claim the Bible as pertinaciously as any of us can, and are equally sincere, could receive such manifest absurdities as matters of faith. I have been perfectly aware, as also appears from their writings, that their great intelligence would prevent their adopting such views without reasons which were to them sufficient. I however conclude, *a priori*, that matters of such vital importance to Christians must be clearly settled in the chart which infinite wisdom has given them for their guidance under all and every perplexity of their probation. These considerations have led me to enquire, How can these things be? What can be the cause of this diametrical contrast of views among those who receive the same Bible-chart for their guide, which must inevitably decide the matter beyond all controversy? My consciousness that the Judaizers, or those who claim the future return of the Jews, are a great deal more intelligent than myself, and equally sincere, claim a respect for their views which forbids me to suppose that they will give it up unless I can give them an interpretation of the chart in these matters more consistent with the facts in the case than their own.

In his "Scriptural Expositions," I do not think Bro. Miller adduced the strongest arguments that could be advanced against the views held by the Judaizers. I should argue, for example, thus: If there was such a hidden meaning in the communications of the Lord by the prophets to Israel and Judah as you have attempted to show, how could they be expected to understand them? And would the God of Jacob send prophets, "rising early," and sending them to speak to his children in a way they might not understand, in the nature of the case? Certainly not. Else how could he count them rebellious because they did not take heed? Again. If so, how can you be so unfeeling as to speak so harshly of them for misapprehending the prophets under such circumstances?

But you would say these communications were made to Israel—the people of God—the remnant—the saints, &c., and instance Elijah and the seven thousand in his day.—These would apprehend these hidden meanings, and profit by them; but the wicked would not understand them, as now. If this definition of the true Israel be correct, would not the saints, from the time of Abraham, be comparatively few, judging from scripture history? Certainly they would. But Paul, full of the "Holy Ghost sent down from heaven" for the purpose, declares Heb. 11: 12—"Therefore sprang there even of one [Isaac], and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable." Were not all these Israel, or the people of God, as well as Elijah and the rest? Paul says, v. 13, "These ALL died in faith." Then they were Israel—the people of God. He spake upon them and their fathers by the prophets. And God always has spoken, both under the old and new covenants, in terms, and in a manner, that a way-faring man might

understand. (Will Bro. M. deny this?)—Therefore there was no hidden meaning in any of his communications by the prophets to Israel and Judah. But if the "house of Israel," in those communications meant the "elect," or "remnant," of the "Jews as well as Gentiles," by the faith which was for the first time revealed unto them on the day of Pentecost, it is manifest the meaning must be hidden from the people to whom the prophets spake, because this meaning was brought to light by the gospel. Then, if there were no hidden meaning, which I think is obvious, it follows, that the words of the Lord by all the prophets under the old covenant, were directed to the literal descendants of Abraham personally. I will only instance those places noticed in No. 3 of "Scriptural Expositions."

1st. Jer. 23:3-8: "I will gather the remnant of my flock out of all countries whither I have driven them." 2. "They shall be fruitful and increase." 3. "I will set shepherds over them, which shall feed them" (unlike those shepherds who have scattered them.) When? When they are gathered from all countries. 4. "They shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord," &c. Read the context.

I will pass over some things in the "Expositions," which appear to me unsound in their application. Now I contend, the people to whom the prophet spake so unequivocally might easily understand him, (as the Lord evidently intended they should,) as speaking to them personally; and that they had every reason to expect a literal fulfilment of all these glorious things to them, as the house of Israel. Certainly, say those who advocate the Jews' return; but these promises are yet unfulfilled. Yes, and I think they will ever remain so. What, will God forfeit his word? "hath he spoken, and will he not do it?" Certainly, God will never forfeit his word; but remember, he spake to the house of Israel, or seed of Jacob under a peculiar covenant. And we know that immunities offered under covenant bonds are never righteously expected, unless said covenant be righteously fulfilled. On the other hand, if the covenant be broken, all such promises can no longer be claimed—the party who made the promises become righteously released from all obligation. Therefore, if the promise conveys the immunities at all, it is purely of grace; or if he never fulfils it, he is still righteous. Thus it is in the case under discussion. Let us briefly look at the facts, (in which all will agree), which I think will settle the matter beyond all controversy.

1st. When God, in righteous fulfilment of his promise to Abraham (Gen. 13: 8-14), brought out his seed from the bondage of "strangers," by the hand of Moses; when He "went to cause them to rest," (Jer. 31: 2,) he proposed to them at Mount Horeb this covenant (Exod. 19:3-6)—"And Moses went up unto God, and the Lord called unto him out of the mount, saying, Thus shalt thou say to the house of Jacob and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now, therefore, If ye will obey my voice indeed, and keep [this] my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation." They accepted the proposition, and thus satisfied the contract—the covenant bond.—v. 8, "And all the people answered together and said, All that the Lord hath spoken we will do." Moses, the mediator of this covenant, often reiterates it in the hearing of the people, and places the blessings, from keeping it, and the curses resulting from breaking it, before them in detail.

2d. They however brake this covenant, as their history shows, and the Lord declares. (Jer. 32:32.) Therefore the immunities offered by God were forfeited. Nevertheless,

3d. Although "they dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of the wonders thou didst among them," they found the righteous God "ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsook them not" (Neh. 9:16, 17); but sent his servants the prophets, "rising early and protesting, saying, Obey my voice." Jer. 11:7.

4th. "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord

arose against his people [the house of Israel] till there was no remedy." 2 Chron. 36:16. They were consequently broken up, scattered among all nations (Deut. 4:25; Jer. 13:24; Neh. 1:8); by Nebuchadnezzar, king of Babylon, who held the chief men of the house of Jacob captive for seventy years.

As Nehemiah says, during all this time the Lord "testified against them by his Spirit in his prophets." Their testimony consisted chiefly in calling their attention to the evils that had come upon them for their sins, according to the testimony of Moses, in breaking the covenant; and in exhorting them to return unto the Lord, and walk in his covenant, and in foretelling what should further befall them if they refused to hear.

5th. Jeremiah was the prophet of these time of breaking, and scattering, and captivity, until about eighteen years subsequent to that event. By him the Lord fixes the time of it (70 years), and graciously promises (Jer. 29: 10), that "after seventy years be accomplished at Babylon I will visit you, and perform my good word towards you, in causing you to return to this place." And that there may be no mistake, a repetition here follows of the promises quoted from chap. 23. Ezekiel was the prophet in the captivity; by him the Lord reiterates his gracious assurances of good towards the house of Israel, and shows to him the glory in reserve for them on their return, and the plan of the temple and city, &c., which should be built and glorified by the God of Israel, if they be ashamed of all that they have done, and prove it by putting away their whoredoms, and the carcasses of their kings far from the Lord. Ezek. 43:9-11.

6th. The 70 years were accomplished, and God, according to his work spoken by Isaiah, exalted Cyrus to the dominion of Babylon, who at once published a decree, that the captives of Israel go free. As many as were so minded, were marshalled under Zerubbabel, abundantly provided for by Cyrus, and returned with the sacred furniture of the old temple.

7th. Zechariah and Haggai were the prophets of the return from Babylon. Now, as the Lord had spoken, "after the end of seventy years" he caused all things to be prepared for performing all his good word unto them. "All things are ready." What, then, does God require of them in order to a full and everlasting conveyance of all the immunities and glory he had promised them? Simply that they should "turn unto him" and "obey his voice indeed." Zech. 1:3, 4; Isa. 1:18, 19. "Seek him with all their heart." Jer. 27:13. "Put away their whoredoms and the carcasses of their kings far from them," and "be ashamed of all they have done." Ezek. 43:8-11; Zech. 8:16, 17, &c. Well, if this be done now, they may yet righteously expect all the glorious things promised in their everlastingfulness. If not, they forfeit for ever, necessarily, all title to the promises of the glorious return and restoration, made from the ratification and breaking of the covenant at Mount Horeb, to the end of the captivity. That this was the time indicated by the "former prophets," when God designed to fulfil his goodness, He says, "I am returned unto Jerusalem with mercies." Zech. 1:16; 8:3, &c.

9th. Well, how was it? Did they of the return conform to the covenant better than their fathers? Certainly not. Read the confessions of Ezra 9th and Neh. 9: 32, 38. Also the testimony of Malachi, the last of the prophets previous to that great Prophet, who gives a glowing testimony of their rebellion against God and his covenant, after their return, and closes with an exhortation to "Remember the law of Moses which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Malachi testified against the house of Israel one hundred and forty years after the return from Babylon.

We have now followed the literal house of Israel in their history through their covenant making and breaking, with the promises and threatenings; the anticipated scattering among all nations and captivity in Babylon; the raising up of Cyrus whom God had foretold by name—who, saith the Lord, "Shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid," under whose auspices God caused his call to be made by decree throughout the universal empire,— "whosoever the children of men dwell"—for their return and gathering out of all nations to Jerusalem, at the appointed time, in order to the full performance of all his good words towards them. As I remarked, none

will dispute these facts—all will agree in them. Then what do they teach us in reference to the question at issue? To my unlettered understanding they teach me literally, 1st. That all glorious promises to Israel peculiarly were made under a covenant-bond. 2nd. That subsequent to the making the covenant-bond they brake it and rebelled; and, because they refused to return and obey, they were broken and scattered. 3d. At the time and under all the attendant circumstances indicated by the promises made to them, God called them to return and gather to their own land, out of every nation under heaven.—Then I conclude this was the promised return. But we find none of the glorious things promised conferred upon them even down to the time of Malachi. Why? Simply because they refused to "obey his voice." It appears to me therefore most absurd to suppose that the literal house of Jacob can have any claim to a return yet future from the Old Testament prophecies.

I propose to follow up the history of the Covenant bond-Israel to its final end, as the people of God, in my next.

Yours, &c.,  
JAMES WOLSTENHOLME, JR.

## Correspondence.

LETTER FROM BRO. L. D. MANSFIELD.

Dear Bro. Himes:—You will be happy to hear that in this region our brethren and sisters, who embraced the doctrine of "no mercy to sinners," are being convinced of their errors, and are returning to the "truth as it is in Jesus." Some in this vicinity have charged upon the leaders of this fanaticism the characters of some whom the apostle describes as "creeping into houses and leading captive silly women;" and have publicly renounced these horrible doctrines.

While our former brethren in the churches are disposed to charge upon the Advent doctrine all the extravagances witnessed in different parts of the country, I would kindly remind them of the early history of their various sects. Let the adherents of Luther remember the fanatics who arose in his day, and as much outstripped him as the fanatics of this day have those who still adhere to the original doctrine of the near advent of the Lord, as preached by Bro. Miller and others. Let the Presbyterians remember when that church in England inflicted a fine, and sometimes imprisonment, upon those who "wrote contrary to the Presbyterian directory, or used an Episcopal prayer-book"—when they petitioned Parliament "to extirpate popery, prelacy, heresy, and schism," and even succeeded in getting an act passed "punishing with death those who denied the five prominent doctrines of their creed." Let them also remember the folly and fanatical bigotry of their intolerant pilgrim fathers! Let our Baptist brethren remember the Anabaptists of the 16th century, who took the city of Munster from its rightful owners, confiscated their estates, made them common property, called the city Mount Zion, and were intending to subdue the world to their dominion. If it be said, "We have no sympathy with such acts of inhumanity and fanaticism," we reply, neither have the Advent believers with those who are manifesting such a spirit as the Anabaptists did in the 16th century, at the present time, notwithstanding they are called by the same name as ourselves. Our Methodist brethren cannot have forgotten those originally called by their name, with whom Mr. Wesley had so much trouble on account of their professions "of perfection in the sense of exemption from the ills of mortality." I mention these facts to call attention to the true issue in this case, which is not whether fanaticism has originated in the promulgation of the doctrine of the speedy coming of our Lord; for there is no body of Christians in existence which would join issue upon the question of the correctness of their views, if the fact of fanaticism being connected with their movements were to settle the question against them. The question upon which we join issue with our former brethren and the world is, "Do the Scriptures, interpreted in accordance with the natural and obvious meaning of language, teach the doctrine of the immediate personal coming of our Lord Jesus Christ?" I most solemnly believe they do. But O, how can we reach the public mind with this thunder-toned message? The churches and ministry supposed the failure in chronological calculation to have settled



the matter for ever, and regard the Advent doctrine as dead. O! may God raise it like a phoenix from its ashes, and clothe it with gigantic power again, to go forth in its work of salvation, until an astonished world shall realize its truth in the opening of that last fearful drama in the scenes of this fallen world! Dear brother, let us not be discouraged nor weary, "in due season we shall reap if we faint not." I believe that we hold substantially God's truth on this important subject. O may we be more faithful and untiring in our efforts than ever.

I am glad to hear from our brethren in England, especially from Bro. Deatry. May the Lord be with them in their labors; and if it is God's will you and Bro. Litch should go to their help, He will open the way. Your labors are much needed here, and I hope you will not leave your responsible post without God's providence plainly indicates it as duty.

I am rejoiced that God has sustained you hitherto, and that the "Herald" is likely to weather the storm; I trust it will continue to ride o'er the tempest until the haven is reached. I am glad you "rely on God for its support." He is the proper and responsible source of hope, and the influence of such reliance will be happy in its effects. If you rely on God for support, you will do your work to please Him. But if on your brethren, you will be tempted to please them. I trust that God's stewards will see to it that His money is duly paid so as to sustain unembarrassed His holy cause. I fear some will have to regret that they have squandered their Lord's money, which he in his providence directed to sustain His cause.

I leave the brethren here to-morrow, and go to Copenhagen and Martinsburgh, and from thence to attend a conference in Canada, near Kingston, on the 19th inst.

I remain your affectionate brother in the gospel,  
L. DELOS MANSFIELD.  
Lorraine (Jefferson Co. N.Y.), Feb. 9, '46.

#### LETTER FROM BRO. R. V. LYON.

Bro. Himes:—After reading in the "Herald," a short time since, an extract of a letter from a brother, and finding in it a remark something like the following—"I have some thoughts of returning to the church of which I have been a member of for forty years," &c.—I had a desire to say a few things to the brethren scattered abroad, who are looking for the speedy coming of our Lord Jesus Christ the second time without sin unto salvation. Dear brethren, it is evident that a strong effort is being made on the part of the various sects to induce you to give up this faith and return to them. Now, my dear brethren, I want you to take your Bibles and go into your several closets, "and when thou hast shut thy door," read the following passages:—Col. 2:8; Phil. 3:2-10; 2 Tim. 3:1-8; 2 Cor. 6:14-18; Eph. 5:11; Gal. 1:6-12; 2 John 8-11; Heb. 11:24-27. Then, upon your knees before God, ask yourselves, in view of the judgment, whether it is right for you to go back and unite in fellowship with those who, on any consideration, reject the glorious truths of the Second Advent doctrine? Is it right for you to cast your influence in sustaining bodies who are incongruous in their associations as they are inconsistent in practice? Is it right for you to use the goods that God has made you stewards of, in supporting those who are crying peace and safety, when sudden destruction cometh! and who refuse to give the church and world warning of the grand crisis that is just at hand, and are not willing that others should do it? who are making every exertion to keep their people away from what they call Miller meetings, and teaching them to make light of the glorious appearing of Christ? Is it right, I repeat, for you to go back to those who close their pulpits against the truth that the Lord is soon to come, and at the same time trying to destroy the character of those who are preaching what you profess to believe? Remember, dear brethren, that by returning to them, you would give the enemies of the truth cause to triumph. Were the blessed Jesus here, methinks he would weep over such a course taken by you, as he did over Jerusalem. Remember the vast responsibility that rests upon you. God has given you light on this subject, and has commanded you to let it shine, (Matt. 5:16,) and has told you what will be the consequences if you do not.—Ezek. 3:18-20; 33:6. But you say I am not a watchman. Very well; but you are an Adventist: and James says, show your faith by your works; and he further says,

that "faith without works is dead, being alone." Also read James 3d chap., and Matt. 25:31-46, and there you will learn that our works must correspond with our faith, if we would stand guiltless before the Judge of quick and dead. But you say, that you are alone. Very well; this is just as our Heavenly Father designed it should be. In order to illustrate this, let us look at the wisdom that the farmer displays, who has a large number of hands mowing for him. Does he put them all into a half-acre lot? No; he scatters them, in order that they may labor to better advantage. Thus God has displayed his wisdom in scattering us in every part of the land, and commanded us to give the last note of warning to the people, saying to them, "Fear God, and give glory to him, for the hour of his judgment is come," &c.; and in doing this, he is fulfilling the prophecy. Let me remind you of what God said to the children of Israel, after he had led them out of Egypt, and brought them to the borders of the red sea. He bade Moses to "speak to the children of Israel, that they go forward." Very soon your deliverer will appear, and who shall be able to stand!

Yours in tribulation,  
R. V. LYON.  
Hampton (Ct.), Feb. 11, 1846.

#### LETTER FROM SISTER H. P. BUTTRICK.

Dear Bro. Himes:—I love to hear from our dear brethren and sisters, with some of whom I have been personally acquainted, and many others I have often met with, during the summer and fall of '44, to worship "Him of whom Moses in the law and the prophets did write," and whose coming glories they oft longed to see.

I rejoice to know that some have renounced those errors in which many were entangled after the passing of the 7th month. I have seen too much of my own frailty to feel like denouncing them, but have looked and longed for their return, and have not been disappointed. My prayer is, that we may all be kept from error, and fully prepared to meet with joy our coming Lord.

I am more and more confirmed in the belief that the Advent doctrine is the only one that harmonizes the Bible: other theories involve such palpable absurdities. I was lately looking at a religious paper which did not hesitate to declare that Christ came the second time soon after the destruction of Jerusalem, changed the bodies of believers at that time, and made them like His own glorious body, &c.; and yet they spoke of a coming of the Lord some time in the future—a spiritual coming—but for what, was not clearly defined; with other spiritualisms growing out of (it seems to me) the erroneous practice of spiritualizing the second Advent of our blessed Lord. In the same paper were some lines from the Assistant of Education, which so well express the feelings of those who are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," that I thought I would send you a copy for insertion in the "Herald," should you see fit.

I am very glad to have it to say, there is a considerable degree of religious interest in this place: I understand some twenty or thirty conversions and reclaimed backsliders. There seems to be a good degree of union among professed Christians; and though during the few months of my residence here, I have met with none who are looking for the speedy coming of our Lord, yet it seems to me there are those who are willing to have him come, and I trust prepared to meet Him, before whom nothing avails "but faith that works by love."

May the Lord sustain you, dear brother, in all your trials, and all those who love our Lord Jesus Christ in sincerity. May we all feel to "bear one another's burdens," to "pray always with all prayer and supplication for all saints;" having our hearts filled with that "peace which passeth all understanding," and ever praying like our blessed Savior, "Father, glorify thy name."

In the hope of the gospel, your sister,  
H. P. BUTTRICK.  
Stockbridge (N. Y.), Feb. 10, 1846.

#### LETTER FROM BRO. J. I. CALKINS.

Bro. Bliss:—There are fifteen or twenty brethren and sisters in this city who are waiting for the consolation of Israel. We are united and strong together for the faith of the gospel. Our secluded position has prevented many of the "messages" that have obtained in the East from scattering the flock. We have also, for the same reason, been deprived of the unspeakable privilege

of hearing the word of life from more than one of God's own faithful watchman. O that he would send such an one to this end of the earth, to proclaim the everlasting gospel, to the multitudes in this land who have not heard it from the living preacher. The harvest is great, and there are no laborers. We are in the midst of a scoffing world and a worldly church. We begin to realize that Christ's disciples are not of the world, but chosen out of it. We think if we had a man here who could talk to the people, and sound the cry, "Behold he cometh!" that some might hear the warning, and turn and live.

We think the advent of Jesus has a time to it, and that the importance of that is second only to the event itself. And if Bro. Hale can enlighten us as to what and what manner of time the spirit in the prophets did testify, when they spake of the glory that was to be revealed, we want to stand on our watch-tower, and see what the Lord will say unto us, believing that our Heavenly Father will not chide us any more than he did the "saint," when he asked, "How long the vision?"

Yours, waiting for the vision to speak,  
J. I. CALKINS.  
Milwaukee (W. T.), Jan. 27, 1846.

#### LETTER FROM BRO. R. HUTCHINSON.

Dear Bro. Himes:—I have returned from visiting New Glasgow, C. E. The church there waiting for the kingdom consists of six or seven members. They are whole-hearted in the Advent cause. They meet together on the first day of the week, break bread, and exhort one another in view of the approaching day. It is truly delightful to behold their order. Bro. James Morrison, who is worthy, exercises the office of elder. It is due to say, that the intimate acquaintance of these dear brethren with the order of the primitive church, is the fruit of the labors of one elder Lloyd, who died in that place a few years since. His widow is a member of the little church, and is waiting for the consolation of Israel. These friends hail with pleasure the "Advent Herald," and other Advent publications. They will persevere unto the end.

Yours in hope of the kingdom,  
R. HUTCHINSON.  
Champlain (N. Y.) Feb. 8, 1846.

#### LETTER FROM BRO. H. HALL.

Dear Bro. Himes:—I rejoice to inform you that there is a small number of brethren here who are still strong in the faith of soon seeing Jesus. We are still enabled to rejoice in this glorious hope, looking for the great God and our Savior Jesus Christ. We expect soon to put off this mortality, and be clothed with immortality. But, while we rejoice in this glorious hope, we can but mourn over the moral death and desolations which reign over the entire world. Wickedness has taken the place of virtue and good will to men. Truth has fallen in the streets, and lost its power, in a measure, to hold in check and reform the licentious passions of fallen mortals. Even our own once happy and powerful ranks are broken. Brother is contending against brother; some are fainting by the way, others are slumbering in their lukewarmness, some have turned back to the church, or world; others are full of a false and vindictive zeal, which calls for fire on all who cannot run with them into all the wild notions of an excited and misguided imagination, while but few are abiding in the truth, possessing the meek and lovely spirit of Jesus. In view of these things, and the fiery doom which awaits the ungodly, the fearful, and unbelieving, those who draw back, those who judge their brethren, sowers of discord, renders of the flock, and finally, of an entire fallen world, our souls break out, "Lord Jesus, come quickly!" May the Lord come soon and give his people the inheritance.

Yours in the Lord, looking for his return daily,  
H. HALL.  
Perrysburg (Ind.), Jan. 30, 1846.

Bro. R. STRATTON, of Hampden, Me., writes:—The cause in this vicinity is prospering. Error seems to be on the wane, and truth begins to triumph. Our meetings of late are very interesting. We are united, happy, and prospering. Many of the brethren who have been in a shut-door state have come in with us, and the rest, we think, will soon join us. We have lost but few of our number. We want some of our able brethren to come on this way, and give a few courses of lectures to the people, who are perishing for the lack of knowledge.

Bro. AMOS CLARK, of Door Village, Ind., writes that he is strong in the faith of the personal advent, and wishes to do all he can to spread the light. There is but one brother in that vicinity who labors in the cause, Bro. N. Catlin, who is confined mostly to Stillwell, with a small church of believers.—There is a large section of country, with a number of flourishing villages, having none to break to them the bread of life, except Bro. C. I want the people to know that the Lord is coming. Cannot some competent lecturer visit us, and proclaim the glad tidings of the kingdom. If any one can come, I wish him to call upon me, Door Village, Ind. I will see that he is sustained, and accompany him to the different villages. As you desire the salvation of souls, do send some one this way.

Yours in the patient waiting for the Savior.  
We should be glad if some one of our ministering brethren would visit the above place. But we know no one who could do so now. "The harvest is plentiful, but the laborers are few." The calls are numerous for help from all parts of the country. It gives us much pain to know that but few of them can be supplied. Our friends must circulate the paper and tracts when they can do no better. Ed.

Bro. T. F. EVANS, of N. Y., writes:—The cause is prospering in this city, under the labors of Bro. Jones and Whiting. We should be glad to have you visit us oftener. Bro. Jones has been sick for two or three weeks, but our glorious Deliverer has had mercy on him, and restored him again.

Your friend and brother in the kingdom and patience of Jesus Christ.

Bro. HILLIER, of Gloucester, Me., writes: That he highly prizes the "Herald," as it is the only means that he and a few of his fellow pilgrims have of learning the glorious tidings of the kingdom at hand. He and his aged sisters have been expelled from a church there, on account of their adherence to their faith. But they rejoice the more that they ever embraced it. He was a church member fifty-two years, and at last was turned out for believing Christ was near at hand!

L. LOVELAND, of North Adams, writes:—Having seen some copies of your valuable paper, and believing it to be devoted to the advocacy of Bible doctrine, and that its circulation will do much good, I send you four subscribers.

We thank our friend for this token of confidence and support. Let others go and do likewise. Ed.

#### Obituary.

DEATH OF BRO. PHILIP BURNAP, of Albany, (N. Y.):—Dear Brother:—It becomes my duty to inform you of the death of my much esteemed father-in-law, Philip Burnap. He died on the 7th inst., after a very brief sickness. For your information I give a few particulars. About two months ago he was taken very seriously sick, and continued so for about one week, with great inward cramps and plura affections, and during which time he called all his children to see him. He stated to them he had fully expected to have lived to see his Savior descend, and to be changed in a moment, &c., but was perfectly resigned to the will of his heavenly Father. He was taken unwell again on the morning of the 5th inst., and continued so until the morning of the 7th, although not considered dangerous by his family or physician, when he arose and dressed himself; went down stairs, and took refreshment; and feeling very much exhausted, sat down in a chair aside from the table with his companion. In a few minutes he seemed to sink in a slumber, and was thought to be taking sleep, but all at once Mrs. Burnap perceived he ceased to breathe, and it was found he was gone—already sleeping in Jesus.

Respectfully your brother,  
GEO. HEPINSTALL.

We deeply sympathize with the beloved family who are bereaved of so kind a husband and father. We feel the loss somewhat as well as they. From our first entrance into Albany he has been a real, and liberal helper in the cause. He sleeps, but he sleeps to awake at the Arch-angel's trumpet. We doubt not he will have a part in the first resurrection.



## FOREIGN AND DOMESTIC SUMMARY, ETC.

ARRIVAL OF THE STEAM-SHIP "CAMBRIA."  
Thirty Days Later News from Europe.

The steam-ship "Cambria" arrived at this port on Wednesday evening, with dates thirty days later than those brought by the previous arrival. The intelligence received is of the highest importance. But we are unable to glance at but few items of intelligence, reserving the remainder for our next.

Parliament was opened on the 22d ultimo by the Queen in person, who delivered from the throne the "same old speech," possessing the remarkable quality of brevity.

Sir Robert Peel has declared his line of policy; though evidently anticipated, it somewhat shocked the tender nerves of the landed aristocracy (as well it might)—his former warm supporters. His policy is an essential modification of the Corn Laws, preparatory to an entire repeal at the end of three years, and to reduce duties on certain productions of foreign countries, which have hitherto been excluded by high duties. He admits the principle, that duties should be levied for the purpose of revenue, and not for protection. He has thus committed himself to free trade. If this approximation to the spirit of our own institutions does not produce novel results to the English people, we shall confess our inability to see the effects naturally to be expected from certain causes.

The Premier, in reply to some remarks of Lord John Russell in relation to the affairs of Oregon, said, that Mr. Packenham would have done better, had he forwarded to the home government the offer, by the President, of the 49th parallel, and not have rejected it on his own responsibility; as then, if it were not acceded to by the British Government, it might have formed the basis of further propositions. This certainly exhibits a disposition on the part of England to abate somewhat her pretensions to the territory in dispute, and amicably settle the difficulty.

The affairs of Oregon and Texas have been brought up in the French Chambers. Great excitement was manifested. The Opposition in the Chamber of Deputies, headed by M. Thiers, strongly condemned the unwarrantable interference of the French Government with the Texian annexation. The whole affair is regarded as an unwise proceeding, which has produced an estrangement of feeling between France and the United States.

A detachment of French troops in the province of Constantine, Algeria, were recently overtaken in the midst of a vast plain, by a furious snow-storm, which obliged them to bivouac. The storm continued two days; and being without food, about 100 perished.

The use of the diseased potatoes by the poor of Ireland, has been a frightful source of fever, and other complaints. The hospital at Fernoy is nearly filled with invalids in consequence. Surely the cup of Ireland's wretchedness must be nearly full.

About 10,000 emigrants have embarked at Toulon, bound for Algeria.

It is said, that when the Emperor Nicholas left the Vatican at Rome, he distributed among the domestics 12,000 Roman crowns.

Lord Morpeth has signed a document presented him by the Peace Society, which suggests that addresses be made by merchants and others to the same classes in America, in order to perpetuate peace, by referring disputes to the arbitration of disinterested parties.

Accounts from Rome state, that the chestnuts, which form the principal food for the poorer classes there, have been infected with a disease similar to that of the potatoes. The grapes have suffered greatly by rotting.

The Portuguese town of Alcobaça has been inundated by the overflowing of the river. We have not seen an account of the amount of damage done.

The Prussian Government has made choice of M. Belson, a converted Jew, to fill the bishopric of Jerusalem, vacant by the death of Bishop Alexander.

An union has been formed by the Reformed German Church under Ronge, with a sect called the "Friends of Light." These last are characterized by ultraism in theology and politics.

A project has been conceived by two French engineers, of forming a communication between Dover and Calais, by means of submarine iron pipes. We wonder how long this amicable communication would continue between "le Grand Nation" and "perfidie Albion."

An extensive conspiracy has been brought to light in Prussia. It is said to have been originated by the land-owners, and fomented and encouraged by the priests.—A plan had been laid to seize the fortress of Thorn and Grandenz. A large collection of arms, and a powder-mill, were in the possession of the conspirators. To pave the way for the success of the scheme, a large sum of money had been distributed among the people. It was to have been broken out on the 31st of Dec.

Dr. Pusey, who had been suspended for holding the doctrine of the real presence, has appeared once more in the pulpit of the cathedral church at Oxford. The interest to hear him was great, many coming from London for that purpose. Some papers say, that the confusion created by the crowd in endeavoring to obtain admittance to the church, would have disgraced a theatre.

The Emperor of Russia is employing corruption, persuasion, intimidation, and force, and not without success, to induce the Roman Catholics in his dominions, to join the Greek church. About 10,000 within a few weeks have been thus won over.

There have been several battles lately in Circassia.—The Russian troops, though victorious, have suffered material loss.

The young Queen of Spain has at last arrived at the point of marriage, after many intrigues on the part of the various courts of Europe, to select for her a husband that would subserve their individual interests.

Switzerland is in a very agitated state. Apprehensions of future trouble are very general among the people.

A treaty of commerce is about to be formed between the Pope and the Emperor Nicholas. The latter is soon to present his Holiness with a costly crucifix; and the other, to reciprocate, has given out that he will bestow on the Czar the relics of St. Nicholas, the Emperor's patron saint. A Russian vessel of war is to be despatched to Italy to convey the precious remains to St. Petersburg, where they will be received with becoming gravity and ceremony, and a Te Deum performed in all the churches. If the Czar does not get the better, in the end, of his wily antagonist, in their game of mutual duplicity and cunning, we have greatly mistaken the man, or the devil looks with more favor on him of the "elder Rome."

A British vessel has been seized by a Portuguese vessel of war on the coast of Africa, and condemned as a slaver.

Assassinations and outrages are of almost daily occurrence in Ireland. Stringent measures are being adopted for their suppression, if possible.

The recent cruel treatment received by some Catholics in Russia, creates a strong feeling in Europe. Ninety seven priests had been made to work as day-laborers, and afterwards banished to Tobolsk, and confined in dark cells.

The United States Government has entered into arrangements with the Ocean Steam Navigation Company for the establishment of a line of large steamers between this country and England.

It is stated that the Governor General of Canada has received orders from the home government to expend \$4,000,000 in the fortifications of Canada.

The emigration of the Mormons to the Rocky Mountains, will commence in about three weeks.

The Government of Yucatan has published a decree, to which every officer is required to acknowledge by his signature. Mexico is declared to be a foreign nation.

A convention of editors was lately held in Indiana, when it was resolved they would thereafter behave like gentlemen, and avoid all personalities. The convention was incomplete, inasmuch as two or three notorious papers in Boston (professing to be Christian?) were not represented. Had the editors in view been there, not only would the community have been benefited, but they themselves would have received much good.

The debate in the U. S. Senate on the Oregon "Notice" still goes on, without eliciting anything new.—Some of the hasty and unwise Senators appear determined to provoke a war; while the more judicious are doing all they can to neutralize their efforts.

Rumors are afloat that Santa Anna is about to march upon Mexico, for the purpose of overthrowing Paredes. The N. O. "Picayune" credits the rumor, and says he is daily receiving additional strength.

The snow-storm on the 15th inst. was the most severe one witnessed for many years. A great number of lives have been lost, and a large number of vessels wrecked.

The Government of Buenos Ayres has declared, that all vessels entering the river Parana, under the protection of the Anglo-French squadron, shall be liable to seizure, and their crews punished as pirates.

Lieut. Maury, Superintendent of the Washington Observatory, has announced the appearance of an extraordinary comet. It appears to be "a comet with a satellite, or a comet with two nuclei, without any visible intermingling of cometary matter between them."

There is a movement in Alabama, for the purpose of preventing the further introduction of slaves from other States by non-residents and traders. A report on the subject has been submitted to the House of Assembly. Owing to the rapid increase of the slaves, fears are entertained for the safety of the whites.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, FEBRUARY 25, 1846.

**REMOVAL.**—Our Office will be removed from 30 Devonshire-street, to No. 9 MILK-STREET, on the 1st of March. We hope our friends will bear this in mind.

## Adoniram Judson.

We see by our Southern exchange papers that this veteran pioneer in the cause of Foreign Missions is now on his way from the South, where he has been for a short time past. We hardly know of a man whom we feel more disposed to admire than we do this eminent missionary. For above thirty years he has been laboring, with a zeal almost unparalleled, in proclaiming to the heathen the unsearchable riches of Christ. And

while other laborers with him had become weary and disheartened, and have retired from their responsible stations, preferring to enjoy the comforts and luxuries of their own land, he has remained unflinchingly at his post, like an unbending oak amid the tempest: he has withstood the devastating storm of heathen idolatry, with all its multifarious evils, with no other defence than "the whole armor of God"—with no weapon, save "the sword of the Spirit."—The Lord "strong and mighty," was with him. His toils have been incessant and laborious, evincing a spirit as indomitable as it was benevolent, which challenges the admiration of the Christian world.

Whenever accounts of what he had accomplished reached this country from time to time, there never failed to follow redoubled exertions on the part of the Missionary Society; though we are sorry to say, these exertions were succeeded by lassitude and inaction. The good that Mr. Judson might have accomplished, had his appeals been properly responded to by those who profess to have the Missionary cause near at heart, is incalculable. Who can read his accounts of the state of those with whom he has been laboring, and for whose sake he had, as it were, expatriated himself, without his soul going out in prayer to God, that he would bless the efforts of the self-sacrificing missionary?

Had those who profess to believe that the world is to be converted, manifested by their works, that they possessed anything but *belief*, there would not be such abandonment of fields of labor, from want of adequate support, as we are continually pained to witness. Instead of the profligate and wanton expenditure of money in decorating the temples of God, in order to gratify "the lust of the eye," and bestowing on the ministry exorbitant salaries, which never fail to induce pride and a "lording it over God's heritage,"—there were a heart-felt desire to relieve the wants of the destitute, instead of one Judson, toiling amid the moral wastes of India, there would be a thousand. Facts declare that the faith of the mass of professing Christians in the conversion of the world, is a torpid faith—"thrice dead, plucked up by the roots." And while the great leprosy of sin is struggling for universal dominion, the Christian world manifest no concern, beyond an occasional start—like the spasmodic motions of a dying man.

We have no sympathy with those whose faith is confined to their head, and never allowed to enter the thrice-guarded, impenetrable portals of the heart, from which should flow the lovely streams of practical godliness. If men believe the word of God teaches the doctrine of the conversion of the world, and fail to employ all the means that God has made them stewards of to that purpose, "it will be more tolerable for Sodom and Gomorrah in the day of judgment" than for those men.

We have often been accused of being opposed to missionary efforts. Nothing can be farther from the truth than this charge—the reverse is the case. While we believe the doctrine of the conversion of the world to be not only warranted by the Scriptures, but opens the door to many evils, we rejoice at every opening made in the ranks of the Adversary, and earnestly pray that the Macedonian cry—"Come over and help us"—that continually comes in thunder-peals to our shores, may be responded to by the lovers of the blessed gospel of the Son of God. We feel that the most strenuous and unrelaxing exertions are required, in this last inch of time, to compel men, everywhere, to come in, that the Master's house may be filled. The fields are already white, and the lowering sky of God's wrath is plainly discernible just before us; and he who can calmly compose himself to rest, while misery and degradation are increasing, at home and abroad, shows that he is destitute of that faith "which works by love," and will inevitably receive the doom of the hypocrite and unbeliever. Thus believing, we sincerely thank the Lord that he ever said to Adoniram Judson—"Go work in my vineyard!"

We have received by the "Cambria" a letter from Bro. J. Curry, of Liverpool, which came to hand too late for insertion this week. We shall publish it, with other interesting matter, in our next.

**MUTUAL CONFERENCES.**—It has been thought best to have several conferences of a general character in the spring, for mutual consultation on the state of the cause, and to unite in such measures for the general good, as the combined wisdom of the brethren shall deem proper.

The first of these, to be held in the city of Rochester, N. Y., to commence April 3, 1846.

The second in New York city the anniversary week, commencing the second week in May.

The third in Boston, anniversary week, the first of June.

**BUSINESS NOTES.**—Geo. H. Child—The account is balanced. T. O. Smith—Where is your paper now sent? L. D. Mansfield—The books will be sent about the 20th inst. C. Norton—Where has your paper been sent? We will continue it free. M. O. Pray, \$1. One bundle to A. Spoor. S. Strong owes 50 cts. up to 250. H. Smith—Your papers are regularly mailed. C. R. Griggs, \$1 for books—they will be sent this week. P. Johnson—All right—will send the Testaments soon. A. Bro. in C. W. asks if S. Curry, of Brooklyn, N. Y., formerly residing in St. John, N. B. We do not know. Perhaps Bro. C. will inform us.

## CONFERENCES.

At Glenn Falls, N. Y., to commence the 11th March. Bro. Miller, Hale, and Himes are expected to attend. At Boston, commencing Tuesday, 17th March, and continue over the Sabbath.

## NOTICES.

**BOOKS FOR SALE.**—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macmillan, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37½-2 cents.

**WHITEHEAD'S LIFE OF THE TWO WESLEYS.**—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

**CRUDEN'S CONCORDANCE.**—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

**MEETINGS IN NEW YORK** are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. Third meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

\* \* \* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

**AGENT.**—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. R. Hollister, 91 Delancy-street.

Our friends in Western New York can obtain all our works of Bro. J. Marsh, 30 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

All letters or communications designed for this office should be directed (post paid) to "J. V. Himes, Boston, Mass."

\* \* \* The "Second Advent Society of Boston" will hold their regular monthly meeting on Monday evening, the 23d inst., at No. 9 Milk-street. As important business is to be transacted, a general attendance is desirable.

\* \* \* The Lord willing, Bro. N. Billings will meet with the brethren at Abington, Mass., the second Sunday in March.

\* \* \* Bro. R. Hutchinson wishes us to state that his P. O. address is still at Waterloo, C. E.

## Letters &amp; Receipts for Week ending Feb. 20.

M. L. Brush, 325; T. C. Smith, 269; J. V. Gordon, 256; H. P. Buttrick, 270; C. Norton, 11; J. A. McDonald, 217; W. Scott, 11; E. L. Norton, 261; C. Crook, 11; J. Ripley, 11; R. Plummer, 11; E. H. Greenleaf, 11; L. C. Utley, 269; E. P. Butler, 11; M. Cady, 11; H. Town, 11; A. Town, 11; S. Agnew, 11; S. Jackson, 29; L. Bowles, 11; J. Schutt, 257; A. Labouette, 251; J. Tallford, 11; J. Clark, 269; M. Miller, 266; J. Morrison, 294; T. Washburn, 11; A. Flint, 11; L. Andrews, 11; J. Fowler, 255; S. Osgood, 252; L. Vaughan, 263; J. Clapp, 262; J. Hill, 190; H. Hill, 10; L. Lord, 11; H. Ward, 186; P. Wilcox, 260; O. Wade, 19; J. Cook, 251; A. Watts, 311; W. Bryant, 256; G. N. Gale, 11; C. Burnop, 11; D. Clifton, 230; S. Story, 236; H. Green, 11; H. N. Squier, 270; C. Clark, 261; H. Smith, 11; B. Morrill, 11; J. Spaulding, 11; J. Perkins, 11; G. Priest, 11; J. Bliss, 294; R. Files, 11; W. Wilson, 252; J. Orr, 11—each \$1; J. Crandell, 235; J. Marshall, 11; S. Spooner, 11; J. H. Johnson, 233; J. Cady, 295; W. Camp, 9; E. P. Phelps, 16; J. Deane, 262; C. Silman, 339; P. Hardy, 245; D. C. Rushnell, 357; S. Bonden, 301; J. Burnham, 11; J. G. Tyler, 11—each \$2; W. Hall, 255; John Brown, 256; O. Davis, 270—each \$3; L. D. Mansfield, 11—\$4; W. E. Murfee, 378; C. A. Laddow, 257—each \$3; M. Crydman, 320—\$7.

**LETTERS, ETC.**—W. Barber; J. C. Calkins (for books) \$3; A. Subscribing; J. Huntington, \$1; N. B. Stratton; T. T. Evans, \$5; E. L. Norton, 50 cts., 250; C. P. Collins, \$1 50, 292; R. V. Lyon; T. Smith; A. Wood, Jr.; E. Mitchell; R. Hutchinson; O. R. Fassett; J. H. Kent; E. M. Hickox; D. F. Webster; R. T. Root; "No body," 25 cts.; J. Fitzmaurice, 50 cts., 261; W. Verre, 50 cts.; P. Lee, 50 cts., 11; J. D. Johnson; I. E. Jones; C. A. Vindex; T. J. Carlton; Day & Lyon; T. Smith—\$3 are sent to T. C.; S. Foster, Jr.; "A. W."; Geo. Phelps; J. Frothingham; J. Furrington, 75 cts., 11; W. Ingham; E. Burnham; H. Kent; S. Bliss; G. W. Miller; J. J. Porter, \$2.



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XI. No. 4.

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WHOLE No. 232.

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### The Separation.

"There shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill: the one shall be taken, and the other left." (Matt. 24:40, 41.)

He came! The expected, long prayed-for One came! His visage like lightning, his wheels rolled in flame. The wise understood, though their trials were sore,— They knew that his coming was nigh at the door. They watched, and they prayed, and in fulness of time He came, as expected, in glory sublime. But O! what a scene was our world then to view! What shouts, what rejoicings, as saints upward flew! What weeping, what wailing, of rest of mankind, Who cried for admittance, but alas! could not find! Scenes many I witness'd, heart-rending to tell, But one will I mention;—I know the twain well. Young, handsome and wealthy, they join'd hand in hand, Beloved and respected by all the land; In virtue excelling, their days were as bright As any, that spring from more worldly delight. But yet, they acknowledged a higher source still, Whose peace like a river, the bosom could fill. One sought, and she found it, and with it found more— The bright blessed hope of the Lord at the door. Her prayers and entreaties would oft start a tear From him, of all others, she held the most dear. Thus, almost persuaded, till "set time" had past, He wish'd off his lot with his wife's had been cast. But *TRUTH* his proud heart could not entirely defy— He knew 'twas delusion—the time had passed by! He thought of disgrace, and his young manly pride Disdain'd the least hope, while he pitied his bride. Yet still she entreated, but good none could do, 'Till the sign of the Bridegroom burst full on his view.

He call'd now for mercy, but mercy had fled— For mountains, but they would not shelter his head!— He flew to his wife, and her pardon did crave, Entreating her prayers, that her Jesus might save. Hearts of stone would have melted to see him thus there, A proud son of fortune, though child of despair. The scenes of that moment still thrill through my soul, And will whilst eternity onward shall roll! And were it not just, and the choice made his own, E'en now recollection would cause me a groan. He wept. So his wife—for her change had not come— And pity, and love, in her breast found a home; Her heart ever constant, was yet constant still, And nature obeyed its invincible will. She knew, though her home was where tears never flow, To gain it, would leave all she held dear below. She wept not for self, for her "Hope" was secure, Her diadem ready—her paradise sure.

She long could not linger. "He's coming!" they cry. The trumpet was sounding—the Bridegroom was nigh! "Farewell! O! my husband! I'm going!—I rise!" O! wouldst thou had chosen thy home in the skies! That the union just formed might for ever remain, And we in God's kingdom together might reign. There, range the bright fields of celestial delight, Where skies are unclouded, and day knows no night; There saints of all ages in ecstasy roam, And dwell in bright mansions with Jesus at home. I long for those joys, yet would half e'en forego, To ransom thy soul from the fast coming woe. O! hast thou but sought when salvation was free, My glory had now been a glory for thee. But thou hadst thy choice, so the sentence is just, And bow to the mandate, thou now surely must. And now I go upward, with Jesus to dwell, O, fare ye well! Farewell! for ever farewell!"

S. Hilday Corner (Mass.), Feb. 12, '46. W. B.

### Present Aspects of Russia.

BY REV. J. S. C. ABBOTT.

Russia has now been for many years engaged in a constant warfare with the brave inhabitants of Circassia. The importance which she attaches to the conquest of these barren mountain ranges, may be inferred from the fact that she has now an army of more than one hundred thousand men stationed throughout her fortresses in those dismal solitudes. The Circassians, though vanquished, are not subdued, and the clamor of war is contin-

ually renewed among the lonely ravines of these mountains. And why is Russia thus lavish of her blood and treasure, to conquer these warlike bands, and to take possession of their uncultivated territory? It is because through Circassia lies the road to Persia. Circassia subjugated, the passes of the Caucasian mountains are opened for her troops. Her fleet can float undisturbed upon the Caspian; Persia lies at her mercy, and the door is wide open, through which to push her troops to the hither and farther Indies. With insatiable ambition she seeks the conquest of new worlds, and England already trembles lest Calcutta should become but one of the outposts of her conquering rival.

The great object of Russian ambition at the present moment, and that to which her main energies of intrigue are directed, is to obtain possession of the Dardanelles and the Bosphorus. The strait which connects the Mediterranean with the Sea of Marmora, was originally called the Hellespont, that is, Helles-sea, *pont* simply the abridged Latin word for sea. It received this name from the fabulous legend of a young lady named Helle, who in escaping from a cruel mother-in-law, fell into this strait; hence receiving from her the name of Hellespont.

At the mouth of the Hellespont are four strong forts, completely commanding the entrance. These forts are called the Dardanelles, and from them the strait itself frequently takes the name of the Dardanelles. This strait is about thirty-three miles long, and from a mile to a mile and a half in width. You must sail through this strait to go up to Constantinople and the Black Sea. Having passed through this strait, you enter the Sea of Marmora, a vast body of water 180 miles in length, and 60 miles in breadth. Crossing this sea to the northern shore, you find the opening of the Bosphorus, with the glittering domes and minarets of Constantinople, on its western banks, near its mouth. This strait is fifteen miles long, and one-third of a mile in width. Its general aspect is said very much to resemble the Hudson River in the vicinity of West Point; only the landscape is far more highly cultivated, the shores being literally lined with palaces, through the whole length of the strait.

The scenery of the Bosphorus, in its highly cultivated shores; in the gorgeous and fairy-like beauty of its oriental architecture; in the transparent depth of its cloudless atmosphere; in the rich and picturesque attire of robes, and turbans, and veils, which adorns the assembled multitudes, from all the nations of the East; in the motley and grotesque assemblage of travellers from every country in Europe, and every province in Asia; in the air of mystery in which everything is enveloped; in the infinite variety of water craft which crowds the strait, from the mammoth ship of war, gloomy and threatening, to the fragile and gaily-decked caïque, so light and so buoyant, that like a bubble it skims the wave; in all these

combinations of the beautiful, the picturesque, the romantic, the Bosphorus stands pre-eminent and unrivalled. Paris is the capital of France; London is the metropolis of the British empire; but Constantinople is the centre of the world.

On the eastern or Asiatic shore of the Bosphorus lies the suburb of Scutari, in itself a large city, embowered in the most luxuriant foliage of the cypress. The northern streets of Constantinople are laved by a lovely bay, jutting into the land, called the Golden Horn, which constitutes the harbor of the city of the Sultan. On the northern shore of this bay lies Pera, glittering with the palaces of the European ambassadors, all of whom reside there, and which, on that account, the Turk in his politeness has embellished with the name of the "swine's quarter."

The Bosphorus conducts you to the Euxine or Black Sea, a vast inland ocean, receiving into its immense reservoir the floods of the Danube, the Dniester, the Dnieper, the Don, and the Kuban; and opening through these rivers boundless regions for commercial enterprise. The magnitude and importance of the commerce of the Black Sea, even at the present time, may be inferred from the fact stated by Commodore Porter, that during his residence at Buyukdere, a beautiful town on the western bank of the Bosphorus, a few miles above Constantinople—from fifteen to twenty ships and brigs, in addition to numberless smaller craft, passed his house every hour, going up the strait into the Black Sea. From this sketch, it will at once be perceived that the power in possession of the Dardanelles, at the mouth of the Hellespont, can at any moment close all the commerce of Constantinople and the Black Sea. Said the Emperor Alexander, "the Dardanelles are the key of my house. Let me get possession of them, and my power is irresistible." It is so, to a moral demonstration.

Let Russia obtain possession of the Dardanelles, and she is henceforth not merely invincible, but invulnerable. No power can approach her. The Black Sea becomes the harbor of her empire, into which no foe can possibly penetrate; its shores become her navy-yard, inaccessible to foreign fleet or army. And this vast Northern power will then press its resistless way down upon the sunny plains of Southern India, till her trading factories supply those vast territories, and till English goods, and finally Englishmen are crowded out of Asia. The deep solitude felt by Great Britain upon the subject, may be inferred from the following extract from the Foreign Quarterly Review, the organ of the sentiments of the Court of St. James. "The possession of the Dardanelles would give to Russia the means of creating and organizing an almost unlimited marine. It would enable her to prepare in the Black Sea an armament of any extent, without its being possible for any power in Europe to interrupt her proceedings, or even to

watch or discover her designs. Our naval officers of the highest authority have declared, that an effective blockade of the Dardanelles cannot be maintained throughout the year. Even supposing that we could maintain permanently in those seas a fleet capable of encountering that of Russia, it is obvious that in the event of a war, it would be in the power of Russia to throw the whole weight of her disposable forces on any point in the Mediterranean, without any probability of our being able to prevent it; and that the power of thus issuing forth with an overwhelming force, at any moment, would enable her to command the Mediterranean Sea for a limited time whenever it might please her so to do. Her whole southern empire would be defended by a single impregnable fortress. The road to India would then be open to her, with all Asia at her back. The finest materials in the world, for an army destined to serve in the East, would be at her disposal. Our power to overawe her in Europe would be gone, and by even a demonstration against India, she could augment our national expenditure by many millions annually, and render the government of that country difficult beyond all calculation."

Such is the view which England takes of the portentous aspect of the subject we are now contemplating. The plan which Russia has adopted, for the accomplishment of this project, is, by all the arts of diplomatic intrigue, to promote the gradual dismemberment of the Turkish empire. It is said that the revolt of Mehemet Ali, by which Egypt and Syria, with millions of men and of revenue, were, at a blow cut off from the dominions of the Sultan, was incited by the intrigues and the gold of the great Northern Autocrat. It was a plot, and a successful plot, to weaken the power of Mahmoud. And though the other nations of Europe immediately interposed to save the Turkish empire from dismemberment, Russia in the main accomplished her design, and Turkey received a blow from which she probably never can recover.

And the insurrection by which Greece was torn from the grasp of the Ottoman, was founded by the insidious wiles of Russia. Alexander Ipsilanti, who first raised the standard of revolt in Greece, was an officer in the Russian army. When he first unfurled the banner of Grecian freedom, and raised the war-cry of "Death to the Turk!" he assured the Greeks that they should be supported by his master Alexander. That dreadful war, which for many years bathed the hills and valleys of the Morea in blood, was, every hour, working out the accomplishment of Russia's ambitious design. A more sanguinary warfare was perhaps never waged upon the surface of this globe. All the elements of the most deadly hatred were combined in magnifying its horrors. It was during the events of this war that



the massacre of Scio was perpetrated; the most inhuman event recorded in modern annals. A Turkish fleet vomited forth upon the lovely shores of Scio, an infuriated army of fifteen thousand Mohammedan renegades, and the city and island of Scio were surrendered to their brutality. One hundred and twenty thousand inhabitants, many of them wealthy, intellectual and refined, dwelt in this opulent city and its suburbs. But we must draw a veil over these scenes of war and carnage. The story is too dreadful to be told in the ear of Christendom. In six days the city and the island were black with smouldering ruins. The male inhabitants, and the matrons, were without mercy consigned to the flames of their own dwellings. The maidens were reserved by their hateful conquerors, for a fate infinitely worse than death; and for many months the slave marts of the Ottoman empire were crowded with the beautiful and weeping daughters of the murdered inhabitants of Scio. Many a beautiful Grecian lady was sold for fifteen or twenty dollars, to be a slave in the harem of some brutal Turk.

This execrable outrage sent a vibration of horror throughout Europe and America. The governments of Europe had, previous to this, refused to lend any support to the struggling Greeks; for their successful revolt would but weaken the power of Turkey, and thus facilitate the aggressions of Russia. But the massacre of Scio raised such an universal cry of horror and detestation throughout Europe, that the governments of England and France, though deeming it politically impolitic, could no longer refuse to interfere. Russia very cheerfully allied her fleet with theirs. They sank the Turkish navy at Navarino, and Greece was free.—*N. Y. Evangelist.*

#### True Wisdom.

One day the Queen of Sheba gave Solomon a ring, with many score of oxen. She bade him bestow it on the wisest of his sages. Solomon commanded his wise men to appear before him on the feast of the full moon. They came from Bethel and Dan, the court and the school of the prophets.

Then King Solomon, arrayed in the regal robes, sat on his throne, the sceptre of Israel in his right hand. The Queen of Sheba sat beside him. He commanded his sages to speak. Many opened their mouths and discoursed right eloquently. They told many things. The eyes of the Queen shone like dew-drops which quiver at sunrise on the peach blossoms. Solomon was sad.

At last one rose of courtly mien. He told of wondrous cities in far off lands. How the sun scalds the dew in Sahara. How it forsakes the chill north for whole months, leaving the cold moon in its place. He spoke of the fleets that go down to the sea; he told how they weave wax at Tyros, spin gold at Ophis; of the twisted shell that comes from Orodia; and the linen in Egypt, that endures the fire.—He spoke of fleets; of laws; the art that makes men happy.

"Truly, he is wise," said the King.—"But let others speak."

Another came forth; he was young in years. His cheek was burning with enthusiasm. The fire of genius shone in his eye like the day-star, when all the others are swallowed up in light. He spoke of the works of the great One.—Told how the cedar of Lebanon, when the sun kisses its forehead, lifts up its great arms with a shout, shaking off the feathery snow in the winter, or the pearly dew of autumn, to freshen the late calms that glitters at its foot. He spoke of the elephant, the antelope, the jackal, the eagle, the mule. He knew them all. He told of the fish that make glad the wa-

ters as the seasons dance the frolic round about their heads. He sang, in liquid softness, of the daughters of air who melt the heaven into song; he rose to the stars; spoke of old chaos; of the world, the offering of love. He spoke of the stars; the crown; Mazzaroth, and the tall ladder Jacob saw. He sang again the star of creation.

"He is wiser than Solomon," said the King. "To him belongs the prize."

But at that moment, some men, in humble garb, brought a stranger, unwillingly along. His raiment was poor, but comely, and snow white. The seal of labor was on his hand; the dust of travel covered his sandals. His beard, long and silvery, went down to his girdle; a sweet smile, like a sleeping infant's, sat unconscious on his lip. His eye was the angel's lamp that burns, in still devotion, before the court of Paradise, making the day. As he leaned on his shepherd-staff in the gay court, a blush like a girl's stole over his cheek.

"Speak," said the King.

"I have nothing to say," exclaimed the hoary man. "I know only how unwise and frail I am. I am no sage."

And Solomon's countenance rose. "By the sceptre of El-Shaddan I charge thee to speak, thou ancient man."

Then he began: "My study is myself; my acts, my sentiment. I learn how frail I am; I of myself, can know nothing. I listen to that voice within; and I know all; I can do all." Then he spoke of his glees and his glooms, his hopes; his aspirations; his faith. He spoke of nature; the modest trees; the pure golden stars. When he came to Him who is ALL IN ALL, he bowed his face and was dumb.

"Give him the ring," said Solomon.

"He knows himself, he is the wisest. The spirit of the holy is in him."

"Take back the gift," said the sage, "I need it not. He that knows himself needs no reward. He knows God. He sees the All of things.—Alas! I do but feebly know myself—I deserve no ring. Let me return to my home and my duty."—*N. Y. Mirror.*

#### Bro. G. F. Cox—His Present Position.

Our attention has been called to the following letter by Bro. Cox, in "Zion's Herald" of Jan. 28; and that our readers may enjoy all the benefit to be afforded by this exhibition of his ability, in defining in "definite" position—and as he has an advantage over most of our opponents, in that he is acquainted with that side of the question, which others of them know little about, and so may be supposed to do the best that can be done—we give them his letter entire, adding a few notes.

[By the way, we would say here, that, as we have not the honor of an exchange with "Zion's Herald," though that courtesy is not withheld from us by the most respectable religious papers, in and out of the city, if any of our friends who have the reading of that paper should find articles in it which demand our attention, we would thank them to let us know it. The conceited superiority of its editor, in reference to those whom he can only consider as "crazy" men, and his unwarranted confidence in the opinions he has adopted makes him so sensitive (zeal for truth, we suppose he would call it,) on everything which smells of the great "heresy," that another proposal from us must afflict him. He has given circulation to some untrue reports which originated in sources with which he would feel

it an insult to be associated—such as Bennett's "Herald" and the "Olive Branch;" and to the truth, so far as the Adventists are concerned—must we not say—*never!* We believe it is customary with all *sane* men, except assassins and inquisitors, to apprise an adversary of the blow that is aimed at him; however, many cruel things have been done by sincere minds "*ignorantly in unbelief.*" And in this case we feel bound to ascribe the injury to a *wrong head.* This is a good deal to say of *such a head,* we know; but the truth demands it. If Bro. S.'s head had been as sound as his heart, we believe he would not have taken the course he has. "*Yet a little while,*" and he will see it!]

(For Zion's Herald.)

#### The Time of Christ's Coming.

DEFINITE TIME NOT KNOWN.—CHRIST'S OWN WORDS.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

"And knew not till the flood came, and took them all away: so shall the coming of the Son of man be."

"Watch, therefore; for ye know not what hour your Lord doth come."

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

"Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

"After a long time the lord of those servants cometh and reckoneth with them."

"But of that day and hour knoweth no man, no, not the angels which are in heaven;—but the Father."

"Take ye heed; watch and pray: for ye know not when the time is."

"For the Son of man is as a man taking a far journey; who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

"Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or in the morning; lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto ALL—watch!"

The above words are taken from Matthew and Mark. They were all uttered in one short discourse on the coming of Christ. They are the words of Christ to his disciples, to the church, to "ALL," and to all in every age till the consummation; for he gives a history of events till that period, and says, "WHAT I say unto you, I say unto ALL—watch!" They confirm, as it appears to me, three propositions:

1. That the time, definite time, of Christ's coming, is unknown to men and angels. "Ye know not WHEN the time is."
2. That the time of waiting would be long. "After a long time, the lord of those servants cometh and reckoneth with them." But first he must suffer many things and be rejected of *this generation.*
3. That the coming of Christ—I mean the period of that event—is marked by events, rather than numbers, and that only proximately. "When ye shall see ALL these things, know that it [He] is NEAR, even at the doors." If it be insisted on, that the numbers of Daniel and John mark the terminus of earthly things, and the coming of Christ, then I reply that it can only be proximately; they cannot mark, in the face of the Scriptures, the definite period. No other interpretation can stand in the sight of the plain avowal, "Of that day and hour knoweth no man; no, not the angels of heaven." [1.] For the angel Gabriel, who delivered the numbers to Daniel, must have known, at the time the Savior uttered these words, *when our Lord was born,* and when he was bap-

tized, or manifested to Israel. And if the sixty-nine weeks reached to the Messiah, and if they were a part of the 2300 days, as seems likely, he must have known their terminus. For he gave the numbers to Daniel, and announced the Savior's birth. But Christ says, after his baptism even, "Of that day and hour knoweth no man, no, not the angels in heaven." If it be contended that the word *knoweth* means to reveal, I answer, this does not relieve the difficulty, because Gabriel did reveal both the numbers to Daniel and the birth of Christ. If it be said, that the knowledge of the time is intended only to exclude the hour and day, I answer, this does not appear to be the general scope of the discourse. His object appears rather to have been to impress upon them their entire ignorance of specific time, and that it could only be known by the *history of events*, and then only proximately, viz., *when it was nigh.* [2.] Paul, as it appears to me, understood it in the same way, when he tells the Thessalonians, "that that day shall not come, except there come a *falling away first*, and that man of Sin be revealed." The apostle here states that two events must precede the event of Christ's coming, viz., an *apostacy*, and the *revelation of the Man of sin.* Another remark should be made, which seems to meet the objection fully, and that is, that the Savior affirms not only that the day and hour is unknown to men and angels, but, "ye know not when the time is," nor do even the angels in heaven. It is only in the bosom of the Almighty.

If it be asked how I meet the argument that the numbers in Daniel are *specific*, as proved by the seventy weeks, and the baptism and death of Christ, and that they of necessity cover the whole vision, I answer, if they are specific, and do embrace the event of our Lord's coming, then Gabriel *did know* when it would take place, not only the year, but the day and hour. For he knew when the commandment went forth, and when Christ was born and baptized, points on which the whole controversy turns. But this would invade the integrity of several plain passages—indeed all the passages at the head of this article. [3.] By this I should know that the interpretation was not right. I therefore conclude that, either the numbers are not definite—a day for a year—or that the seventy weeks have no connection with the 2300 days; or, which is more likely, that they mark some *other event* than the coming of Christ. The careful reader has observed, before this, that the vision of Daniel, in which he sees the Son of Man coming in clouds, may be an event separated by distance, at least, from the other events named in the seventh chapter of his prophecy. He might notice this from the manner of its introduction.—[See Dan. 7:13.] It is quite like a prophecy in Isa. 7:14, where a *future event* seemed to mingle with an event almost then present. [4.] In any case, however, I take the *plain passages* as a guide, in preference to the symbolical. "YE KNOW NOT WHEN the time is." In this path I expect I am walking with every sound interpreter of the Bible—the plain *must explain* dubious, and not the dubious the plain.

Does the reader ask still farther, why I did not see this at first? I have a plain answer. The Protestant world had so long taken it for granted that the numbers in Daniel were specific, and that they marked by type or in themselves the introduction of the Millennium, I took it for granted that it was so, especially as I had before me such names as the whole Protestant world had bowed down to.\* But

\* I omit the word "Son," because it is omitted in some Greek Mss. See Clarke on Matt. 13:32. The other evangelists omit it also.

\* This idea I had carried from my boyhood, and no more questioned its truth than I did plain gospel, though I did not profess to understand it.



believing, with Mr. Fletcher and many others, that the advent of Christ would be at the introduction of the millennium, I could come to no other conclusion than I did without crushing my conscience, nor could any other man. One might have been less open or less confiding than I, but to come to any other conclusion, with these premises, is impossible for a sound mind. Blame not the Adventist, therefore, too severely. Our fathers were to blame, as well as we. [5.]

Yours truly, G. F. Cox.

**Note 1.** We have never found any difficulty in harmonizing these "words taken from Matthew and Mark" with the supposition that "the numbers of Daniel mark the terminus of earthly things, and the coming of Christ;" nor do we see how they confirm the proposition, that "the period of the coming of Christ is marked by events, rather than numbers." We have "the same word" to assure us, that his *epiphany*, coming, or appearing, is marked by appointed time, that we have to assure us it is marked by events; and as every part of "the sure word" is necessary to make it like "a light that shineth in a dark place," we have full confidence in the statement of Peter, that "ye do well to take heed" to it—to "every word that proceedeth out of the mouth of God." The word of God has settled these "three propositions."—1. "The period of the coming of Christ is marked" so clearly, that we may know when it "is near, even at the doors;" and if we do not "take heed" to what Christ has told us before, instead of what "they shall say," who differ from him, it will be with us as it was in the days of Noah with them who "knew not till the flood came and took them all away." "But ye are not in darkness, brethren, that that day should overtake you as a thief!"

2. By taking heed to the words spoken by the holy prophets, and to the "events" which "mark" their fulfilment, we may be as certain that the coming of Christ is thus "proximately" near, as we may be "that summer is nigh at hand," by the budding of the fig-tree and all the trees.

3. As our Lord has been absent long enough for all the events named by Paul to take place, and for "the promise of his coming" again to be denied, both *events* and *numbers* assure us that it is much more safe to cry, "Behold, the bridegroom cometh, go ye out to meet him!" than to say, "Peace and safety;" or, "My lord delayeth his coming."

This mode of speaking of the "numbers" of prophecy arises from making a distinction between the different parts of the word of God which is entirely unauthorized. It is as certain that God has marked the coming of Christ by "numbers," or times, as that he has marked that event at all; and since that fact is settled, there can be no more room to doubt that the event will take place in accordance with those times, than to doubt that it will ever take place. Our ability to understand these times is quite a different question, but in this we must do, in reference to the portions which speak of the "numbers," as we must do in reference to those portions which speak of "events"—avail ourselves of the best

means we have. If we take a different course, we do so "in the face of the Scriptures." They never make any such distinction as Bro. Cox here makes.

As Hengstenberg very properly suggests, in meeting the same objection, (Christology, vol. 2, p. 423.) The contest is "against all prophecies, in which other contingent circumstances are predicted. For how are chronological determinations different from others?"

**Note 2.** If it had been the Savior's object to "impress upon his disciples, the church, and all in every age till the consummation, their entire ignorance of specific time," exclusive of, or beyond "the hour and day," it would seem that "the general scope of the discourse" would have been stated as clearly as we now see it to be, supposing he "intended only to exclude the hour and day." And that this is his "object," we think must appear to any "sound interpreter of the Bible," as soon as he considers the logical and natural bearing of "the several passages" quoted from Matthew and Mark by Bro. C., on the question of "definite time." The first seven of the "passages," as he has arranged them, all speak to the point, so understood. The eighth, of his arrangement, (though all that remains constitutes but one passage, in truth,) is found in Mark (13:33); and that "the careful reader" may see its bearing upon "specific time," beyond "the hour and day," we insert the portion in which it is found, beginning with verse 32:—

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark. 13:32-37.

If "the plain must explain the dubious, and not the dubious the plain," it is difficult to see how any "careful reader of the Bible" could "expect he was walking with every sound interpreter of the Bible," in assuming that the clause, "ye know not when the time is," in such a connection, refers to any other periods or divisions of time than those so distinctly and repeatedly stated in the context, and in every parallel passage. By what authority can we give a "scope"—a sense—to the generic term, which expresses the particular subject of "discourse"—"the time"—so different from that of the specific terms, which express the same subject, in every case where it is brought to view, viz., "the day, the hour, at even, midnight, cock-crowing, or in the morning?" Is there any "interpreter," who sustained the reputation of a "sound" one, ten years ago who has laid out such a "path?" Is this taking "the plain passages" as a guide, in preference to the symbolical? The clause, "Ye know not when the time is," and the clause, "Ye know not when

the master of the house cometh, at even, at midnight, at the cock-crowing, or in the morning," evidently express the interchangeable ideas of the passage: the chronological terms in each clause are plainly equivalent terms. We cannot, therefore, but consider "the argument" and "the interpretation," equally unsound; and "by this we should know that the interpretation was not right."

And is it not a singular conception, that it was the "object" of Christ "to impress upon 'all the world, in all ages, their entire ignorance of specific time,' beyond 'the day and hour,' in a discourse given expressly to inform them how they should 'know his coming to be near, even at the doors?'"

**Note 3.** No, not "the integrity of the passages," but of "the argument" you attempt to force those passages to support. (See Note 2, above.) "The angels" might make known to "holy men" all that the prophets have spoken, which certainly comprehends the time for the sufferings of Christ and the glory that should follow, and yet these angels might not know any more of the day and hour of the times they made known than the prophets did, and we are assured that "it was revealed to the prophets, that not unto themselves but unto us they did minister," in the things which they spake. Admitting, therefore, that "Gabriel gave these numbers to Daniel, and announced the Savior's birth," we are not prepared to say that he "did know when it would take place, not only the year, but the day and hour." One must assume to know as much, certainly, as Gabriel, to speak so confidently of what he knows or does not know. If Bro. Cox feels that it is safe to assume that he is competent to speak as he does, he doubtless has reasons which are good and sufficient in his estimation. That would not be safe for us.

And even admitting that Gabriel "did know the day and hour" of the terminus of these periods, all the Savior says of "the angels" (plural) may also be true, and there would not then be a more apparent contradiction in the case than there was in the prediction of Jeremiah and Ezekiel, in reference to the captivity of Zedekiah. Compare Jer. 32:45; and Ezek. 12:12, 13. Here it is plainly stated that Zedekiah should be carried to Babylon, and yet he should "not see" Babylon; and on this account, according to Josephus, the prophecy was considered impossible, and turned into derision.—The history explains the apparent difficulty. See Jer. 39:4-9. So it may be true that the day and hour are unknown to the angels, and yet they may be known to Gabriel. See Dan. 10:21.

**Note 4.** Well, suppose "the careful reader has observed" that "the prophecy of Daniel, 7:13 is quite like a prophecy in Isaiah 7:14," which we think no careful reader, if he were also a careful believer, would discover; and suppose "the vision of Daniel, in which he sees the Son of man coming in the clouds, may be an event separated by distance, at least, from the other events named in the seventh chapter of his prophecy"—by "dis-

tance" as great as the "future event" seen by Isaiah was from the "event almost then present"—i. e. about "758" years—supposing all this, what follows? Are we to understand Bro. Cox to place "the coming of Christ" so far in the "future," to "the judgment" scene of Dan. 7:9, 10, &c.? at that "distance" after "some other event than the coming of Christ, which is more likely to mark the 2300 days?" That certainly is "indefinite" enough to suit the most fastidious—the most "careful." But if the matter is so "dubious," why is not the coming of Christ as likely to fall before as after these other events? It cannot be that Bro. Cox, that used to be, is so ready to put that event last in the prophecy, last in interest, and last in time! But what else, pray, can we suppose of this Bro. Cox? "In any case, however," he retires upon that lone "passage," for all the rest are against him, "Ye know not when the time is," although "the scope" given to it makes it "invade the integrity" of the intended meaning, as it is determined by the context, by every parallel passage, by every principle of sound logic, and by the rules of interpretation as laid down by every sound interpreter of the Bible.

If we were disposed to take such a view of these "passages," we should think there were strong reasons to suspect that we had lost sight of the great duty they teach us so plainly, that of watching, lest coming suddenly he find us sleeping; for if we had no faith in specific time, beyond the day, hour, or watch, i. e., no faith in "definite time" at all, we do not see how we could feel any special interest in these lesser divisions of time; and any one must see that our destiny is to be decided by our state in the day, the watch, the hour, the moment, the twinkling of an eye, when the Son of man cometh. And this is enough to settle the question, that it is these forms of time that are so often said to be unknown.

**Note 5.** If the "three propositions," which Bro. Cox believes to be confirmed by "all the passages at the head of his article," must lead to such a result, there are others who are in rather a "dubious" position besides "the Adventists." If our fathers of the whole Protestant world are to be blamed; if the premises so long considered established are to be abandoned, or considered doubtful; if we are to "conclude that, either the numbers are not definite—a day for a year—or that the 70 weeks have no connection with the 2300 days; or, which is more likely, that they mark some other event than the coming of Christ;" if we are to doubt that the advent of Christ will be at the introduction of the millennium, what are we to do? Must we not turn to the Pope, as penitent heretics; receive the sublime nonsense of the German neologists—a la Stewart, or "turn infidel?" Alas, for "the whole Protestant world," if we must come to this?

No "Adventist," in the technical sense, has any trouble of this kind. The reasons for cleaving to the old Protestant in-



terpretation, are certainly no less weighty than they have hitherto been. And even if time should show that we have at present no clue to the termination of those periods which are so generally supposed to run down to the end, (by those who believe there is to be an end,) we can give them up as well after the proper experiment has been made as now. And it may be, if that is to be our lot, that something will be discovered which is worthy of being considered an explanation of these prophecies, which has not yet appeared. That time certainly has not yet arrived. We have no expectation that it will. And of course we anticipate anything but an agreeable disappointment to those who think it has.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, MARCH 4, 1846.

### The Six Days of Creation.

It has been argued in proof of a deluge, that *beds of sea shells, &c.*, are found on high mountains, which prove, say they, that those mountains were once covered with water. Fossil sea-shells have been found on the Andes, at an elevation of 14,000 feet above the present ocean. These are sometimes found in immense masses. But this to us is no proof of the deluge. The earth was only covered with water during about one hundred and ten days; and how could such vast beds of shells accumulate in so short a time? They could not in so short time accumulate by natural deposit; and if they were accumulated by the commotion of the elements, they would always be found mixed up with other substances, as they sometimes are. But in some places we find beds of rolled gravel, free from sand; in others, beds of pure clay, free from both; and in others, accumulations of pure sea shells. These must therefore have been in a position where they were during a long time accumulating by the ordinary laws of nature,—by deposits in the bed of an ocean, up-heaved by some mighty convulsion, like the breaking up of the foundations of the great deep. We therefore regard such deposits as evidence of the bed of the antediluvian ocean,—brought to view by the retiring of the waters of the deluge,—in place of the earth which was before the flood, and which being overflowed with water, perished, did not cease to be, but was reduced to another state. This will account for the fact that some mountains have no remains of shells, &c.; from which some argue that the flood did not cover all the earth. But we have shown, that we need not expect them merely from the covering of the earth by the waters of the flood; the absence of fossil remains on the tops of mountains may denote that they were islands in the antediluvian ocean.

We find vast plains on the earth's surface, which are elevated but a little distance above the present seas, that have every appearance of having once been the bed of the ocean. The plains or Llanos of La Mancha, in Spain, of Lunenburg and Westphalia, in Germany, are so large that but a small portion of them have been subjected to cultivation; yet these are of but little account. In South America we find the most majestic plains hundreds of miles in extent, and which Humboldt, by barometrical measurement, at various points, found were only from 40 to 50 fathoms above the ocean. Travellers express their astonishment at the perfect level of savannahs or

steppes, extending as far as the eye can reach, and impressing the imagination with their resemblance to the surface of the ocean. From the mouth of the Orinoco to Ospinos—540 miles, from San Carlos to the savannahs of Caqueta—600 miles, and from the southern declivity of the mountain chain on the coast to the foot of the Andes of Pasto—1140, this equality of surface reigns without interruption. The surface of South America is so near the level of the ocean, that the Amazon is navigable 2000 miles to the very foot of the Andes, and the fall of the rivers of South America are so gentle as to be often imperceptible.

The low level of North America is also very striking, although the plains are of less extent, and more irregular. From the mouth of the Mississippi, through its broad valley, including the great lakes, and extending to the shores of Hudson's Bay, and the mouth of Mackenzie's river, is perhaps the largest valley in the world. It is not level like the plains of South America; yet no portion of its surface is elevated more than a few hundred feet above the ocean; and it bears marks of having once been its bed. The extensive low plains of South Carolina, contain numerous oyster beds, which indicate their former occupancy by the ocean.

In the great deserts of Africa pure sand is the prevailing soil. The immense plain of the Sahara, 3000 miles in length, and 1000 in breadth, is no where but a little elevated above the ocean—presenting to the traveller an enormous plain of shining sand, with a boundless horizon, which is an appearance precisely the same as we might suppose the bed of the ocean would present if left dry by the waters. Beds of salt are found scattered over this surface, and forms the principal trade of the interior of Africa.

In Asia we find similar plains, of less, yet of immense extent. The great salt desert of Persia is about 500 miles in extent, and the plains of the Cambul territory about 400. The deserts of Arabia are not of less extent, composed of sea-sand impregnated with sea-salt and so low that it would be inundated by a slight rise of water. The fertile plains, of China, and Hindostan are of immense extent. So low is that of China that a short time since thousands of persons perished by an inundation of water. The entire north of Asia is one vast plain, reaching from the Altory Mountains on the South, generally sloping to the Arctic Ocean on the North, and extending across the entire breadth of the continent.

The whole of the North and East of Europe is an extended plain, gently sloping to the Black Sea and Arctic Ocean, and extending from the Ural Mountains in the extensive East, to the very shores of the Baltic. The extensive plains in Hungary, between the rivers Danube and the Theiss, have been computed by Humboldt to contain 9000 square miles; and the dividing ridge between these two rivers has, by actual measurement, been found to be only 78 feet above the level of the Danube. A rise of from 200 to 300 feet in the waters of the Mediterranean would overflow all the steppes of Russia, and connect the sea with the Baltic. The peninsula of Crimea is mostly a low plain, abounding in salt lakes and marshes.

While there are such extents of land but a little elevated above the level of the ocean, there are also large tracts which we have reason to believe are but a little depressed below its surface, among these is the great Bank of Newfoundland. We may also instance the great American and Asiatic Archipelagoes, and many sections of the Pacific Ocean, where the numerous islands penetrating above the water, may be regarded as tops

of the mountains of a submarine continent now the antediluvian earth.

With these facts before us, with the consideration that a change of a few hundred feet of the level of the sea would overflow the greater part of the present earth, and with the evidences every where present that a large part of the earth was once the bed of the ocean, we cannot resist the conviction, that God did destroy man *with the earth*, as he purposed; and that the old world, being overflowed with water, did actually perish. That this is possible, none will deny, who will admit that faith might remove a mountain so that it should be cast into the depths of the sea.

By the above we find that so much of the testimony written on the earth's surface, instead of contradicting the records of Moses, fully corroborates them. These facts require just such a phenomenon as the creation and the deluge to account for them.

Other phenomena strikingly confirm the above conclusions. Among these may be instanced beds of salt. This we do not regard as much of an argument; for it is still a question whether salt is merely a deposit from the ocean, or whether the ocean is made salt by contact with beds of salt in its waters. Upon the supposition, that salt is a deposit from the ocean, it will go to confirm our position. Now, for the facts:

In Cheshire, England, beds of salt are formed from sixty to ninety feet in thickness. The rock-salt mountain of Cordova, in Spain, is nearly 300 feet high. Near the same place is a promontory of red salt, 660 feet high, and nearly solid throughout. The whole island of Ormuz in the Persian Gulf is said to be a solid mass of fossil salt. In South America salt mines are numerous—some in Peru being 10,000 feet above the level of the sea. Salt springs abound in the Western States. The City of Cracow in Poland is situated on an immense bed of salt, from which such quantities have been taken, that the city is entirely undermined, and stands as it were on pillars of salt. It is supposed by many that these beds of salt were caused by deposits in hollows in the ocean. If so, they must have been in the bed of the antediluvian ocean.

There are other phenomena, which not only show that the present earth was once below the ocean; but also that they are the result of some mighty commotion in the elements, accompanied by a terrible upheaving and overturning of the earth. Among these are coal deposits in various parts of the earth. That these are of vegetable origin cannot be denied; for in some of the coal beds entire trees are found, sometimes entirely carbonated, at other times, half carbonated. Some of these are so perfectly petrified that the roughness of the bark is distinctly seen. As their vegetable origin cannot be denied, after we have glanced at their extent, we will consider the necessity of some such event as the deluge for their production. These coal beds are found of astonishing extent and thickness in England, France, and in various sections of Europe, Asia, and Africa; but the most extensive known are in our own country. Coal formations abound throughout the Middle and Western States, particularly in the State of Pennsylvania. It is estimated that in the vicinity of Pittsburg, over three entire counties, coal may be found sufficient to supply the United States with fuel for one thousand years, if time was to continue so long.

As this is undeniably of vegetable origin, the question arises, How could such a mass of vegetables be accumulated? It is well known that wood when exposed to the action of water for a time will sink to the bottom.

Thus in our own country, immense rafts, miles in extent, and of an astonishing depth, have accumulated in the waters which flow into the Mississippi from the west. That of the Red river is the most remarkable. Large quantities of drift wood are being carried away by all large streams, which flow through wooded sections. About 1000 streams of various sizes discharge their waters in Lake Superior. The drift timber that is swept down these, after floating awhile in the lake, sinks to the bottom. There must therefore be in the bottom of that lake a large accumulation of vegetable deposit. Thus we see how they can accumulate on a small scale. What then must have been the amount of their accumulation during the turmoils of the deluge! The old antediluvian forests had been growing for 1656 years. This mighty growth of timber could not have been otherwise than up-rooted by the mighty commotion of the elements. As the rains descended on the opening of the windows of heaven, and the floods came pouring down the sides of the mountains, the soil would be washed away from the roots of the trees, leaving them to be carried away by the rush of waters, hurled into the rivers, and wafted thence into the ocean. Subjected to the action of the water, and encumbered with the earth which would adhere to their roots, they would soon sink in large masses. The soil of the old world, subjected to the same action of the elements, would rapidly accumulate upon them. Buried under such a pressure of earth and water, they would in a short time become petrified and carbonated, so that on the returning of the waters of the deluge, and the substitution of the bed of the antediluvian ocean for the earth that was before the flood, they would constitute the immense beds of coal as we now find them. We thus find them easily accounted for on this supposition. But without some mighty overturning like the deluge, and this supposed change in the relative position of land and water, it is difficult to account for them.

Again the great depth of soil in many places, mixed up with marine shells,—a few only being found in the lower strata and increasing as we come to the surface,—favors the same supposition. As we before remarked, it is estimated that the river Ganges discharges into the bay of Bengal, daily, an amount of mud equal to the size of the great pyramid of Egypt, while others estimate it at many times that amount. Supposing it only once, and then consider all the rivers of the old earth, bringing down a like amount, daily, for 1656 years, and we can imagine what an immense amount must have been deposited in the bed of the old antediluvian ocean. This with the soil brought down by the flood, would be spread over the ocean by the action of currents; and then in the elevation of that bed would constitute the present soil of the earth. An ocean bed, subjected to such influences for so long a time, would contain within itself the materials for a soil far more rich than that of the old earth. We thus see that to produce an extent of soil sufficiently fertile to give sustenance to the millions that have lived since the flood, it may have been necessary to subject the earth to just such a process as it was subjected to. So that the destruction of the old earth by water, may have been as great a blessing to those who have lived since, as it was an evil to those destroyed by it. We thus see the wisdom and goodness of God in his judgments—a goodness which will be also manifested when he shall regenerate the earth that now is, which is reserved unto fire at the day of judgment, and perdition of ungodly men, to be succeeded by the new earth, wherein will dwell righteousness.—(To be continued.)



**"Weep with them that Weep."**

On receiving intelligence of the death of Brother Bliss's little son, which will be found in the place of *Obituaries*, our hearts were deeply affected, both from our acquaintance with the dear little fellow, formed during his former visits to our office, and from sympathy with the bereaved parents, knowing how unspeakably painful this affliction must be to them. It is but a few days since Brother Bliss left us to make a visit of a few weeks to his family and friends at Hartford; and little did we think, while we were endeavoring to perform some of the arduous labors which have fallen to his lot, and were anxiously looking for his return, that the season of relaxation, and the sacred enjoyments of home and friends, which we were happy to think he was participating, were filled up with painful watchings over his suffering child, and embittered by the visitations of death.

Experience has taught us the pain, and we trust also the profit of such afflictions; and under no circumstances does "our hope," though infinitely valuable under every other view that can be taken of it, appear more precious than when it gives us back, to die no more, the loved ones whom death has taken from us.

While our brother is thus afflicted, with others who inform us of similar bereavements, we bespeak for him and them the prayers of all who come unto God by Him who can be touched with a feeling of our infirmities, that the chastening may yield the peaceable fruits of righteousness. Our brother will have one tie the less to the seen and the present, and an additional one to the unseen and the future. May the little time that remains for us here, show, that this sore affliction is indeed a blessing to him and his companion, and to the many in whose behalf he may continue to labor, as we hope, until the "children shall come again from the land of the enemy."

**To Correspondents.**

We have a large number of communications on hand, which have been necessarily omitted in this week's paper. The letter of Bro. Cox, and some strictures thereon, with a statement of the case of Mr. Ebenezer Walker, of Belchertown, we have deemed of such importance as to give them a place in our columns. We regret the necessity of devoting so considerable a space to such matters as this last; but it cannot be denied, that the worst consequences might ensue to the Advent cause, were such reports allowed to pass without any attempt being made to show their falsity.

We have frequently been written to by our friends, asking why we should give ourselves uneasiness on a point on which they were perfectly satisfied. We reply, that were those whose regard and friendship we are truly happy to acknowledge, only concerned, we should cease to be moved by the wicked reports so industriously circulated. But a moment's reflection will convince our friends, that were we to pursue such a course, but a short time would suffice to close the public ear to a message, which we believe God has enjoined on us to proclaim, thus rendering all our efforts to do good, to those who most need it, unavailing.

It is exceedingly painful to devote so much time and space, in vindication of the Advent cause, and of our own private character, when there is so much to be done in the way of preparing men for the judgment of the great day; but we think, were some of our brethren in our place for a few months, they would cease to regard it as unnecessary, or unimportant.

We hope our correspondents, whose fa-

vors have not yet appeared, will not be offended at the delay which they have experienced. We shall give them place at the earliest opportunity.

While on this subject, we would say that our correspondence is so extensive, that were we not to abridge it somewhat, though we endeavor not to mutilate the sense, or exclude anything of importance, the dimensions of our sheet would be insufficient to contain it. We hope, therefore, no offense will be taken, as otherwise many would be unable to speak, which would be to us, as well as to others, a matter of sincere regret.

It will be seen by Bro. Curry's letter, in another column, that he makes an allusion to some books sent to Liverpool. We recently sent them a large box, not expecting to receive anything in return. But our brethren there have raised a liberal contribution towards them, for which they have our thanks. We trust that the cause will be strengthened in numbers, and interest by the circulation of these publications.

We have now sent them another box of our most valuable works for distribution. This will make over \$1000 worth sent to different parts of Europe, for which we have not received as yet £7 sterling. Yet, if providence should permit us to visit that country in the Spring, we have no doubt, but we shall see the fruits of these works, which would be more value to us than rubies—the human mind enlightened and prepared for the advent of the King of kings.

We see by the "Voice of Truth," that the Conference at Rochester is to commence 11th of March. We regret that it will not be in our power to be present at that time. We have made arrangements to attend a Conference at Glenn's Falls, on the 11th March, as has been announced in the last "Herald." We gave our notice last week, by the advice of Bro. Tanner, of Buffalo, who was to see Bro. Marsh and others, and arrange accordingly. We shall hear from the brethren soon, and give notice next week.

FRANCE.—J. S. C. Abbott is giving in the N. Y. "Evangelist" a history of Louis Philippe, King of the French. Speaking of his being surrounded by factions and opposing elements, he says:—

Thus situated, it is hardly possible that Louis Philippe should know any repose. His countenance, it is said, is deeply furrowed with the traces of anxiety and care. France is filled with diverse parties. There is no unity of opinion in the nation. Conspiracies thicken throughout his realms. Assassins dog his path. He is shot at in the streets, and the surges of popular clamor are dashing around his throne. So many attempts have been made to take his life, that he has been familiarly called in Europe the Target King. It has long been necessary for him, when he appears in public, to ride in a musket-proof carriage, surrounded with guards, and to drive with the utmost speed. It is said that whenever he leaves the Palace, the Queen is in the deepest anxiety lest he should be brought home a corpse.

France is a volcano: ever living, breathing, heaving. The rumbling of its smothered internal fires never ceases. Louis Philippe cannot recline his head upon his pillow at night, with the assurance that its lava flood will not overwhelm him before morning.

**Case of Mr. Walker, of Belchertown.**

Respecting the death of Mr. Walker, the most extravagant stories have been put in circulation. The exaggerations and falsehoods which have been made respecting it are truly astonishing. The papers have taken them up, and have, with various additions, circulated them all over the country. To disabuse the public mind, we have been at great pains to ascertain the facts in the case, just as they transpired, and present them to our readers just as we have gathered them.

The following article, from the "Daily Mail," is given with an apparent show of candor; but is there not a studied effort to assign the Bible doctrine of the Advent as the cause of his death?

"To the Editors of the Boston 'Daily Mail':  
Gentlemen:—Having read a communication in your paper of Feb. 3d, relating to the circumstances of the death of Mr. Ebenezer Walker, late of this town, and apprehending that the public mind may be misled by the communication, we have thought proper to give a concise statement of facts in the case. In that communication it is stated that Mr. Himes had assured you that the whole story, that Mr. Walker had become deranged at a Miller meeting, was a falsehood from beginning to end; that it had no other foundation than that the brother of Walker had attended some Miller meetings. \* \* \* Other statements have been given to the public which were exaggerated, and not to be relied upon.

Mr. Walker had ever sustained the character of a sober, industrious man, of good moral character and habits, and was not a believer in the Millerite doctrine. On the evening of the 15th of January he attended a Miller meeting, as it was called, the exercises of which were conducted principally by a Mr. Lyon, and a brother of Walker, both of whom were strong Millerites, and exhorted at their meetings. The deceased went home from that meeting under great mental excitement, said he believed as his brother did, and slept very little that night. The excitement continued to increase, and he took little or no rest, and very little food; neglected his ordinary daily business, read the Bible with great apparent intensity of feeling, and walked the room talking to himself—having occasional interviews and conversations with Lyon and his brother before mentioned. Although his mind was greatly excited, and to an extent deranged from its wonted operations by attending the meeting on the evening of the 15th of January, it did not become that of the maniac till the 25th (Sabbath day). He went that evening to a religious meeting held by the Methodists in the neighborhood, and at the meeting became very boisterous, so much so as to break up the exercises. From that day he continued in the greatest excitement, very violent and furious toward those who watched over him, and to such an extent that it became necessary to confine him to prevent his doing injury to himself or his attendants.

We were called as medical advisers on Monday, (the day before his death,) but he resisted every prescription with the utmost determination while he lived. He died Tuesday evening, the 27th of Jan. The evidence is most satisfactory that his mind underwent a great change on the evening of the 15th, although it did not assume the worst features of that change for several days; yet that the impressions then received, in their legitimate effects, produced the dreadful results which followed, there can be no reasonable doubt.

HORATIO THOMSON, M. D.

LOREN S. ALLEN, M. D.

Belchertown, Feb. 7, 1846.

As the doctors whose names are attached to the above had charge of the case, they have a right to give their medical opinion in the premises. But when they go beyond the facts in the case, and draw their own inferences as to the cause of his death, they go beyond their office as witnesses, and pass judgment as jurors on the case. Their assertion, that the legitimate effects of his impressions received at the Advent meeting, is perfectly gratuitous—in the absence of proof. Their opinion would also be entitled to more weight, if they had given in detail their treatment of the case. Why did they not inform the public how many times they bled him—how much blood they took from him—what its effect was—how much opium, or what preparations of opium—how much calomel &c. they gave him—how much force they had to employ in coercing him—with what, and how many bands they bound him, and how long he was bound, &c. &c.? Did they fear they should be unable to persuade the public of the judiciousness of their treatment? or did they fear they could not reconcile the effect of their treatment with their opinion of the origin of the disease?

To show how little deference is to be given to the opinion of these doctors who volunteer before the public as witnesses, judges, and jurors in the case, we append the following

**CERTIFICATES.**

Of Mrs. Hannah Walker, Widow of Deceased.

My late husband has not usually labored much during the winter season, excepting doing his chores; but has traded a good deal. This winter he had traded but little; he attended to his

chores, and had read the Scriptures considerably. He attended an Advent meeting on the evening of the 15th of Jan. He had been previously excited respecting one or two trades he had made; and on that day he had been so much excited, that I thought it might calm him to attend the Advent meeting. I have never been an Adventist, nor had my husband previous to that meeting. He came home from the meeting considerably interested, but he was calm and collected. He read the text, and a part or all of the chapter in which it was found, said he liked Mr. Lyon, and liked what his brother said, his brother spoke so calm—he never heard him speak so well. That night he had a dream, in which I think he had a presentiment of his death. I also had a dream, which frightened me, and which corresponded to the scene of the subsequent funeral. I had never had any faith in dreams, and he never wanted to have a dream told. Before morning I was so frightened, that I related my dream to him; and then he related a dream he had just had, and said, "There is something in it, and some of our friends will die soon. Something is going to happen, you may depend, Hannah." After this he read the Scriptures most of the time, and when he was not reading, or doing his chores, he was in a deep study. He was very happy, said he was above the world, and believed Ezra was right, and that it would be well with him. I asked him what had got him into that belief? He said it was from reading the Bible. He did not give the particulars of his belief, but said he believed Mr. Miller was right, only he had not got the time right. I did not think of his being insane until Saturday before his death. On that day he went to Palmer Depot, did his business regularly, and was quite excited in conversing with several persons on his way home. I then considered him only excited; but it increased until his death, the Tuesday following. As for knowing what ailed him, I cannot say: I sometimes think it was one thing, and sometimes another. It might have been a complication of causes.

HANNAH WALKER.

Belchertown, Feb. 18, 1846.  
P.S. The stories of his putting his hand into the stove, running unclad through the street, burning his money, &c., are untrue.

**Certificate of his Brother, Ezra Walker.**  
Bro. Himes:—In view of the many conflicting, contradictory, and false statements respecting the insanity and death of my brother, Ebenezer Walker, of this town, I wish to present the following facts.

He was converted under the preaching of the Methodists about four years since, and has made that his meeting. At the time of his conversion he was very much excited, and was then called crazy by some, though I think he was sane. He had never been interested in the doctrine of the Advent. When Mr. Miller lectured here, some years since, he attended a part of the course, but dissented from his views; and since then he has not frequented the Advent meetings. As near as I can ascertain, the first cause of his late insanity was before his attendance at the Advent meeting referred to in the papers. That meeting was held on the evening of Thursday, Jan. 15th. Previous to this, he had sold a wagon to the Methodist minister of the place, and expected the money for it at a given time. That time had passed; and on the 14th or 15th of Jan. a donation party had been held for the minister referred to. After the party, the minister called at the house of my brother, and told him of the money and other presents he had received, and then gave him his note for the wagon. At this my brother was very much offended, and went into the house in great excitement. He declared the note of no value, wrung it into two pieces, and threw it on the floor, declaring he would never hear that man preach again, &c. &c. Out of this was made, as I suppose, the story of his burning of his notes and papers. On that evening Mr. R. V. Lyon, a Baptist clergyman, in regular standing in the Baptist denomination, and a member of a Connecticut Association, preached in this place at our school-house, on the subject of the Advent; and at the close of the meeting I made a few remarks. My brother was present at that meeting; but everything went on in a calm and regular manner. There was nothing to excite, and my brother manifested no excitement. He said nothing at the time; nor did he subsequently manifest that he had been at all excited by it. That night he had a dream that affected him considerably, and more so from a dream his wife had, who had not been at the meeting, which she related to him. There was however no public manifestation of insanity for several days. He attended to his business regularly, but expressed an opinion that he should die soon, or if not, that some one of his friends would. This presentiment seemed to affect him. He took leave of his friends, and warned them to prepare for another world; but his mind did not dwell on the Advent, as I can learn. The Palmer "Sentinel" of Thursday, Jan. 29th, says:—"Last Saturday he was in this village a sane, shrewd business man." This was nine days after his attendance at the Advent meeting, and three before his death. On Sunday, Jan. 25th, the day after he was in Palmer village, he said he had a message for the Methodists,—the Society to whom the minister preached who gave

\* This was a mistake of the "Mail." We did not say that it had no other foundation than that of his brother's attendance on those meetings. The editor of the "Mail" did us the justice to correct it.



his note for the wagon. He went there in the afternoon, and became boisterous. They endeavored to silence him, which greatly enraged him. The balance of his mind was gone, and it resulted in the breaking up of the meeting. This seemed greatly to affect him, as he had thought much of his Methodist brethren, although he had never joined the church. His excitement continued so great, that on Monday Doctors Thomson and Allen were called. They bled him, held him, forced medicines down his throat, contrary to his earnest protestations,—held his nose and pried open his mouth, &c., and finally bough him. On Tuesday evening, Jan. 27th, he died calmly. He had but one conversation with Bro. Lyon, or myself, after that meeting, and then our subject of conversation was, not the Advent, but the duties and office of the ministry, at which time he showed no excitement. I was absent from town at the time of his death, and from the Thursday previous. I regret that I was not present, as I think he would have heard to me, and I could have calmed him. Previous to my departure I did not suspect him of insanity.—The circumstances of the last few days I gather from the friends who were present.

The above are the prominent facts in the case, as I have been enabled to collect them. I have no idea that his attendance at the Advent meeting had anything to do with his death. If anything, I think his excitement respecting the wagon and note was rather calmed than otherwise.—And I also think that had a kind and conciliating course been pursued toward him, he would now be alive and sane. A healthy mind could not be so affected by that meeting, as to result so soon in death. And therefore it must follow, that he was previously mentally, or bodily diseased, or that he received injurious treatment. The physicians attribute his insanity to that Advent meeting. But they were not present, and know nothing of it, only what common fame has brought to their ears. Their anxiety to fix that as the cause looks too much like a desire to rid themselves of the responsibility which their treatment of the case has placed on them. I would not, however, wish to intimate but that they acted according to the best of their judgment. This melancholy event has greatly affected me, and all his friends. But God has seen fit to call him home, and in his hands I leave him. Those who have made this a cause to malign and abuse the doctrine of the Advent, I also leave in the hands of Him to whom we must give an account for all the deeds done here in the body.

ELIZA WALKER.

Belchertown, Feb. 17, 1846.

*Certificate of his Father, Caleb Walker.*

I did not see my son during his sickness. He was at my house Saturday afternoon, two days after the Advent meeting, and conversed on the office of the ministry, but he said nothing which led me to suppose he was excited on Millerism. I have never been a Millerite, as they are called, and do not believe that doctrine had anything to do with his death.

CALEB WALKER.

Belchertown, Jan. 18, 1846.

*Certificate of his Mother, Abigail Walker.*

The above facts respecting the death of my son, I believe to be correct, and I freely subscribe to the above statement. I have never been an Adventist, and have no wish to screen that doctrine from any odium which may justly be attached to it. I do not believe that his attendance at the Advent meeting the evening referred to, had any more effect on him than his attendance on any religious meeting at that time would have produced. I first saw him, during his sickness, on Tuesday, about 10 o'clock, the day he died. He had, from a child, been very much opposed to physicians, and to taking medicine. When a child, to be given him, it always had to be forced down. When I first saw him during his sickness, he was lying uneasily on his bed, but recognized me. I had but a few words conversation with him when the physicians came in. On seeing them, he sprang to the farther corner of the bed, and exclaimed to them, "Begone, begone, you have killed my father and mother, and now you have come to kill me." &c. &c. Being old and lame, the Doctors requested me several times to leave the room, with which I finally complied. Shortly after this word came into the other room that he was in a fit. I stepped into the room, and found him on a straw bed on the floor, held by four men. I exclaimed, "It is not a fit—he is dying." I remained in the room an hour and a half, or two hours. They let him walk about the room; he talked wildly, but knew his friends, and his strength seemed gradually to fail. He quoted much Scripture, without any connection, and made no more reference to the Advent than to other doctrines. His theme was principally "free salvation." I was in the room the most of the time till the doctors came in the afternoon. I had plead for other counsel, and Dr. Caswell came with Doctors Thomson and Allen. They proposed medicine for him. When preparing, I stepped to the room, and my son bid me begone, lest the doctors should kill me. In a few minutes I again went into the room, and the men were holding him on the straw bed on the floor, and the doctors were forcing down medicine, by prying open his mouth and holding his

nose. The sight was so sickening, I left the room. Shortly after this I went in again. He lay on the bed, rolling and exclaiming, "They will have to repent prying open my mouth with iron and steel." After this he had his worst spell of raving. The doctors wished to bind him, and wished me to leave the room. I did so. While he was bound, I looked in: he lay on the bed, pleading to be loosed. I said nothing to him, but left for home, a short mile and a half; and shortly after reaching home had information of his death. The above is the substance of my knowledge on this subject. I cannot believe that the doctrine of the Advent was at all instrumental of his death.

ABIGAIL WALKER.

Belchertown, Feb. 18, 1846.

*Certificate of his Sister Eliza.*

I was with my brother from Monday morning 10 A.M. till he died. The facts given by my father, mother, and brother, I believe to be correct. I have never been a Millerite; nor do I believe that doctrine has had anything to do with his death. I was present at his conversation with my father and brother Ezra, on the office of the ministry, and did not see anything that led me to suspect he was affected by Millerism. During his sickness he took no medicine, only what was forced down. After forcing down medicine on Monday night Doctor Allen, the only doctor then present, remarked, that there was enough left in the spoon to still two men. He quoted much Scripture, but his theme was "free salvation," which he wished to have go over the world, as on the wires of the telegraph.

ELIZA WALKER.

Belchertown, Feb. 18, 1846.

*Certificate of his Brother Caleb.*

I have never been a Millerite, nor do I believe the death of my brother was caused at all by the Advent doctrine. I saw him on Monday before his death, and on Tuesday. His mind, while I saw him, ran on everything, and not particularly on the doctrine of the Advent. The medicine that I saw given him was forced down.—It was after this that he raved the worst. He tried to burn himself, &c.

CALEB WALKER.

Belchertown, Feb. 18, 1846.

The above certificates embody the facts in the case, so that any unbiassed mind can judge for himself where the blame justly belongs. We wish to cast no reproaches on the physicians.—They doubtless acted as well as they knew how. All sometimes err in judgment. And physicians who are inexperienced may not know that coercive measures aggravate instead of ameliorating cases of insanity.

From the above facts we learn, that the deceased had not been as attentive to business this winter as usual,—that he had been violently excited on the day of and before his attendance at the Advent meeting—that he was persuaded to go to the meeting to calm him—that he did come home calm, and was not "under great mental excitement," as the doctors italicized in their *expose*—that after the meeting the evidence of his "Millerism" was that he was happy, read his Bible more than usual, believed the events would come, but that he thought Mr. Miller was mistaken in the time—that after the meeting he showed no insanity for more than one week—that nine days after his attendance on any Advent meeting, he was in Palmer Depot village, a "sane, shrewd business man."

These facts are clearly proved, and need no comment. They demonstrate conclusively, that his attendance at the meeting referred to, could not be legitimately considered as the cause of his decease, any more than his attendance on any religious meeting would have been. That may not have affected him at all injuriously; and yet, as application to any question might have excited his already disturbed imagination, he may have been affected, as he would at any meeting. We present the facts to the public; and hope all who desire to correct falsehood will do all they can to disabuse the public mind. We hope that the lacerated wounds of the friends of the deceased may cease to be torn to bleed afresh. May God shed his richest blessing on the afflicted widow and little orphan daughter who mourn, not without hope.

## Correspondence.

### LETTER FROM ENGLAND.

My very dear Bro. Himes:—I write to inform you that the few who are looking for the coming Redeemer, are waiting patiently all the will of God; but we feel the want of

some efficient advocate of the glorious doctrine of the second advent of the Lord Jesus Christ. A few are meeting together one night in the week to exhort one another.—The dear brethren are intimately connected with different sections of the church, and so long as they are permitted to remain they consider it to be their duty to do so. The signs of the times are important, and bespeak the end at hand. The shaken things will soon be removed, and the everlasting kingdom appear. To my mind the truth appears to present itself with a deeper solemnity.—It is not a matter of speculation, but of thrilling importance. Let us seek a deep work of grace in our souls, and steadily, perseveringly, and usefully occupy until the Master comes.

We are looking anxiously for a supply of publications by the next steamer, and shall gladly receive them. It appears from what I hear, that a great work is going on in the interior of England. I send you, dear brother, £4, which I have succeeded in collecting from a few friends here, towards paying for the books which you sent. I have given away a great number of them. I wish that I could assist extensively in a pecuniary way, but my resources are limited, and because I cannot do what I would, I feel troubled.—Bro. Stoodley, in Devonshire, wrote to me, stating that the intelligence of your coming is almost too good news to be true. I am sure that if you come, he will give you a hearty welcome, and we in Liverpool, will entertain you to the best of our ability. O the wealth that there is in the professing church, which if used as it ought to be, would help to shake the trembling gates of hell; but it seems that it is still true, "Not many wise, not many mighty are called."—The gold and silver of too many who profess to be Christ's are cankered, and the rust of them, it is to be feared, will eat their flesh as it were fire. Still proceed in Jesus' work; and should we have the happiness to see you in Liverpool, we will hail you with joy.

With love to all the saints, I am, dear brother, yours affectionately in the Advent faith,

JOSEPH CURRY.

Liverpool, (Eng.), Jan. 20th, 1846.

### LETTER FROM BRO. JOHN SMITH.

Dear Bro. Himes:—I was much surprised by your paper, Vol. 10, No. 25, that the editor of a paper called the "Christian Watchman," has not enough of the Christian principle remaining in his heart as to do you justice for the slanders he has circulated about you; I think it time that paper should have a new name, or another editor that would sustain the present name. Since I saw your statement, it has caused many reflections to pass through my mind, as to the nature, and effects of the Christian religion, of which I have been a professor for more than fifty years,—it led me to reflect on my own experience, and to examine myself by God's word, and see if the religion of Jesus Christ is the same that it was when I first made a profession, or whether it had changed with the times; and I am brought to a conclusion that its professors have changed, and not the religion. I joined Dr. Baldwin's Church, in Boston, nearly fifty years ago; and if one of its members had slandered his neighbor as Mr. Crowell has you, he would have had to retract his foul slanders, and make acknowledgment to the church, or have been excluded from its fellowship.—When I first united with that denomination, they were thought to be the most godly, and come nearest to the apostolic church of any other. They had not only to suffer reproach, and have all manner of evil said of them, but whipped at the public whipping-post, in Boston, and cast into prison for their religion.—(See Backus's history of the Baptists.) I think there are but few of those who uphold and support Mr. Crowell in his slanders that would go to the whipping-post, or to jail for their religion. What an awful lukewarm, and Laodicean state must that church or people be in, that would make such a man as Mr. Crowell their organ and editor of a missionary paper, whose profits went to support the Gospel among the heathen. The Lord hath said he will spue them out of his mouth. Even the heathen would blush to be guilty of such conduct. Oh how has the fine gold changed; and the most bright gold become dim: but I expect they excuse themselves on the ground that you are a bad man, and a heretic, and deluding the people: but that is no excuse for them; for it is contrary to the principles of the Christian religion to

slander any man if he is ever so bad. And as you have proved to the satisfaction of the public, and every candid mind, that you are innocent of the slanders which Mr. Crowell has circulated, if he still refuses to retract them, he will be looked upon by an impartial community as bad as those that first invented them. What must professed infidels think of such a man-religion! They would say those that have the least of it are the best off. Professed infidels here, would as soon be charged with stealing, as to be guilty of such base conduct. One says, "He that steals my purse, steals trash; but he that steals my good name, makes me poor without enriching himself." Why is it that there is so much enmity and opposition to you! Is it because you proclaim the speedy coming of the Lord! Surely, this looks like one of the signs of the last days. I would inform Mr. Crowell, that the Second Advent doctrine is not a new doctrine, for it was preached by the old Baptists when I was a small boy. Also the judgment, the resurrection of the dead, and other great and glorious truths. Look at Dr. Gill's writings, and many others of the old worthies. They believed and preached the same things. I lived in Salem more than fifty years ago, when Mr. Spaulding delivered a course of lectures on the second coming of the Savior, and the glory that should follow; and those that believed the doctrine then, were not called heretics, and deluded, by the pious and godly part of community, and those that believed God's word. But we live in a day when religious infidels abound, who are the worst kind of infidels.

But to return to the nature, and effects of the religion of Jesus.—To "love God with all the heart, and all the soul, and all the mind," is the first, and great command. The second is like unto it: "Thou shalt love thy neighbor as thyself." On these two commands, "hang all the law and the prophets." 1 John 4:20—"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen!" Matt. 5:44—"But I say unto you, love your enemies: bless them that curse you: do good to them which despitefully use you, and persecute you." 1 Cor. 13—"Charity suffereth long, and is kind,—Charity envieth not; is not puffed up; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; hopeth all things; endureth all things.—Charity never faileth; and without charity, we are like sounding brass, or a tinkling symbol. Matt. 7:12—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Titus 3:2—"To speak evil of no man, to be no brawler, but gentle, shewing all meekness unto all men." The Lord says, Ps. 101—"Whoso slandereth his neighbor, him will I cut off." The Savior says, in Matt. 7th, "He that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat on that house, and it fell; and great was the fall of it." If Mr. Crowell will take the pains to read Christ's sermon on the mount, he will there learn what it is to be a Christian, and what it is to be a hypocrite, and what will be the end of both characters. He can then judge which character belongs to him: for it will not be long before a righteous decision will be past on our characters by Him that judgeth righteously, and justly, and from whose decision there will be no appeal. The opposition which is manifested by the world, and professors of religion, to the doctrine of the Savior's second advent is one of the signs of his near approach, and no wonder they are alarmed when they compare their characters with what they must be to meet him in peace. Mr. Crowell is injuring himself much more than he is injuring you. One of his Baptist brethren that took his paper here, when he saw he would not retract the slanders he published about you, said he would not take his paper any longer, his conduct was so cruel and unjust. Be patient my brother, the coming of the Lord draweth nigh, and those trials are among the "all things" that will work for your good; for they are but for a moment, and they will work for you a far more exceeding, and eternal weight of glory.

From your friend and brother in tribulation, still looking, and waiting for the coming of



Him whom Moses, and the prophets said should come the second time without sin unto salvation. Amen. JOHN SMITH.  
Cincinnati, (O.), Feb. 14, 1846.

## LETTER FROM BRO. O. R. FASSETT.

Dear Bro. Himes:—I wish to say that I am glad that you contemplate holding a Conference at Boston. We heartily respond to the call, and shall endeavor to attend. And I hope that though this is not designed as a General Conference, our brethren will come embued with the Spirit and wisdom from on high, and with Christian love and fellowship, to renew our pledge to be faithful to God's truth, and one another.

It will be nearly a year since we commenced in Conference at Albany, and through the Divine Spirit, "strengthened the things that remained." Since then, God has been with us, and the truth has been remarkably sustained. The door has been opening again for us to present the reasons of our hope, and our efforts have been attended with more or less success. There is again more of a disposition to hear the truths we advocate; and God is raising up new instruments all through the land to proclaim them. In this city the doctrine of the Advent has excited considerable interest of late, not only among us, but in other churches. In the Free Will Baptist Church of this city, during a revival effort, the subject of the Advent was frequently introduced by their own members, and by our brethren, and their ministering brethren from abroad. I attended this meeting several evenings myself, and was much pleased with the spirit there manifested. The last evening I attended, Elder Lord addressed the congregation on the subject of the resurrection, giving the Scriptural evidence from the text in Job 14:14—"If a man die shall he live again?" In answering this question in the affirmative, he quoted Dan. 12:2-4, with other texts of Scripture. In his discourse he remarked that many were looking for the Lord's coming and the resurrection soon to take place, and he also coincided with that belief. In the Christian Baptist Church of this city, where a protracted effort has been made for a revival of God's work, this subject has also for the last two weeks been made prominent, by Elder James Taylor. He has frequently and boldly preached the advent of our Lord, and the coming judgment right at the door, while urging sinners, in view of this fact, to flee now to the ark of safety. His soul is full of the matter. I have had several conversations with Elder Taylor, and he expresses himself without reserve, decided on all points of the Advent faith as we hold, except perhaps in the prophetic periods, his confidence being, as he tells me, placed more on the succession of prophetic events, and the signs of the times. Let me say that he has been faithful here, and has called the attention of many anew to the consideration of this subject.—At the Bethel, Isaac H. Cox has for the past few weeks, been giving meat in due season. He has been faithfully preaching the Word,—that there is to be a "restoration of all things spoken of by the mouth of all the holy prophets," and that the saints' inheritance is the renewed earth. He also sustains boldly the Bible arguments of the resurrection of the dead, &c. These then, together with Bishop Henshaw, will, if they continue faithful to God's word, aid us in sustaining these most glorious truths. And the church and the world will be either compelled to hear and heed, or reject and eject them, and the teachings of God's word. Who can doubt that God is in this matter! O that we might feel it more, and also that we are sustaining the truths which will stand;—for God's word will not fail. I hope invitations will be given to all such faithful watchmen, who dare break the spell of unbelief in which the great body of the churches are now slumbering, to attend our conferences, and devise with us means for the extension and promotion of the cause in which we are mutually engaged. May God bless his word, and people.  
Yours, O. R. FASSETT.  
Providence, (R. I.), Feb. 14, 1846.

## LETTER FROM BRO. M. CRIDEMAN.

Dear Bro. Himes:—The "Advent Herald" has been sent to me for upwards of two years, though at first without my knowledge. I am thankful to receive it, however, as a messenger of truth, and as a herald of the glorious gospel of the kingdom at hand, that was preached and proclaimed as the hope of the righteous by the apostles and

prophets, and the Lord Jesus Christ, as a stimulus to duty and resignation to the divine will in hope of a glorious resurrection. I have therefore endeavored to circulate the papers at large, in order that they might accomplish the good they are designed and calculated to do; and I trust their warning and comforting voice has not been in vain. And in accordance therewith, I have endeavored, with my own feeble voice, to preach the same gospel which brings comfort and consolation to the child of God. The Advent cause is still prospering. There is quite a number in this quarter who love the appearing of Christ, and are waiting for the redemption of the purchased possession, and gathering of God's elect from every clime, and to be conducted by their spiritual Joshua into the celestial Canaan, where there will be no Amorite nor Canaanite to disturb the peace, nor break the harmony of that peaceful kingdom.

Though a stranger in the flesh, I would say, Go on, dear brother, in the glorious cause of spreading the truth—giving saint and sinner their portion in due season, and your reward will be sure; for God has promised that such should inherit the kingdom of God.

I send my sincere prayers and best wishes to all the faithful, hoping to have with them a part in the first resurrection.

I remain yours, waiting for the redemption,  
MICHAEL CRIDEMAN.

Darlington (C. W.), Jan. 28, 1846.

BRO. E. MITCHELL, of Kennebunk, (Me.), writes:—For a number of months last past it has been a very low, scattered, and tried time with the people of God in this place, the love of very many had waxed cold, &c. But it was not in consequence of Millerism, as it has been said of other places, (that churches have been broken up, &c.) but from other causes. But the scale has turned. Eld. Edwin Burnham came here a few weeks since, and commenced holding meetings, and preaching to the people, and the truth has been so powerful, and the arguments so clear, that it has had a good effect, so much so, that many have witnessed to the same,—some by their exhortations, others by their tears. The meetings have been full, and good attention has been given. For my part I thought nothing could be said, and no arguments could be adduced that would convince the people at this time, but thank God, it is otherwise. He has commissioned his servants to preach his word, and give his people meat in due season.

The above was written three or four weeks since, since which our meetings (especially the prayer meetings,) are very good and powerful. Quite a number have embraced the Advent doctrine, and appear determined to get into the kingdom.

The "Herald" is a welcome weekly visitor to us. I do not get through reading it, before it is wanted by others.

S. M. WORDIN, of New Milford, (Ct.), writes:—We have had a series of meetings of late which have resulted in good. God's children have been waked up, sinners convicted, and backsliders reclaimed. To God be all the glory. May the good work begun, be carried on, and increase, more and more, till New Milford shall tremble under the power of the truth. The Lord is coming! No truth is more plainly taught in the Bible than this; and yet the world, and even the professed church look upon us with astonishment when we maintain it.

"Awake thy slumbering virgins,

Send forth the solemn cry;

Let all the saints repeat it,

The Bridegroom draweth nigh!"

We must warn the world of their danger, and, although "the word of the Lord is unto them a reproach," and "they have no delight in it," yet, "if the watchman see the sword come, and blow not the trumpet, and the people be not warned, their blood will be required at his hand." O let us be faithful, that when Christ, who is our life, shall appear, we may have our work done, and well done, and be ready to enter into the joy of our Lord.—Amen.

BRO. J. CLAPP, of Syracuse, (N. Y.), writes:—There are a few of the out-casts of Israel in this place, that are still holding fast their faith in the promises. We meet twice in the week, and also on the Sabbath, for prayer, and to search the word. We have no preacher to meet with us, but we can claim the blessed promises that are left for

us. If any of the Lord's watchmen should happen this way, we should be happy to have them stop with us a few days.

BRO. D. A. VINDE, of Walnut-grove, writes:—The little company with whom I have the pleasure to associate, and pray for the coming kingdom of our Lord, are still cherishing the fond hope that our days of mourning are almost ended, and our rejoicing hearts respond, "Amen, even so, come quickly." May we all while waiting, and watching, enjoy the abiding evidence that we please God, and are prepared to meet him in peace.

BRO. G. H. CHILD, of Providence, R. I., writes:—The cause in this city is in a good state. The church are all united in holding up the hands of Bro. Fassett. The Lord blesses us according to our faith, but glorifieth himself beyond our faith. Sinners are converted, backsliders reclaimed, and saints comforted.

BRO. T. SMITH, of Hallowell, (Me.), writes:—We welcome the "Herald" in its new and improved dress, and fervently pray our Heavenly Father that it may be sustained to herald the truth until he comes, whose right it is, and reigns upon the throne of David for ever, even for ever and ever.

## Mission to the South.

Bro. Himes:

I propose going to the South to spread light upon the subject of the second coming of our blessed Lord and Master, and to hold meetings (if practicable) for the special benefit of seamen, and slaves, and for all others to whom I may have access. In order that I may do this to the best advantage, I propose shipping on board some vessel bound direct to New Orleans, (where I intend commencing at first,) by which means I shall be thrown among the very class of people that I propose benefiting, and thus stand a better chance of doing them good, than I otherwise should. My first object is to point out to them the Bible reasons of our hope: and for the forwarding of this object, I have, by the blessing of God, prepared a little book of some sixty-three pages, (which I propose enlarging as I may have the means,) in which I have endeavored to bring together those portions of Scripture which seem to form the ground-work of our hope, together with many of the promises relating to the restitution of all things, as spoken of by all the holy prophets. To this is added a miniature chart of the coast on which we are sailing, in which I have endeavored to show from the Bible that we have passed all the great lights, and land-marks, and that the everlasting kingdom is soon to be set up. This little book I wish to put in the hands of as many as I possibly can, and leave the result in the hands of the Lord; and while I put the book in their hands I intend to take up the subject as there presented whenever I have an opportunity to speak in public, and thus endeavor, by the blessing of God, to enforce these precious truths. I have got the book stereotyped, and of course can carry it with me wherever I go, (if thought best,) and get it printed where, and when I please, as the expense will be but small after the plates are paid for. In order to meet this, I wish to dispose of one or two thousand copies among the brethren, who I trust will be free to lend their aid in this cause.

J. LENFEST.

It will be seen by the above that Bro. Lenfest, who has himself been a sailor, intends going south, for the purpose of preaching the glad tidings of the kingdom at hand to his former associates. We have the highest confidence in Bro. L., and bespeak for him the cordial support and sympathy of our brethren whom he may visit. We believe he will accomplish much good. All aid, therefore, rendered him, by donations, in money, or Bibles, and by the purchase of his book, will no doubt be productive of the happiest results.

The little work referred to is entitled "The Locker," and is written in the form of a dialogue, and happily sets forth the fundamental principles on which the Advent cause is based. It may be had at this office. Price, 10 cts. single; \$8 per hundred.

## Obituary.

Dear Bro. Himes:—Our little Charley is no more. The fell Destroyer has entered our doors, and come in at the windows, and snatched from earth a precious flower, that it may blossom in a brighter world. He first complained of something in his throat, two weeks ago Sunday. We did not think much of it till the Sunday after, when he was worse. On Wednesday symptoms of the worst form of croup were evident. He lingered in great distress till half-past three this morning, when he died as gently as a breath of summer air—aged six years, four months, and nine days. He had two of the best physicians the city afforded, who bestowed on him the greatest attention. But medicine could not save him. I was absent during the first of his sickness, but returned last Thursday, and watched by the little sufferer day and night for five days. It was a great comfort to be with him in his last moments.

Our little CHARLES WELLS was always an affectionate boy, and dearly loved his friends, who dearly loved him. He always seemed to strive to do what was right, and was pained when he had done wrong. His understanding was far above his years. For several days before his death he spoke of dying, said he wanted to get well, but was willing to die, and said he believed that God would take him to heaven. We have the pleasing satisfaction of believing that God heard his little prayers, and that his pure spirit has been borne on angelic pinions to Abraham's bosom, to rest till the resurrection morn, when with all the redeemed, he will come forth from the cements of the tomb, to reign for ever with the saints. He was sensible to the last, and kissed us all, and said that he was dying.

Little Charley was always very conscientious in what he did. If he displeased any one it always gave him great pain; and his satisfaction was great when he received their approbation. He could always be depended on, and valued his word. He was trust-worthy, and valued himself on his faithfulness in any trust committed to him.

In his sickness he was very patient. In his greatest distress he would whisper to himself, "O dear me, I don't know what I shall do; I believe I shall die." At one time he looked up to his mother, and said, "I have always loved father and mother, and they have always loved me, and done all they could for me." At another time he said, "Father and mother will feel very bad to lose their little son." At one time he looked up and said: "Father, does God let any but good people go to heaven?" "No, my son," I said; "do you think God will let you go to heaven?" "Yes," he said, he "thought God would let him go there." When dying, he said, "I must leave my father and mother; I shall not live till morning." A lady sent him a nice Havanna orange. He did not want it cut; he could not eat it, he said; but he would keep it till he got better, and would plant the seeds. One day he thought he might eat a little of it, and it was cut; but he found he could not eat it, and regretted very much that it had been cut. When dying he said to the doctor, "I shall not want that orange now." Soon after he said, "You don't think I am dying, but I am." The last night, when he began to be distressed for breath, he wanted his doctor sent for. And his last words were, "Father, I feel a little better; I am glad you sent for the doctor." I said to him, "You will be out of pain soon, my son." "Yes," he replied, and bowed his head. I asked him if he hoped to meet father and mother when Christ comes. He could only nod his head, and was soon beyond the reach of pain.

He had been spared to us long enough to entwine the tendrils of his affections closely around our heart's strings. But he is in the hands of Him who doeth all things well; and we bow submissively to the Divine allotment.

He had always been pleased at the thought of the Lord's coming, and on the passing of the time he seemed somewhat disappointed.

We mourn not as those without hope: those that sleep in Jesus the Lord will bring with him. And although we shall no more listen to his innocent prattle, or return his fond caresses here, yet we can look forward to a happy union at the resurrection morn.—May God hasten it in his time.

His afflicted father,

SYLVESTER BLISS.

Hartford, Feb. 24, 1846.



## FOREIGN AND DOMESTIC SUMMARY, Etc.

If the number of churches were any evidence of morality, New York would be one of the most moral cities in the world. There are in that city 18 Reformed Dutch churches, 38 Episcopal, 41 Presbyterian (Reformed, Associate, &c.), 29 Baptist, 49 Methodist, 29 Roman Catholic, 3 Lutheran, 5 Congregationalist, 4 Friends, 9 Jewish Synagogues, 2 Advent congregations, 4 Universalist, 2 Unitarian, and 2 Swedenborgian.

A man lately died from excessive smoking. He had often smoked thirty cigars a day.

It is estimated that there are annually in the United States 500,000 cases of assault and battery, 100,000 thefts, 800 suicides, and 800 murders.

We have read lately of several cases of longevity, one of which was a man in North Carolina, who died a short time since at the age of 124 years. He had served in the war of the Revolution, though then legally exempt by reason of age. He has left aged and infirm grandchildren, and great-grandchildren far advanced in years.

Four more bodies of the unfortunate persons who were buried by the falling in of the mine at Carbondale, have been found. They were with difficulty recognized.

There are 45,769 acres of land employed in Great Britain for the raising of hops; 1,000,000 acres for raising barley to convert into strong drink. In addition to about 40,000,000 bushels of barley, a large quantity of oats, rye, carrots, and potatoes, and even wheat, are annually distilled into English rum. The grain wasted in brewing and distilling would feed 3,000,000 persons every year.

It is rumored that Mr. Gough, the temperance lecturer, is about to give up his vocation, and enter the ministry of the Congregational Church.

The "Tablet," a staunch Romanist paper in England, remarking on the subject of the Romish prelates offering up prayers for the conversion of Protestant England to Popery, suggests that Dr. Pusey be prayed for especially, by name. Dr. P., though holding strong Papal doctrines, has not yet left the communion of the Established Church.

A discussion recently took place in the House of Delegates of Maryland, on a bill which had for its object the repealing of the law of 1831, which gave the negroes of that State the astounding right to assemble for public worship. It does appear, that men are at a loss to hit upon expedients by which they can ensure to themselves not only more certain, but "swift destruction."

The Rev. Mr. Strodger, a minister of the Lutheran Church in Cincinnati, has recently gone over to the Mother of Harlots.

A short time since Gov. Ford, of Illinois, at the request of a Presbyterian Synod in that State, appointed a day for public thanksgiving. This has given great offence to the Catholics, and is strongly condemned by the "News Letter" of St. Louis. We think that these annual festivals of prayer must be a source of mortification and hatred to the blind and bigoted adherents of Popery.

The Raleigh "Register" states, that a Mr. Hoge, while addressing the House of Representatives (of N. C., we presume), illustrated his remarks by the following couplet, which he very gravely, but innocently, credited to the Bible:—

"And while the lamp hobs out to burn,  
The vilest sinner may return."

Now, we dare asseverate, that Mr. Hoge is as well acquainted with the Bible as one half of those who are ready to make themselves merry at the expense of Mr. H.'s ignorance. We have witnessed many instances of mis-quotation, and have been very confidently referred to the Bible for their paterality; when, in fact, their origin was traceable only to the prolific brain of some one who would have it so.

By the late arrival, addresses were brought out from various Peace Societies in England, directed to similar societies in this country, soliciting co-operation with them, by bringing their influence to bear upon the rulers of each country, that peace may be maintained. We hear that one of these addresses has been presented to the Common Council of Boston.

The papers record that an insurrection of the slaves on a plantation in New Orleans recently broke out, which was "very promptly" suppressed, by the usual means—the killing of some, the wounding of others, and the whipping of every slave on the plantation.

The various points of domestic and foreign policy, at present occupying the attention of the U. S. Government, appear to be slowly, though surely ripening.—Notwithstanding the thousand and one contradictory rumors, we think we see the crisis approaching. Texas and Oregon affairs appear to be unproductive capital to Members of Congress, though certain movements of troops in Texas, and an augmentation of the Gulf Squadron, indicate that Government is not idle.

It is said that Mr. King and Mr. Irving (U. S. Ministers at Paris and Madrid) have been ordered to London, to consult with Mr. McLane.

The Governor of Louisiana, in order to avoid the effects of a law of Maryland, which requires that slaves, convicted of a crime, shall be sold without the State, recommends the enactment of a law by the Louisiana Legislature, by which all persons of color that come into that State, who have been convicted of a crime, shall be imprisoned in the penitentiary for life!

Sir Robert Peel has recommended to Parliament not to sanction the numberless railway projects that will be brought up for consideration during the present session.

Already signs are observable, among unprincipled speculators on the one hand, and a proud, unfeeling aristocracy on the other, that the British Premier's position will be anything but pleasant.

In Cheltenham, England, a man was lately fined 10s. sterling, and 5s. 6d. cost, for selling oranges in the streets after one o'clock during the day! When asked the reason of this outrageous violation of the law, he replied, "What am I to do? If a man steals, he must go to prison; if he begs, he is sent to prison; too; and if he tries to sell a little fruit, he is punished as a criminal." The magistrate, no doubt greatly shocked at the man's boldness, exclaimed, "Then you are to regulate the town! It is clear that you set the Commissioners at defiance; but you will find the law strong enough to convince you of your error."—Which was demonstrated, by the poor man's being handcuffed, and marched off to prison on foot, a distance of thirteen miles!

Meetings have been held in Tamworth, the borough formerly represented by Sir R. Peel in Parliament, at which pledges were made, to oppose the proposed alteration of the Corn Laws.

The French Prime Minister has declared that, in the event of a war between England and the United States, France will remain strictly neutral, and will form no alliance with either.

It is stated that the entrance to Dr. Pusey's apartment at Christ Church (of which he is canon), is decorated by two cardinal's hats, the crest of the church, founded by Woolsey. We wonder how the Rev. gentleman would feel were his head decorated by that much coveted badge of Papal exaltation.

Rev. S. L. Southard, pastor of an Episcopal church in N. York, and who receives a salary of \$1700 per annum, has declined a call to be assistant Rector of Trinity Parish, which affords an income of \$5000. This forms so praiseworthy an exception to the rule which generally regulates ministers on their receiving "calls," that we heartily commend it to the consideration of every minister of the gospel.

The eminent Dr. Wolff has drawn up a petition, to be presented to Parliament, praying for pecuniary aid, that he might liquidate the debt he contracted while he was on his mission to India. It will be remembered that he was imprisoned in Persia for debt, and that a Capt. Grover advanced the money for his liberation. It is to repay this that he solicits the assistance of Parliament.

There are said to be 623,000 females receiving their education in French convents.

A colored man died recently in Annapolis, Md., of the small-pox. The neighbors were so alarmed, that they burned the house in which he died and the corpse to ashes. He had been left without assistance during his sickness.

The estimated value of the Trinity Parish property, N. Y., is \$100,000,000; and the annual income derived from the rents of real estate is \$1,000,000!

It is said that the people of Ireland, by the last of February, will be destitute of food of any kind, and will depend entirely on exportation for support.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, MARCH 4, 1846.

## Removal.

We have removed our office from 30 Devonshire-street, to No. 9 Milk-street, nearly opposite the lower end of the Old South, 3d floor.

We hope our friends will be particular, hereafter, in addressing letters or parcels to this office.

**NEW PLACE OF WORSHIP.**—The Second Advent Society of Boston, will hereafter hold their meetings at the "Central Saloon," No. 9 Milk-street, three times on Lord's day, and on Tuesday and Friday evenings.

## The Tabernacle Consumed.

The Howard Athenæum (commonly known as the Tabernacle) was destroyed by fire on Monday night, the 23d ult.

This building was originally constructed for the purpose of delivering free lectures on the doctrine of the Second Advent of Christ. On the announcement of the intention of the Adventists of Boston to construct such a building, the ingenuity and malice of the evil disposed were taxed to the utmost to defeat the design. And during the process of erection, many reports affecting the stability of the mechanical work were circulated, for the avowed purpose, that the authorities might interfere, and stop its further progress. But, notwithstanding the efforts of its oppo-

sers, it was at last completed, capable of affording accommodation to four thousand persons. Though the expenses of its support were great, it was cheerfully and nobly sustained, and fully answered, as we believe, the object designed in its erection—that of proclaiming "without money and without price" the glad tidings of the kingdom of God.

During its continuance as a place for religious worship, there could not have been less than half a million of souls from all parts of the world, who heard the reasons of our blessed hope within its walls, and many hundreds converted from sin and Satan unto the living God. We have no doubt, that the money expended in its construction and support, accomplished more good than if it had been invested in other channels. Few objects formed so prominent a theme for conversation, both as an object of laudation, and ridicule and detraction, than the "Tabernacle." While scoffers, and those who having a "form of godliness," made themselves merry, or angry, at the beacon which was thus erected amid the darkness of this great city, the humble child of God, who panted for immortality, wended his way towards its unpretending portals, and eagerly fed from the bread liberally dispensed to him from the Master's table.

When we look back but a short time, and remember with what interest the words of eternal life were listened to by both saint and sinner, we cannot feel otherwise than grateful to God that such an instrument of good was permitted to be formed. And when the voice from the throne shall say, "It is done!"—and the silent tenantry of the graves "shall come forth"—and those who may be alive at the coming of the Lord, shall be changed, many, doubtless, among that blest number will look back to that place as the scene where their spiritual life began.

It is known to our readers that it has been out of our hands for some time past. The circumstances of its transfer, and its application to purposes that were unforeseen by those who originally occupied it, have been fully made known to the public, and requires from us no further allusion.

But it now lies a heap of ruins—a fit, but faint picture of the great conflagration which now awaits the world that "now is;" a truth which has been so faithfully and ably proclaimed within its walls.

¶ We received a few weeks since an anonymous letter, signed "A Subscriber," commenting on some remarks of our own, appended to a letter from a brother, who said that he felt "like a lonely bird on some isolated building-top," &c. We admire the spirit in which the letter is written, and regret that the writer has not appended his name.

The letter contains nothing objectionable, and but for the omission of the name of its writer, would be inserted with pleasure. We have deemed it necessary to establish this rule for our guidance, and do not feel warranted in disregarding it. There might occur circumstances, which would render an appeal to the insertion of the letter in question a source of annoyance. We hope ever to manifest that spirit, which he says he observes in our columns, and shall endeavor to do all in our power to merit the encouragement and good wishes so liberally bestowed upon us by our friends.

In regard to the church, alluded to by the brother who lamented his isolated situation, we would inform "A Subscriber" that we spoke advisedly on the subject. From an intimate acquaintance with its members, we know, that should the brother go back, the effects we stated would certainly follow. Therefore, knowing that were he again to

enter the communion of that church, he would have to sacrifice his liberty, and as he believes the doctrine of the Advent, violate obligations imposed by that doctrine, we tendered the advice we did. But, when such restrictions are not placed on those who believe in the near coming of the Lord, and brethren are permitted to declare boldly the truths relating to, and connected with, the appearing of Christ, we are far from advising or wishing a separation between such a church and its members. Our object is, and ever has been, to exhort men, everywhere, to be prepared for the coming of the Lord; and whenever this prominent doctrine of the word of God, is suffered to go untrammelled, we have no disposition to impose rules and obligations, or to establish a criterion, by which all men should be judged.

**BUSINESS NOTES.**—Bro. A. Hart is informed, that we have none of the Nos. of the Herald and Watch on hand which he sent for.

One bundle to J. S. White. A. N. Bentley.—One bundle of G. E. Miles, 67 Green-street, Albany, N. Y. J. C. Welles, Hallowell, Me. J. W. Sharp, New Haven, Ct. A. H. Brick, Fitchburg, Mass. O. Irish, N. Bedford, Mass. G. H. Child, Providence, R. I. L. D. Mansfield, Watertown, N. Y. From a friend, \$1. E. R. Pinney, 55 J. Wilson.—Your paper has been marked up to end of v 10.—Accept our thanks for the N. S. One box to J. Marsh, Rochester, N. Y. One bundle to J. Richardson. One bundle at Newmarket Depot, for John Wilson, Jr., Wadleigh's Falls, N. H.—Your letter was not received. Ira Mannel, Elizabethtown, C. W.—We have no such town on our books.—Where is your paper sent? One bundle to T. M. Smith. We send some books to Bro. Lamkin by mail. W. P. Stratton, 85.—We will send him on the same terms as though he took fifty copies.—All right.

\* Bro. J. D. Wheeler informs Bro. I. H. Shipman that he has a place provided for him to preach in, and would be glad of an appointment soon.

## CONFERENCES.

At Glenn's Falls, N. Y., to commence the 11th March. Bro. Miller, Hale, and Himes are expected to attend.

At Boston, commencing Tuesday, 17th March, and continue over the Sabbath.

## NOTICES.

**BOOKS FOR SALE.**—The New Testament (pocket edition), the Gospels translated, by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

**WHITEHEAD'S LIFE OF THE TWO WESLEYS.**—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

**CHURCH'S CONCORDANCE.**—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

**MEETINGS IN BOSTON** at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

**MEETINGS IN NEW YORK** are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

\* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

**AGENT.**—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. R. Hollister, 91 Delancy-street.

¶ Our friends in Western New York can obtain all our works of Bro. J. Marsh, 29 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

¶ All letters or communications designed for this office should be directed (post paid) to "J. V. Himes, Boston, Mass."

\* Bro. Jonathan Wilson's P. O. address is Gerry, N. Y., not Gurnsey, as we erroneously published.

## Letters &amp; Receipts for Week ending Feb. 27.

J. Butler, 252; S. J. Hart, v 11; E. Parker, 269; S. A. Green, 259; W. Curtis, v 10; H. Bradley, 239; E. Peck, v 10; A. Peck, 284; S. Peck, 267; R. Young, v 9; A. Bates, v 10; D. A. Thayer, v 11; E. A. Welch, 258; I. Dammou, v 10; J. Goodard, v 11; G. A. Latham, 269; E. G. Curtis, v 11; H. Harrison, v 11; A. A. Bradford, v 10; J. Williams, v 11 (to be sent to London); L. D. Tanner, 249; S. Milcken, v 11; Dr. W. Meadough, 265; W. Biddle, 269; H. Morse, v 11; E. L. Jenkins, v 11; H. Boyd, v 11; L. Polly, 269; Mrs. Hewitt, v 11; E. Bissell, 266; J. H. Sullivan, v 10; L. Neal, v 11; S. Welch, v 11; A. Handy, 256; J. Johnson, 263; Mrs. E. Hows, v 10; P. M. Clark, v 11; N. Chapman, 262; Z. S. Jackson, v 11; L. D. Allen, 275; E. Sabins, 235—each \$1.1. Nichols, 228; I. Willoughby, 255; W. Trowbridge, 233; P. W. Lunkin, 277—each \$2. L. Wilcox, 366—\$5. A. Clark, 251; E. Hough, v 10; H. Maynard, 60 cts. for "M. Cr. v 7." S. Hooper, 225; S. J. Curry, Liverpool, 24; S. Carnant, 46.

**LETTERS.**—W. Evans; H. Munger; H. Farwell; R. R. Hollister; C. H. Pearson; P. Hawkes; J. Williams; L. Loveland; W. Watkins; L. Armstrong; J. Berland; S. T. Silliman; J. Smith; E. Martin; J. Weston; A. P. Barringer.





"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

Vol. XI. No. 5.

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WHOLE No. 253.

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## Hymn of Christ's Advent.

FROM THE "CHRISTMAS BELLS."

He comes! angelic messengers,  
Bright heralds o'er his way have trod,  
Yet no glad voice of welcome stirs  
Within the earthly courts of God.  
He comes! the veil of prophecy,  
Long trembling in the breath of time,  
Is lifted up, and gloriously  
The light of heavenly truth sublime  
Upon the expectant earth is poured:  
Zion! behold thy Savior Lord.

He comes! the sacrificial fire  
Upon the altar dies away;  
The shadows of the law retire  
Before the gospel's dawning ray.  
He comes! the Baptist's warning voice  
Sounds in Judea's wilderness,  
And faithful men of God rejoice  
To bless the infant Prince of Peace:  
The Godhead comes with man to dwell;  
Where are thy greetings, Israel?

He comes! enthroned upon her hills,  
And calm in her resistless power,  
Old Rome her ordered task fulfils  
For the Messiah's promised hour:  
From Britain's isle to where the sea  
Rolls 'neath the distant orient,  
Her eagles soar triumphantly,  
Her conquering voice, like light, is sent:  
The nations, tranquil 'neath her sway,  
Await the dawn of gospel day.

He comes! from age to age, through all  
The wrecks of earthly pomp and pride,  
'Mid haughty empires' rise and fall—  
By hell opposed—by man defied—  
His kingdom still hath spread, his name  
Hath been proclaimed on every shore,  
And still shall spread, in holy fame,  
Till earth and time shall be no more;  
And mighty realms, to Rome unknown,  
Shall all his glorious empire own.

With humble brow, and bended knee,  
And hearts attuned to holiest praise,  
May we await and welcome thee,  
Ancient of everlasting days!  
Redeemer! in our souls prepare  
Thy temple—rear thy gracious throne,  
To rule in blessed influence there,  
Sacred to thee, great God, alone!  
So, when thou com'st in glory, we  
Among thy chosen ones may be.

## "Hold Fast." (Rev. 2:25.)

Ye stricken pilgrims here below,  
Take courage in the way ye go;  
Hold fast your confidence and hope,  
Nor turn aside to darkly grope.  
In sinful ways. Your blissful home  
Invites you on—Beware! let none  
Regulate you of your rich reward,  
Soon to be given by your Lord.  
Your enemies, with all their power,  
Seek to destroy you every hour;  
Be vigilant—now watch—now pray.  
Prove your own selves of light and day;  
Love not the world—shun all its pride,  
Lay all its carnal weights aside;  
Deny the flesh, and crucify  
Its power. O keep a careful eye  
On crafty self; and daily die  
To all desire that grieves thy Lord—  
Be strict—be pure—obey his word—  
A crown of righteousness, prepared,  
To all who Satan's power have dared.  
Soon shall be given; and robes of light  
And beauty—clean—for ever white,  
Shall shroud their ransomed bodies, pure,  
And endless shall their joys endure.

1 Pet. 2:11.  
John 16:33.  
Heb. 5:6.  
John 8:12.  
Heb. 13:14.  
Col. 1:18.  
Rev. 22:12.  
Rev. 2:25.  
1 Pet. 5:8.  
1 John 2:16.  
Luke 21:36.  
2 Thess. 5:5.  
1 John 2:15.  
Heb. 12:1.  
Gal. 5:24.  
2 John 1:8.  
Rom. 6:11.  
Psa. 78:40.  
2 Pet. 3:11.  
2 Tim. 4:8.  
2 Cor. 10:4, 5.  
Rev. 19:14.  
Phil. 3:21.  
Psa. 95:10.  
EDWIN.

## Present Aspects of Russia.

BY REV. J. S. C. ABBOTT.

The result of that bloody conflict, which for many years bathed the continent and the islands of Greece in blood, and

which finally liberated the Greek from the domination of the Moslem, was just what Russia wished it to be. As the Emperor Nicholas looked down from his palaces in Moscow over the ensanguined fields of conflict; as he saw army after army of the Turks cut up, the Ottoman fleet annihilated, the revenues of Mahmoud exhausted, and finally Greece itself severed from the Turkish sway, he felt, and all Europe felt with him, that Russia had taken a long stride toward the possession of the Dardanelles. Scarcely had the last echoes of the English guns died away over the gory and smouldering wreck of the Turkish ships burning and sinking in the bay of Navarino, ere the statesmen of England began to lament over their political indiscretion. And that signal battle, which for a time utterly annihilated the Turkish naval power, instead of being a matter of exultation, is even now generally spoken of as the "Mistake of Navarino."

And when, by the skillful policy of Russia, Capo D'Istria, the bosom friend of the Russian monarch, and his Secretary of State, was made President of Greece, that nation, though nominally independent, became in reality but a remote province of the Russian empire, more efficient by far in the furtherance of her plans of ambition, than if nominally annexed to the territory of the Autocrat.

The mouth of the Danube, as it opens into the Black Sea, has been for many years the boundary between Russia and Turkey. This river is the largest, the longest and the most important in Europe. Its floods, gathered from innumerable tributaries, flow through the most fertile region of the European continent, a distance of 1600 miles, before its accumulated waters are emptied into the Euxine. The dominion of steam, which has extended to the Indus, the Euphrates and the Ganges, has opened to Europe, through the navigation of this majestic stream, new worlds of commercial enterprise. And as the eyes of every European power are suddenly opened to the newly developed political and commercial resources presented by the navigation of this stream, to their surprise, and not a little to their consternation, they behold that the Emperor Nicholas has anticipated them all, and is quietly seated at the entrance of the Danube, in the secure possession of all its mouths. It seems that Nicholas has entered into a secret treaty with Turkey, by which Sultan Mahmoud cedes to him a strip of land six miles in breadth on the southern shore, he being already in possession of the northern shore. Here the Emperor has erected his frowning batteries, and now not a boat can ascend or descend this majestic stream without permission of the emperor of all the Russians. Even Queen Victoria must make a suppliant courtesy, and Louis Philippe, cap in hand, must say "with your leave, sir," before they can pass the bristling castles of the Autocrat. It is but a few years since the armies

of the Emperor were in full march for Constantinople. They passed the Balkan. Fortress after fortress was battered down by their artillery; army after army cut up by the resistless invaders; city after city taken by sack and siege. The troops of the Emperor were at Adrianople. The city was in their possession. In three days more the shower of cannon balls would have been rattling down upon the dome of St. Sophia, and tearing their destructive way through the walls of the Seraglio. Constantinople was in consternation. The Sultan ordered every Musulman between the ages of fifteen and sixty to rush to arms, and rally around the banner of the prophet. The imperious conqueror told the Sultan, that if he would pay him for the trouble and expense he had been at in burning down the Turkish cities and cutting up the Turkish armies, and would also grant him certain privileges, and cede to him certain provinces, he would spare the Ottoman capital. There was no time for hesitation. The Sultan acceded to the demand, and delivered the money. Nicholas loaded his baggage-wagons with the treasure, and courteously withdrew his conquering armies across the Danube.

Not long ago Russia, notwithstanding all the efforts of England and France to prevent it, succeeded in forming a treaty of defensive alliance with Turkey. By a secret article in this treaty, which has but recently come to light, if Russia engages in war with any other nation, Turkey obligates herself not to allow any foreign ship of war to enter the Hellespont, on any pretext whatever. When England and France were made acquainted with this secret and alarming agreement, their consternation was great. Immediately the ambassadors of both these powers entered their remonstrances, notifying Nicholas that their governments would act as if the treaty had never taken place. To which notes Nicholas quietly replied, Russia will act as if the notes never had been written. And thus the affair now rests. The Dardanelles are virtually in the hands of Russia. And though the Russian flag does not yet float from their turrets, they stand in their gloomy strength, scowling defiance upon every Russian foe, supported by the armies of the Sultan, the sworn defenders of Nicholas. The next movement will be to throw into them a few Russian soldiers, and then cut down the already tottering crescent, and unfurl the banner of the Czar. When that hour of long-sought triumph shall come, an exulting shout shall ascend from all the Muscovite millions, and Nicholas may bid defiance to the world.

Such is the onward progress of Russia toward political and commercial ascendancy in the Eastern hemisphere. It was one of the striking predictions of Napoleon, on the rock of St. Helena, that "in thirty years Europe would be either republican or Russian." Now what are the elements to be combined in arresting the march of this majestic pow-

er? How do the other nations of Europe stand affected in the conquests of Nicholas?

Prussia has one of the most formidable armies on the continent, and the late Emperor Frederic was certainly one of the most talented and powerful and influential of European kings. But Nicholas married his exceedingly beautiful daughter, and William, the present King, is brother to the wife of Nicholas, and of course will be slow to unite in any endeavors to sully the renown of a brother-in-law, of whose greatness and glory he is justly proud. Russia and Prussia are thus allied by the ties of the nearest and most affectionate relationship. And in the event of a war the court and the camp of St. Petersburg and of Berlin will be probably united.

Austria is greatly perplexed to know whether her interests lie in aiding or retarding the conquests of Nicholas. The throne of the Austrian monarch is founded on utter despotism. The spread of liberal opinions from England and France makes that throne tremble. Austria, therefore, feels interested in the expansion through Europe of the despotism of Russia. But on the other hand, the possession of Constantinople by Russia would be regarded by the Court of Vienna as contributing most appalling strength to a rival power. Thus hesitating, she remains an anxious but inactive observer of the passing drama. The statesmen of England and France most anxiously watch the portentous increase of this gigantic power, and know not how to arrest her career. They see her year after year absorbing new nations—the half of Sweden at one time, the whole of Poland at another, Circassia at a third, and they now behold her quietly and at her leisure devouring province after province of Turkey. And about all they can do is to remonstrate through their ambassadors, and wage a wordy warfare in pamphlets and reviews.

All agree that the only thing which can arrest the progress of Russia, is to prevent her from taking permanent possession of the Dardanelles. But how is this to be accomplished? One plan is, to bind together the discordant and crumbling elements of the Ottoman Empire—to infuse new life and vigor into Turkey, that her political and military strength may be sufficient to meet the encroachments of Nicholas. But a single glance at the present state of Turkey must show the hopelessness of this endeavor. Indeed, nothing is more surprising than the lingering adhesion of its crumbling and perishing materials. The Empire of the Sultan exhibits in all its parts every symptom of imbecility and decay. The star of the Moslem has long ago passed to its zenith, and is now rapidly descending. Greece has effectually and forever broken from the thralldom of the Turk. The Barbary states are no longer in subjection to the Sultan. Egypt and Syria, under Mehmet Ali, have revolted, cutting off



at a blow millions of men and of revenue. And large and populous provinces on the shores of the Black Sea, have passed from the sovereignty of the Turk to the protectorship of Russia. A year or two ago, Sultan Mahmoud, aided by the gold of England and France, made a desperate endeavor to regain the lost provinces of Syria and Egypt. But it was Turkey's last and dying struggle. Mehemet Ali routed the legions of the Grand Seignor—drove them into the Mediterranean, and swept his whole fleet triumphantly into his harbors. Turkey is crumbling to pieces in every direction. Once the terror of Europe, she now exists only by sufferance. The intelligent traveller through that mysterious land of strange manners and strange men, finds the crescent everywhere on the wane—the time-worn turrets of Ottoman power everywhere tottering from their base. The spirit of destruction is spreading rapidly along the shores of the Levant. The lazy Turk, lounging in his harem, stupefied with tobacco and opium, knowing no joys but those of a mere animal existence, with a religion whose doctrines deaden the intellect and paralyse the energies, can never keep pace with the nations of Christendom. A Turk's fingers, says a quaint writer, seem all to be thumbs.—*N. Y. Evangelist.*

### Fulfilment of Prophecy.

BY REV. J. S. C. ABBOTT.

But few persons are aware of the minute accuracy with which many of the prophecies of the Old Testament have been fulfilled. The researches of travellers, and the progress of science are continually bringing to light new evidences or illustrations of the predictions contained in the inspired volume. The attention of Christians has been more frequently directed to the prophecies respecting the Messiah, and the destruction of Jerusalem, than to any others. We will therefore waive those more familiar topics, and present some facts of development respecting Edom, or Idumea. And in investigating this subject, we will pursue the following order.

1. The state of Edom at the time the prophecies were uttered.

2. The prophetic denunciation against it.

3. The fulfilment of the prophecies.

Edom, or Idumea, as it was also called, was an extensive country east of Palestine. Some thousand years before the birth of our Savior, it was inhabited by the most powerful nation on the globe. Moses speaks of it in his day, as "rich with the fatness of the earth and the dews of heaven;" as filled with fields, and vineyards, and wells; as abounding with flocks and herds, and all the richest treasures which inexhaustible fertility and extensive commerce could pour into it. Even Virgil celebrates the luxuriance of its vegetation; and Lucan, another pagan poet who wrote about the time of our Savior, speaks of it as one of the most wealthy and powerful of all states. As it lay on the direct route between the great cities which lined the shores of the Mediterranean, and the wealth of the Indies; two important Roman roads had been constructed through the territory. It was, in fact, the great thoroughfare of the world's commerce, ever traversed by companies of merchants, and long lines of caravans. The ruins of cities, which have now survived the lapse of two thousand years, prove that it claimed pre-eminence over all the East, in its massive and splendid architecture.

Such was the state of ancient Edom. While in this state of fertility, prosperity and high civilization, and while causes were in operation to render its downfall apparently impossible; the prophets of God announced to Edom and the world, the following denunciations: "Because

Edom hath dealt against the house of Judah, therefore saith the Lord, I shall stretch forth my hand against Edom, and will cut off man and beast from it, and will make it desolate from Teman; and but off from it him that passeth out and him that returneth. I will make thy cities desolate. Thou shalt be desolate, O Mount Seir, and all Idumea, even all of it. From generation to generation it shall lie waste, and none shall pass through it forever and ever. But the cormorant and the bittern shall possess it, and the owl also, and the raven, and there shall the vultures be gathered. And he shall stretch forth upon it the lines of confusion, and the stones of emptiness. They shall call forth the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And there shall come up in her palaces nettles, and brambles in the fortresses thereof, and it shall be a habitation for dragons, and a court for owls. Lo, I will make thee, Edom, small among the heathen, and despised among men. Thy terriblest has deceived thee, and the pride of thine heart, O thou who dwellest in the clefts of the rock, whose habitation is high. Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Edom shall be a desolation, and every one that goeth by it shall be astonished, and no man shall abide there."

Such were the prophetic denunciations against Edom, when no human foresight could have predicted its downfall. Let us now see how the lapse of time has wrought out the fulfilment of this prophecy. For many ages Idumea has been in such a state that no traveller has visited it. Even as late as the time when Bishop Newton wrote his dissertation upon the prophecies, no information could be obtained respecting that country. But the enterprise of modern travellers has penetrated this region, and brought to view of the world the most astonishing developments of the minute truth of the prophecy.

Volney, an infidel writer, unaware of the support he was giving to revealed religion, was the first who called public attention to Edom. He endeavored in vain, to enter the country; for this great thoroughfare of the world's travel, these paved roads, which for ages had been thronged with merchants and travellers, and highly freighted caravans; were so utterly closed up by desolation and dangers, that he could not advance even upon its borders. How striking the fulfilment of the prediction, "from generation to generation it shall lie waste, and none shall pass through it forever and ever."

"No traveller," says Volney, "has yet visited Edom. But it well merits such an attention; for, from the report of the Arabs, there are, to the southeast of the Red Sea, within three day's journey, upwards of thirty towns absolutely deserted." "Thy cities," said the prophecies written a thousand years before, "shall be desolate." "The Arabs," he continues, "sometimes make use of the ruins to fold their cattle, but in general avoid them, on account of the enormous scorpions or dragons." The prophet says, "it shall be a habitation for dragons."

It is with extreme difficulty and danger that any traveller now enters this region. Many have attempted it in vain. Others have just entered, and fled precipitately from its accumulated dangers. Burkhardt and Seetzew have explored this wonderful region perhaps more thoroughly than any others, and the account they give of it corroborates the words of the prophecy down even to the minutest particulars. The whole region they found to be a scene of entire desolation, with but one place of a few straggling inhabitants. That place was Teman. The prophecy

says, "I will make thee desolate from Teman." They found here the ruins, the magnificent ruins of perhaps the most wonderful city known in the world; the ancient Petra, the once renowned metropolis of this populous and powerful empire. In a narrow valley, surrounded by enormous perpendicular rocks, they found the remains of this city, with houses, temples, and palaces actually hewn out of the solid rock. There were halls, and chambers, and corridors, with every variety of architectural ornaments, with statuary, and columns, and gorgeous carvings, at all heights, from the level of the valley up to an elevation in the clefts of the rock, which appeared utterly inaccessible. A theatre was found cut out of the solid rock, capable of containing three thousand spectators. In one of the excavated residences there was found a chamber sixty feet in length, and of proportionate breadth. How strikingly do these facts illustrate the otherwise obscure prophecy, "O thou that dwellest in the clefts of the rock, that holdest the height of the hill, though thou shouldst build thy nest as high as the eagle, I will bring thee down."

In the account given by Irby, and Mangle of their visit to this wonderful capital of desolate Edom, they state that the base of these precipitous cliffs was wrought out in all the symmetry and regularity of art, with colonnades and pedestals, and ranges of corridors adhering to the perpendicular surface; flights of steps chiselled out of the rocks, some excavated residences of large dimensions; many other dwellings of inferior note. The rocks were hollowed out into innumerable chambers of different dimensions, whose entrances were variously, richly, and often fantastically decorated with every imaginable order of architecture.

Thus stand these deserted halls, without a single human being in them. Three thousand years ago opulence and fashion filled those dwellings, and the world's loud gaiety resounded through those streets. In those halls, thus gorgeously furnished, young men and maidens met, with sanguine hopes, and bright imaginings, and throbbing hearts. But God had said, "Edom shall be a desolation, no man shall abide there." Centuries have rolled over in awful silence, and no footfalls have been heard in these deserted streets. Save when the roving Arab looked in upon them, and frightened by their sepulchral silence, hastened away.

### The French Prophets.

We find in Ecclesiastical History, many accounts given of Enthusiasts, who have arisen, and pretended to be under the immediate inspiration of God, and to have the gift of foretelling future events, the gift of tongues, discerning of spirits, &c., as in the Apostles' time. Among those who have made the greatest figure in modern times were the *French Prophets*, who first appeared in Dauphiny and Vivarais in France. In the year 1688, five or six hundred Protestants of both sexes, gave themselves out to be prophets, and inspired by the Holy Ghost. They were people of all ages and sexes, without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts. They remained awhile in trances, and, coming out of them with twitchings, uttered all which came into their mouths. They said they saw the heavens open, the angels, para-

dise and hell. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a while been under agitations of body, they began to prophecy. The burden of their prophecies, was, "Amend your lives; repent ye; the end of all things draws nigh!"

In the year 1706, three or four of these Prophets went over to England, and carried their prophetic spirit with them, which discovered itself in the same way and manner, by ecstasies, agitations, and inspirations under them, as it had done in France; and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, consisting of men, women and children; who delivered four or five hundred warnings. The great things pretended by their spirit, was, to give warning of the near approach of the kingdom of God, and accomplishment of the Scriptures, concerning the new heaven and new earth, the kingdom of the Messiah, the first resurrection, the new Jerusalem descending from above, which they said was now even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those, who should by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labor in the vineyard; that mission of his servants, should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked, universally throughout the world, as famine, pestilence, earthquakes, &c. They declared that all the great things they spoke of, would be manifest over the whole earth within the term of three years.

These prophets pretend also to have the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of the hands, and the gift of healing.

### Re-union of the Just.

If the mere conception of the re-union of good men in a future state infused a momentary rapture into the mind of Tully; if an airy speculation, for there is reason to fear it had little hold on his convictions, could inspire with such delight, what may they be expected to feel, who are assured of such an event by the *true sayings of God*? How should we rejoice in the prospect of spending a blissful eternity with those whom we loved on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the fall, not uninjured, but refined and perfected, "with every tear wiped from their eyes," standing before the throne of God and the Lamb. What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat, and the labor of the way, and to approach the throne of God, in company, in order to join in the symphonies of heavenly voices, and lose ourselves amidst the splendors and fruitions of the beatific vision?

To that state all the pious on earth are tending; and if there is a law from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abode of bliss, the bosom of their Father and their God. The wheels of nature are not made to roll backward; every thing presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever pure, permanent, and divine,



leaving nothing for the last fire to consume but the objects and the slaves of concupiscence.

### The Bible.

What is it? It is the written revelation of God to man. It teaches us the first revolutions of this world, and foretells the last; and is to be received, every word of it, for just what it purports to be,—every word and passage being understood in its literal import, unless it involves an absurdity, or a plain contradiction.

It was written in Hebrew, Chaldaic, and Greek, by more than forty different men, who wrote as they were moved by the Holy Ghost. These writers were of every degree of intellectual cultivation, of every state and condition in life, and appeared at intervals, during a period of fifteen hundred years. It was written in the centre of Asia, in the sands of Arabia, in the deserts of Judea, in the courts of the Jewish Temple, in the sumptuous palaces of Babylon, on the banks of the Chebar, in the schools of the prophets, and in the centre of Eastern civilization; it is written with all the minuteness of historical and chronological narration, in the sublimest strains of poetry, and in the charms of glowing song; and yet with such a diversity of circumstances under which it was compiled, there is a uniformity of expression, a similarity of style, and a general tone of thought, running through the whole, with no contradiction of one writer by another, with none of those absurdities which are found in all other ancient authors, and with no single assertion or illusion which has been disproved by the progress of modern science. Does the reader inquire for the cause of this wonderful harmony and agreement? It is because "the prophecy came not in old time [at any time, margin] by the will of man: but holy men spake as they were moved by the Holy Ghost." Consequently, they did not speak their own thoughts, or write their own ideas—they had no will respecting it; but they wrote what the Spirit dictated—as the spirit presented it;—they were mere amanuenses.

The Bible is, therefore, to be regarded as a perfect whole, the work of one mind; and that Mind, the Creator of all things. As it was written during an extended period of fifteen hundred years, it was given to men for doctrine, for correction, for reproof, and for instruction in righteousness, to acquaint us with the past, and inform us of the future, as God saw it was needful or proper to communicate it to man. It begins with the earliest history in Eden, records all that is necessary for a perfect history in the progress of events, and gradually unfolds the future, line upon line, precept upon precept, here a little, and there a little, as the wants of man required. It was not given all at once, nor was every thing that is revealed respecting the various topics there illustrated found in the same connection; but that which was at one time more obscurely presented, is at many subsequent times more clearly and fully explained. Therefore, by examining only what we find in one prophecy respecting any one topic, our ideas on that point will be very obscure and incorrect. The question then arises, how are we to understand the prophecies which are thus obscurely presented? St. Peter has given us the key. In 2 Pet. 1:20, he exhorts us to "know this first, that no prophecy of the Scriptures is of any private [or self] interpretation:" that is, says Bishop Horsley, "no one of the prophecies explains itself, or is to be interpreted alone." Why not? "For," says Peter, "the prophecy came not in old time [at any time, margin] by the

will of man." Had the prophecy been written by the will of man, every thing alluded to by each individual prophet, however near the resemblance, might have had no necessary connection with that spoken by the other prophet: each would have had topics peculiar to themselves, and must have been their own interpreters. "But holy men spake as they were moved by the Holy Ghost."—Thus no one spoke the whole mind of the Spirit,—each one spoke a part: the Holy Ghost spoke through them all—a part of its mind by one, and a part by another; and when all had spoken, then we had the whole of the revealed will of God to man, one part of which explains another part. We are, therefore, not to confine ourselves to a single prophecy for an explanation of all contained in such prophecy, but we are to search the whole Scriptures, and find all that the Spirit has said—"here a little and there a little"—on every separate topic spoken of in the Scriptures, and what is said in one place will express what is said in another; and thus all the several topics of revelation, however obscure they may have been, become plain, and easily understood.

### Communications.

#### Letter from Bro. Biddle.

Dear Friends:—While I agree with you that the signs of the times give intimation of the speedy coming of the Lord Jesus Christ, allow me frankly to say that the numerous passages which speak of the time of tribulation which is to precede it, appear to me yet unfulfilled. I do not expect the literal return of the literal Jew to the literal Palestine, but the gathering together into one of the children of God scattered abroad, at the glorious appearance of our great God and Savior Jesus Christ. May each of us have our loins girded and lamp burning. I have for some months past read with deep interest many passages in Ethan Smith's "Key to the Book of Revelations." His explanation of the pouring out of the seven vials is the most satisfactory that has yet met my eye.

While I cannot but wish that every endeavor made in the fear of God to arouse the attention of our fellow men to the near approach of the Second Advent may have the Divine blessing, I have felt in my own breast, and sometimes think that I have perceived in others, a strong temptation to forget that injunction, "Above all things have fervent charity (love) among yourselves," which at this juncture is so peculiarly necessary.

While I have my pen in my hand, permit me to ask your attention to the 38th of Ezekiel. In reading it some time since, it forcibly struck my mind that there is no country on the face of the globe that so exactly answers the description of the land which Gog is to invade as the United States. A land brought back from the sword, gathered out of many people, brought forth out of the nations, and they shall dwell safely all of them. v. 8. A land of unwarlike villages, them that are at rest, that dwell safely all of them dwelling without walls and having neither bars nor gates. v. 11. The desolate places now inhabited, the people gathered out of the nations, which have gotten cattle and goods, and dwell in the midst of the land. v. 12.

If the interpretation given by the aged Ethan Smith in his Key before mentioned of the second flight of the woman, when two wings of a great eagle were given to her, be correct, if the church of Christ has found a peculiar resting place in the wilderness of this Western world, then we can distinctly understand what is the

meaning in this chapter of the following expressions.

"In the latter years thou shalt come into the land brought back from the sword." "against the mountains of Israel which have been always waste." v. 8. "And thou shalt come up against my people of Israel, as a cloud to cover the land, it shall be in the latter days, and I will bring thee against my land," &c. &c. v. 16.

If there be any truth in these remarks, then Gog, which the before named writer thinks is the same as the fourth empire in its last stage, may be expected to make an assault upon these States where at present so much religious liberty is enjoyed. And if the sixth vial has now been poured out upon the Ottoman empire, if the promise of the Sultan not to put to death those Mahomedans who embrace Christianity is really the end of their empire, and of the second woe, if this took place just 391 years from the taking of Constantinople by the Turks, then emphatically does this warning ring in our ears, "The second woe is past, and behold the third woe cometh quickly." Moreover we must now expect that the evil spirits out of the mouth of the dragon, and of the beast, and of the false prophet, will go forth to the kings of the earth to gather them to the battle of that great day of God Almighty.—While the two horned beast has lost his ruling power, and has become "the false prophet," is not the remarkable activity and energy of Rome at the present time to be viewed as portending a season of trial to the saints of God throughout the world? If joined to this is the spirit of the beast that arose out of the bottomless pit at the time of the French revolution, which is now seen by strangely, yet remarkably, supporting Popery in its endeavors to overturn Protestant missions, have we not reason to think that a time of trial is at hand? And whatever may be meant by the spirit proceeding out of the mouth of the dragon, (perhaps that of anarchy—disregard of all law,) should it combine with the other two, then may Zion certainly expect that she will be put into the furnace. Then will the words of Peter bear to us a peculiar emphasis, "My brethren, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you." &c. It has occurred to my mind again and again, when the various periods of time have rolled away at which the coming of our blessed Master was confidently predicted, that perhaps one great reason why the attention of so many has at this time been drawn to this subject is that God is about to suffer his people to undergo the last and most bitter persecution, spoken of in Matt. 24:21, Mark 13:19, Dan. 12:1, and in order to strengthen them under this heavy trial, he gives them beforehand an assurance that his coming is very near. Rev. 16:15—"Behold I come as a thief."

While it is probable that my views may not suit yours, yet in candor I could not forbear mentioning them to you. I have personally been much edified as I trust by Bro. Miller's printed lectures.—I have been led to some careful and prayerful study of prophecy. I think that my soul has been benefited in no small degree by the consideration of these matters. And while I have heard of many sad things which some of those who were called Second Adventists have said and done, yet I have always considered that the great adversary perceiving that the minds of men were led to study the Sacred Scriptures with more care than ever, devised a scheme by which this study should in the eyes of many become opprobrious. Men of note advanced opinions in no way connected

with this subject, which at once became a stumbling-block to pious souls, and as the time fixed has transpired we are in danger of being too much swayed by the objection, "Where is the promise of his coming?"

WILLIAM BIDDLE.  
New Canaan, (Ct.), Feb. 18, 1846.

### Parable of the Virgins.

In point of time, this parable is divided into four parts. During each part, or division, are several events successively to transpire, each of which require time.—The commencement of these several parts are designated by the following appropriate words, viz.: 1st. "Then." 2d. "While." 3d. "While." 4th. "Afterwards."

1st. THEN—heads the first division—marks the time of its commencement, (which was during the great controversy prior to '43 between the good and evil servants) in which two events are to transpire, viz., the obtaining of lamps and oil, and the going forth to meet the bridegroom; which in their fulfilment conduct us to the close of this division, or to the close of 1843 Jewish time. It also includes the first watch.—They go forth to meet him!

2d. WHILE—heads the second division—marks the commencement of the tarrying time, and includes at least five other events, which are successively to transpire, viz., all slumber and sleep,—the midnight cry is sounded,—a general awaking takes place,—a trimming of lamps,—and a clamor among the foolish about oil, light, &c.; which results in the separation, for the foolish leave, the old light having gone out, and go to buy or obtain. Also included in this division, or while, is the second watch.—They go out again to meet him!

3d. WHILE—heads the third division—marks the commencement of the buying time, and includes three other events, viz., the bridegroom comes,—those ready go in with him to the marriage,—and the door is shut. Also included in this third division, and last while, is the third watch. During this the bridegroom cometh!—Luke 12:37, 38.

4th. AFTERWARDS—heads the fourth and last division—marks the time when the foolish (not the wise) ascertain that the door is shut, and includes two other events, viz., the foolish cry for admittance,—and they are rejected.

From the above, comparing it with the Advent movement, we learn, 1st. That we are in the buying while, or time. 2d. That we are in the third watch. 3d. That the coming of our glorious Bridegroom is the next event by us to be realized in the fulfilment of this parable.

The night here spoken of is not, as we had supposed, a half year only, but its length includes the whole of the first division; in fact it covers the whole time of the parable: with the wise it ends in glory, or by their being received up into glory, with the foolish in outer darkness. If the Word is the lamp, we took it when we went forth to meet the Bridegroom, and it did shine in a dark place; and I believe it was night when we started.—In the midst, or middle of this night, the cry was made. We have passed through two watches of this night, and are now in the third; and when this shall have ended with us, Christ will have come.—Luke 17:34.

It is night to the prophets, night to the churches, night to the world, and night to the foolish virgins. The vision has become dark unto them. The vision of all is unto them as the words of a book that is sealed. Darkness covers the land, and gross darkness the people. The only means we now have, or ever have had since we entered this night, of knowing our whereabouts, in relation to Christ's



coming, has been by the aid of our lamp. Thank God that it still shines as brightly as ever. The history, the signs, the numbers, all shine as brightly as ever.—The indignation has not ended, nor have the 2300 days. The power of the holy people is yet being scattered, therefore the seven times have not ended. They light us to Christ's coming. But those who have gone to buy tell us they do not—that they are all past, i. e., gone out.—“While they went to buy the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut!” “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see.” Rev. 3:18. J. H. KENT.

## The Advent Herald.

“BEHOLD! THE BRIDEGROOM COMETH!”

BOSTON, MARCH 11, 1846.

### The Six Days of Creation.

(Concluded.)

Another argument which is adduced to prove that the six days of creation were not literal days, but long, indefinite periods, is derived from the remains of tropical plants and animals in the regions of the temperate and torrid zones. It is argued that their presence in such regions prove that the temperature of the earth was once far hotter than it is now; that it was hot enough for such plants and animals which are now only found in the torrid zone, to be produced in the cold regions where we now find their fossil remains.—As we find little or no change in the earth's temperature during long ages, it is contended that a long time must have elapsed for the earth thus to cool; or that the relative position of the poles of the earth must by some means have been changed.

That tropical remains are found in high northern latitudes is a well attested fact. The most remarkable of these are found in the north polar regions, particularly on the north of Siberia. The sandy, gravelly plains, and salt-lakes of that region contain such quantities of the remains of elephants, that the fossil ivory there has formed an important article of commerce. And yet those regions are so cold, that these animals, if alive, could not survive the rigor of the climate. The enormous carcass of an entire mammoth was observed by some fishermen in 1799, near the mouth of the Lena river, mostly encased in ice. It was more and more disengaged every year till 1803, when it fell on the sand bank below. We listened to a sermon by Mr. Cushman, of the Bowdoin-square church, in the winter of '43-4, in which he alluded to this fact, and then claimed that, as there had been no perceptible change in the temperature of the earth for the last three thousand years, it must have required a long time for the temperature of the earth to have changed from a climate sufficiently warm for such animals to live in that region, till it became so cold as to encase this in ice. He however did not inform the audience what sustained that animal, from the time it was thus warm, till it was encased in ice, which, according to his theory, must have been a long time; for if there has been no perceptible change for the last three thousand years, there would be only ten times no perceptible difference in thirty thousand years. At this ratio of decrease in the temperature, it must have required millions of ages for the change contended for!

It is evident that no such change in the temperature could be caused by any sudden changing of the poles of the earth; for a change so sudden as to encase in ice the living animals of the torrid zone, would also have encased in ice the entire forests in which they lived. How, then, is it asked, can the accumulation of these enormous quantities of fossil remains in those regions be accounted for? It is accounted for by the deluge. When the waters overspread the

earth, the entire race of animals inhabiting its surface, out of the ark, must have perished.—According to the laws of nature, these animals, after remaining under water a certain time, would rise again to the surface, by the generation of gas in their bodies, or other cause. They would then float on the surface of the waters until their skins should burst, when they would sink to rise no more. Thick skinned animals, like the elephant, rhinoceros, &c., the fossil remains of which are found in such quantities, would float the longest.

When we consider the action of currents in the ocean, we shall find that these thick-skinned animals, which would float the longest, would naturally accumulate in those northern regions.

It is ascertained that there are currents or rivers in the ocean, which continually pursue the same general channels. A current may be traced from the western coast of America, westward through the Pacific, one branch of which runs south of New Holland, through Bass Straits, and the other north of New Holland, among the islands of the Archipelago. They meet in the Indian Ocean, pass through the Bay of Bengal, and around Cape Comorin. It then turns southerly, and doubles the Cape of Good Hope, then runs north-westerly to the equator, where it meets a southerly current, with which it unites and crosses the Atlantic, W. S. W. On the Brazil coast it parts—one stream running southerly around Cape Horn, and the other passing north into the Gulf of Mexico, and along the coast of the United States. There it is called the Gulf Stream, which passes north-easterly to Newfoundland, then easterly to the coast of Europe, where one part runs along the coast of Britain and Norway, and the other part southerly, along the coasts of Spain and Africa. These currents supply the island of Iceland with wood drifted from the American coast. The mast of a British ship of war, burnt at Jamaica, is noticed by Mr. Pennant as being drifted to the coast of Scotland. The following extracts from Fairholme are illustrative of the same. (pp. 150, 151.)

A bottle, thrown overboard off Cape Farewell, on the 24th of May, 1818, from the *Alexander*, (one of the ships in Captain Ross's first voyage, in search of a north-west passage,) was picked up on the Island of Barbagh, in the Bay of Killybegs, in Ireland, on the 17th of March, 1819, having floated across the Atlantic, probably at a rate of more than four miles per day.

Some casks and shales, (or empty casks taken to pieces, and packed tight, for the convenience of stowage,) belonging to the “*Royalist*” and “*London*” Hull whalers, which were both wrecked about latitude 61 degrees N., and longitude 56 degrees W., in 1814 and 1817, were picked up off the Butt of the Lewis, within a year of the time of these vessels being lost. And a shank that had belonged to the *London*, was found drifting through the Orkneys, about eleven months after the loss of that vessel. It had therefore, performed the passage of 1600 nautical miles within that time, or, on an average, of five miles per day; and, in this instance, the transporting agent must have been quite unassisted by the winds, as these shales are generally so soaked in oil, and are so heavy, that they float almost entirely under water.—(Scoresby's *Arct. Reg.* vol. i. p. 208.)

Mr. Scoresby, also, mentions a log of mahogany which was picked up at sea by admiral Lowenorn, in 1786, when on his voyage to attempt the discovery of Old Greenland. “This piece of wood, which was so large, that they were obliged to saw it in two, before they could get it on board, they found in latitude 65 degrees 11 minutes N., longitude 35 degrees 3 minutes West of Paris. In the Danish settlement of Disco, is a mahogany table, made out of a plank drifted thither by the current; and it is now in the possession of the Governor. A tree of log-wood was also picked up not far from the same place.”

These logs of wood, the produce of the Isthmus which connects North and South America, could only reach the places where they were severally found, by floating up the west coast of America, towards the north, through Behring's Straits, and so along the northern face of Asia or America, or across the northern pole.” (Scoresby's *Arct. Reg.* vol. i. p. 7.)

We thus learn how the animals floating on the waters of the deluge, would naturally be carried by these currents and deposited as we find their fossil remains. Their presence, therefore, instead of being an indication of the long existence of the earth, is perfectly reconcilable with the Mosaic account of the deluge. That they must have resulted from such a cause, is farther evident from the fact, that no such accumulations are found in the countries now inhabited by these races of animals. Subjected only to the action of present causes, the remains of animals corrupt and turn to their original dust. It therefore required such a catastrophe as the deluge to produce these results.

The same great event will also account for the animal and vegetable deposits which are found in different localities, and in different strata of the earth. The position in which the fossil remains of huge mammoths are found, demonstrates that they were suddenly overwhelmed by

some great convulsion of nature. Subjected only to slow, natural causes, instead of becoming petrified, they would have turned to dust, like other animal remains, subjected to the same causes.

It is contended by some, that the length of time required for objects to petrify, proves the world to be of great age. But unless decay was suddenly checked by some means, they would have turned to corruption. There are deposits in Monte Bolca, which were caused by a revolution so sudden, that Fairholme says, “We find an instance quoted of a fish having another in its mouth yet unswallowed; while others have the undigested remains of the stomach yet visible.”

Another argument in proof of this change in the relative position of the earth and seas, compared with that of those before the flood, is the fact, that no such locality is now found on the earth as is described in Genesis respecting the garden of Eden. Tradition has located this on the Euphrates; but there is no evidence that this is the Euphrates spoken of as existing before the flood. Besides, it is absolutely certain that it does not part and become in four heads, or sources, running in the regions described. Mr. Fairholme and Granville Penn contend that the description given of the direction of those rivers, is a corruption of the original text. But we have already occupied more room with this question than we intended. We have been enabled only to glance at many appearances on the earth's surface; yet we trust the considerations suggested are sufficient to show, that the science of Geology, correctly understood, is not only not opposed to the Mosaic account of creation, but that it is strongly corroborative thereof, and of the succeeding deluge.

As we have seen that the changes which have transpired on the earth's surface have been no gradual changes, but sudden and terrible, we may also learn that the prophecies which respect the regeneration of the earth, and restitution of all things, require a change equally sudden and overwhelming. As the world that then was, being overflowed with water, perished, so the heavens and earth which now are, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. As certain, then, as the earth was once submerged with water, so certain will it again be subjected by a deluge of fire. Yea, the elements will melt with fervent heat, the earth also; and all the works that are therein will be burnt up. When the elements shall have again recovered from their heated fluid state, it will no longer be the earth that now is. The fashion of it will have passed away, and from these materials God will create a new earth, wherein dwelleth righteousness. So unlike will that be to the present earth, that this, as saith the prophet Isaiah, will not be remembered or come into mind, to be desired. How mighty will be the events which shall usher in that glorious day. It will be “the wreck of matter and the crash of worlds.” That day is fast hastening upon us; and may God grant us a preparation therefor.

Some of our readers may consider the question we have presented in these articles as irrelevant to the question of the Advent. We think it is not. We delight to contemplate the mighty events of the past, that we may the better realize those of the future.

### The Doctrine of the Advent

NOT A CAUSE OF INSANITY.

According to the annual reports of the several lunatic asylums in the country, it appears that in a majority of the cases, the patients are insane on religious topics. Yet no sane man, who is a believer in revelation, will ascribe religion as the cause of the disease. In conversing with a distinguished physician in Connecticut a few days since, he said that in such cases the subject usually had been predisposed to insanity; and in such a state, whatever might secure first the attention and interest of the patient, would give a direction to the disease. Thus they might be excited respecting any social, political, or religious question, that should be presented just at that moment. If men had never been crazy on religious questions till now, or if a greater propor-

tion, who happen to be of this faith, than of any other, were insane, there would be some ground for the plea. But it is not so.

We will be much obliged to the sage ones who regard the Advent doctrine as a source of insanity, if they will point out the particular feature in the doctrine which is the prolific cause. Is it that the “Lord himself will descend from heaven?” or that “this same Jesus will so come again?” or that he will “come quickly?” or that “the kingdom of heaven is nigh, even at the door?” or that this earth is to be the abode of the saints in the resurrection state? If they will enlighten us as to the particular feature of the doctrine that is the cause of all the evil, we will get them to show that that feature is not in the Scriptures.

“LAZARUS, COME FORTH!” was spoken by Him who spake as never man spake; and the dead, obedient to his voice, came forth in the habiliments of the grave.

The hour is coming when that voice, speaking to the sleeping dead, shall again be heard; and “the dead shall hear the voice of the Son of God, and they that hear shall live.” “Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear His voice and shall come forth; they that have done good at the resurrection of life; and they that have done evil at the resurrection of damnation.” O who will not do good, so that when He calls his people out, they may hear and live? Soon will descend the angel who will lighten the earth with his glory, with the voice of the archangel, and who will not hear his voice, respond to his call, and live for ever?

### Remarks on Dr. Durbin's Prophecies: AND “INTERPRETATION” OF THE PROPHECIES, Concerning “the Restoration of the Jews,” and “the Millennium.”

If the practical wisdom of Napoleon in profiting by the weaknesses of other heroes, is seen in the well-known remark, “There is but a step between the sublime and the ridiculous!” should not the professed ambassadors of Christ in our day be reminded, that, in their course, there is but a step between the laudable and the horrible! We may applaud the manly fortitude which prompts and sustains the philosopher in exploring the dangerous chasms and projections within the crater of a volcano; but when we see him madly and wildly throw himself from its brink into its boiling and fiery depths, our homage is changed to horror.—We may admire the noble independence and self-devotion which disposes the servant of Christ to practise and proclaim an unpopular truth, but when we see him trifle with, and make void those awful declarations on which hangs his own salvation for eternity, and that of those who hear him, merely to obtain the notoriety which his zeal in reiterating those declarations could never give him, or to defend an eminent position as false as it is notorious, our admiration is lost in indignant contempt for his distinction, in amazement at his temerity. And who, in our day, that has a heart to be moved by such emotions, has not found cases in abundance to excite them!—Great as the age in which we live has become for its army of votaries to truth, it is as much distinguished by its hordes of betrayers, villifiers, and corrupters of truth.—A history of one of its departments is the history of every other.

Who could have believed, twenty years ago, or even ten, that the state of opinion and feeling on the great and awful questions of the prophecies, which we everywhere see around us, could exist, as we know it does, at the present time? If any one had asserted it, the prediction would have been considered as false as any assertion of our day has been. We had occasion to state the fact in a former number of our paper (No. 23, vol. 10), and



we may here repeat it, that at the time of the first advent there were three classes, at least, who gave the prophecies which referred to that event as many different applications.—

1. Those who supposed Caesar\* to be the universal conqueror and ruler, of the Messianic prophecies. 2. The fanatical desperadoes who led so many of the Jews to battle against the Romans, sustained them under their unparalleled sufferings by holding out with these prophecies the hope that their Messiah would make his appearance in their emergency; deliver them from their enemies, and extend his kingdom over all the earth.— 3. The disciples of Jesus applied them to him, as we are told in the New Testament. The first class were popular with the Romans, the second were popular with the Jews, and the third class were "hated of all men."

So it is with the prophecies of the second advent. The Roman Catholics and Mormons assert that these prophecies assure them of universal empire. The "spiritualists" believe as fondly that the same prophecies are to be fulfilled in the conversion of the world. The Adventists believe, that "He who built all things" is to "make all things new."—"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The Romanists, if not the Mormons, are popular with the crowned and titled lords, the ignorant and the vile of this world, so far as they are identified with the promised exaltation. The spiritualists are popular with all who dream of accomplishing by subordinate human instrumentalities, in the improvement of man, what can be accomplished only by the direct agency of "the quickening Spirit" of God, in the entire renovation of man. The Adventists are "hated of all men"—By the first class, because the promise which is the anchor of their hope, is the death warrant of these men of blasphemy and blood; by the second class, because their plans and projects as a means of accomplishing what they promise, not in their benign results upon men's interests in this life, are seen to give the lie to the God of truth, and to be a most fatal device of hell for the deception and damnation of the precious ones who have tasted that the Lord is gracious.

That the first class make void the word of God, is known to all who know that the Papists are denied that word, however it may be reluctantly allowed where policy demands it, and that the Mormons substitute for it their own contemptible "bible." That the second class do the same, is evident, so far as the followers of Swedenborg, the only consistent portion of the class, are concerned, since his writings hold the same rank with them that Smith's bible does with the Mormons. They are both believed to be inspired of God. The same thing is also done by the other portion of the spiritualists, though in a somewhat different manner.

There are two modes by which the promise of God is made of no effect by the "evangelical" spiritualists, as they would be called.—1. By referring to an assumed "general tenor of Scripture," which is authorized by no particular portion. 2. By spiritualizing every particular portion so as to create a sufficiently accommodating general tenor.

The illustrations of this prevailing mode of "wresting the Scriptures" are abundant; but it now becomes our duty to notice, somewhat at length, the late and popular one furnished by Dr. Durbin, in his "Observations on the East," a work recently issued from the press of the Harpers. That portion of the work

which demands our particular attention, is chapter 31, of the first volume, though there are other parts of it to which we may also refer.

What the particular design of the author could be, in putting this singular chapter into his book, it is difficult to conceive: did not the capabilities of the man, and the abundance of other materials make it impossible, one would be strongly tempted to think it was to add to its bulk; (perhaps the Dr. could not let this opportunity pass to place himself "among the prophets,") but however this may be, the portion of the book under consideration, serves this very important purpose,—it shows the want of intelligence in the author upon the great prophetic system of the Bible, and also upon the different theories of interpretation which prevail among its professed believers. This will appear by stating the subject of the chapter before us:—"The Restoration of the Jews;"—and the catalogue he gives of the "interpretations" which attempt to show "in what sense that restoration is to be understood:"—

"Four principal interpretations of these prophecies are offered:

1. It is maintained that the restoration was accomplished in the return of the Jews from Babylon, under the decree of Cyrus.

2. A second view is, that their conversion to Christianity, which would restore them to the favor of God under the new covenant, is all that is implied in the prophecies.

3. The theory of many of the literalists is, that the predictions can only be fulfilled by the gathering of *all* the Jews from all quarters of the earth, and their political establishment in Palestine.

4. A fourth interpretation declares that the Jews, scattered abroad in all nations, shall be converted to Christianity, and that they shall return to Palestine in sufficient numbers to people the land, and to constitute a permanent political state.

After a careful examination of these four interpretations, I have adopted the last, as being best warranted both by the terms of the prophecies and the signs of the times.—Of the many prophecies I shall select two or three of the most prominent."—vol. 1, p. 312.

All those who are familiar with the best writings on the prophecies extant, (the "Millerites" aside) will be struck with the meagreness of this statement of "principal interpretations;" and with its capital deficiency in omitting the principal interpretation—that "of the apostles and prophets"—which assures us, that Abraham, and "all the seed," to whom "the promise is sure," shall be "heirs of the world," and are to realize it, excepting those who "are alive and remain unto the coming of the Lord," by the resurrection from the dead!

We have often been surprised beyond measure, in our occasional intercourse with the professed ministers of Christ in our land, who were esteemed above the ordinary class for theological research in their respective denominations, to learn that they were entirely unacquainted with any of the old standard works on the prophecies.—Some of them had never even read Newton. It had never occurred to them that their calling demanded that they should give any special attention to that largest department of the word of God—the prophecies. Their libraries, well stored with other valuable works, and their centre tables, decorated with the interesting or worthless magazines, reviews, annuals, tokens, &c. &c., were never enriched with any of those invaluable productions of the great minds of the past, who show us how wonderfully the word of God has been verified in the deliverance or overthrow of nations, communities, and individuals; and what, "by the same word," we are assured is to befall our race. And this is the class of teachers to whom the world

is now looking for guidance as to the bearing of the prophecies upon their destiny. Being entirely ignorant of the whole subject themselves, as understood by the great defenders of the faith in the past, it was seen to be more prudent to raise the cry of "ignorance and fanaticism" against those whom they could not meet with the word of God, or any admitted historical argument, than to acknowledge their own ignorance: they have given the world an exhibition like that in the old fable, in which the Ass very complacently allowed himself to pass for the Lion. Whether there is reason to suppose that Dr. D. is better qualified for the task he has attempted, the reader must judge.

He proceeds to expound, and to prove, that one of the "four interpretations" brought to view which he has "adopted," by quoting several portions of prophecy found in the Old Testament, which he labors to press into his service with the awkwardness of a poor boy who has had a task assigned him which he does not know how to perform; and then notices some "collateral questions,"—as he calls them,—we should call them—some of them at least, fundamental,—as follows:—

"There are several collateral questions justly calculated to incite a deep interest in the Christian world, which are not satisfactorily answered by the determination of the two main points, viz., the restoration of the Jewish state at Palestine, and the general conversion of the Jews to Christianity. For instance, the question whether their previous conversion is a necessary condition to their restoration? The probability is that it is not. Whether it will be simultaneous with their restoration? Perhaps not; but it will probably follow rapidly, and be general, but not absolutely universal. Whether the Lord Jesus Christ will appear in person at Jerusalem as their king? There are several prophecies which appear to favor the supposition that he will, and that the first resurrection will take place at the same time, but the general tenor of Scripture and Providence is against it. Whether the Ten Tribes are to be included in the return? The weight of prophetic evidence is in favor of the Ten Tribes participating in the return, but yet it appears certain that Judah shall be pre-eminent."—ib. p. 318.

A very "important" item in the design of Dr. D. in giving us his "adopted" interpretation, if not the great design itself, is brought to view in the following section of his work:—

"It is a matter of importance, considering the recent painful excitement in various parts of our country concerning the second advent of our Lord, to observe, that these prophecies settle one point beyond dispute—that the Advent cannot precede the restoration of the Jews, whether this restoration be only spiritual, to Christianity, or literal also, to the Promised Land. Every Christian, therefore, may settle it in his mind not to look for the Second Advent until he has seen the restoration of the Jews. It would be the part of wisdom to direct all the zeal and sacrifice which have been shown concerning the immediate Advent toward bringing about the restoration of the Jews, which must precede the coming of Christ; and this is true whether his coming be personal, literally to reign upon the earth a thousand years, or whether, which is the more probable, the millennium will consist in the triumph of Christianity in all nations."—ib. pp. 320, 321.

We will not attempt to conceal the fact, that we feel gratified by this admission of Dr. D., that "the zeal and sacrifice" of which he speaks, had a higher aim than to speculate or to disorganize; or that we appreciate his "wisdom" in discovering that a similar exhibition of "zeal and sacrifice" are necessary, to accomplish what he so ardently expects. If the hope and "interpretation" he has "adopted" produced such results, there would be ground for a doubt in reference to ours which does not now exist. Let the propriety of that "zeal and sacrifice" which has been, is now, or ought to be in existence, be fairly tested by the evidence fur-

nished in behalf of the respective interpretations, of their accordance with the Bible.

The hope of Dr. D., and the system of interpretation he has "adopted," are not fully exhibited till he comes to the "many passages in the New Testament which declare the restoration of Israel;" and here, in passing, we must notice the grand objection to his interpretation, and to every other which reverses the natural and appointed order of God, by beginning at the wrong point to ascertain the meaning of his word—particularly on those questions which are treated so fully, as all admit, "in both the Old and New Testaments." Now, the most careless reader of the New Testament cannot fail to observe that the institutions of the former dispensations of truth—their covenants and promises, types and shadows—and the history of the people of God during their continuance, are brought forward to establish and illustrate the new, or Christian dispensation: this is the more ample and perfect edition of the same grand system of truth which is embodied, in a less perfect form, in all the preceding editions:—"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."—1b. 12:25.

There can be no such thing as obtaining an intelligent or safe understanding of the Word of God, on these great questions now under consideration, unless we look at them through the New Testament; it is here only that we are told how the approved people of God, under the former dispensations, understood them, and therefore the Apostolic interpretation of their views must be absolutely and unchangeably binding on us in the interpretation of the Old Testament, if we would understand it as the people of God understood it. It is, indeed, a high impeachment of the wisdom of God to disregard the Christian Testimony upon the meaning of his word, or to attempt to establish views by the Old Testament writers, to sustain which the New Testament writers must be rejected or perverted. We must use the latter as the key to unlock the former, or else, instead of seeing these questions as the prophets and apostles saw them, we shall fall into the errors of those who rejected and murdered the prophets and apostles. As Dr. D. has taken the wrong road to make "his observations" upon the bondage of Jerusalem that now is, and her children, it will not be surprising if he should make a greater mistake than those German fellow travellers of whom he speaks, (vol. 2, p. 6,) who bathed in the "fountain of Elisha," supposing it to be "the Jordan." He must be aware that he *has been* in the vicinity of the *Dead Sea*!

But we shall have occasion to speak more at length upon the true import of these prophecies, after noticing the fallacies and bold improvements of the word of God, found in the article of Dr. D. And if in these notices we may seem unduly severe, or to approach too near to the mirthful, we assure our readers it will be for the truth's sake,—not because we consider Dr. D. an intentional enemy; but that his "grief over the late painful excitement" may see that there is something quite as painful to attend to; and that those who cherish his "adopted interpretation" so fondly, may be reminded, that more than one case will admit of the application of their own maxim, "Ridicule is sometimes appropriate in the treatment of fanatics!"—(To be continued.)

\* "Now, this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea."—Josephus, Wars, B. 6, c. 5, s. 4. See also Benjamin Ben Mordecai. Apology. Letters 2, 3, 4.



## Correspondence.

## Misunderstanding—Prejudice.

We have for a long time been aware that there was a misapprehension of our views and motives among many of our brethren.—Consequently there arose a prejudice against the "Herald," and a warfare against the interests of this office, which have exceedingly embarrassed us. We now have occasion to rejoice, by the arrival of every mail, that our brethren are becoming convinced of the true state of the case, and are now giving us that confidence and support, which it has ever been our desire to merit. We have said but little on the subject, believing that God would open the eyes of our mistaken brethren. We insert with pleasure the following extract of a letter from Bro. G. Needham, of Troy, Mich. :—

Although I did not believe their doctrine, my sympathies were with those who have since run into such wild extravagances. I have for months been convinced I was wrong—have confessed it to my brethren, and now do to you. God forbid that the cause of Christ should suffer by my wounding or aiming a blow at one of his servants. I then thought you had backslidden, because you were opposing fanaticism. But since I have seen the shafts of the wicked hurled at you on the one side, and those of fanaticism on the other, my eyes have been fully opened.

I wish further to say, that I have no fellowship for that wild-fire that is running over our land, and devastating everything that is lovely. Before it the land is as the garden of Eden—behind it a desolate wilderness.—Isaiah says, "Behold all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at my hand; ye shall lie down in sorrow." If we cannot have religion without stupidity or fanaticism, I, for one, prefer the former. But bless God, we can! Christ's religion is that which makes a man alive, active, and energetic, without false enthusiasm. It produces a healthful action in the moral system. This we can have—this we must have, to fit us for the sober duties of life, and for "an abundant entrance into the everlasting kingdom."

O, Fanaticism! what ravages thou art making! One brother came five miles this morning, before breakfast, to convince me that the seventh trumpet sounded on the 10th of the 7th month. O, what delusion! They have discovered, by some means, that *this corruptible* must put on incorruption; *this mortal*, immortality, &c. I understand "this corruptible" to be the dead, having gone to corruption, (Acts 2:29, 31,) and "this mortal" to be the living believer at Christ's coming. (John 11:26.) When the dead make an effort to put on incorruption, I think it will be time enough for the living to attempt to put on immortality!! Till then, I shall try to wait in faith.

G. N.

## The 2300 Days yet Future.

The following argument—though short—proves conclusively that the 2300 hundred days are not yet ended, and it avoids all obscurity about the time when the "commandment" went forth, and also when Christ was crucified.

So sure as Christ had reference to the "seven weeks, and three score and two weeks"—[Daniel 9:25,] when he said, "the time is fulfilled"—[Matt. 1:15,] so sure 483 years of the "vision" must have been fulfilled at that time. And if we take 483 from 2300, we have 1817 years left. Now, as Christ was "about thirty years of age"—[Luke 3:23,] when he said, "The time is fulfilled," or 483 years—there must be 1817 years after this. So if we add A.D. 30—[or "about" that]—to 1817—we have 1847, or "about" that.

This shows that in 1847 full years from the birth of Christ, the 2300 years will end. But as Christ was evidently born a few months earlier than is generally supposed, it is more than probable, that the 2300 days will end in the fall of 1846, or before that time. Amen. Even so, come, Lord Jesus.

T. M. PRESTLE.

## LETTER FROM BRO. T. SMITH.

Dear Bro. Himes:—I arrived at home on Monday, the 16th inst., after a tour in Olney,

Newcastle, Nobleborough, Pittston, Gardiner, and Wayne. In all these places I preached the "kingdom of God at hand," to the comfort of the waiting saints, and to the edification and instruction of the candid of those places. One of the greatest barriers to the prevalence of the truth, is the bigotry of the people. Whenever, therefore, they are constrained to acknowledge that our doctrine is rational, perfectly so, and that if any one finds fault with it, they must find fault with the Bible. I heard of one of this class, who had nothing further to urge against it than that I "stuck too close to the text." The truth is, my brother, we stand upon the word of God; and sometimes even the wicked see this, and defend our cause, and say, "If anybody is right, according to the Bible, it must be the Millerite."

In Olney, where I preached one Sabbath six weeks previously, I was astonished to see the turn-out that there was. Notwithstanding the day was cold, snowy, and windy, yet the people came miles to hear, and patiently listened to two discourses, with which they appeared much satisfied.

It is singular to observe the ignorance of many people, who seem to think that we have but one idea, and that is "time." With such the first inquiry is, "Have you set a new time?" "When do they say the world is coming to an end?" They do not appear to dream that the *time* is but a small part of the system. I think it must be evident to every unprejudiced mind, that we stand on Bible ground, and are only endeavoring to revive the apostolical doctrines of the coming of Christ and the resurrection. Many here begin to be ashamed of the position taken by an old preacher not many months since. He listened with apparent attention to the remarks I made, and when I had concluded, I asked him if he felt free to close with prayer? "O, yes," said he; "but I should like to make a few remarks." I said, "There was perfect liberty." He commenced by saying that I had manifested an excellent spirit, and he hoped he should do the same; and added, "Jesus won't come yet!" I took out my pencil and paper, to note the passages in the Bible he should quote, in support of his assertion. But not a passage from God's word was presented, and but one attempted, and that was wrong. He finally closed with an exhortation, and said that "the Lord might come that night." Now, before I can put such language together, as to make common sense, I shall have to devote another quarter of a century to the study of divinity. I fear, my brother, that, in many instances, the blind are leading the blind, and that both will fall into the ditch together. But I will let them alone. For myself, I much rather prefer being called a fanatic than saying, by word or deed, "My Lord delayeth his coming;" or with the scoffers inquire, "Where is the promise of his coming?" From my heart I pity some of my poor, deceived neighbors, who tauntingly ask my little children, while I am preaching Jesus, "who was, and is, and is to come," "Is your father gone a Millerite?" And this, it is said, was put into their mouth by a professed minister of Jesus Christ. Well, let them taunt and blaspheme; God will soon vindicate his own cause, and remove "the rebuke of his people from off all the earth."

I sometimes ask myself, When have God's truth and people been popular? Was it in the days of the Lord Jesus and his apostles? Were not the disciples of Christ then "a sect everywhere spoken against?" Has not this been the fate of the godly in every age of the world? Why was Moses necessitated to "esteem the reproach of Christ greater riches than the treasures of Egypt?" Because there was a reproach attached to it.—So it has been, so it is, and so it will be, my brethren, to the end. For God has said, that "Whosoever will live godly in Christ Jesus shall suffer persecution." I thank my God I am willing to have my share. I am enabled to say, "All hail reproach!" "Only thy terrors, Lord, restrain."

Yours in love with this cause, awaiting the consummation,  
THOMAS SMITH.  
Vienna (Me.), Feb. 19, 1846.

Since the above was received, another letter from Bro. S. has come to hand, dated Orrington, Feb. 26, which contains intelligence of such a cheering character, that we cannot refrain from annexing it:—

I haste to lay before you and the readers of the "Herald," the state of the good cause

on the Penobscot, so far as I have had an opportunity to learn the truth of the same. I spent the last Sabbath in Brewer, with a devoted, noble church of brethren and sisters, who are truly "strong in faith, giving glory to God." Their hearts, and hands, their all are consecrated to God and his blessed cause. They are truly, for the most part, "presenting themselves a living sacrifice, holy and acceptable unto God," which they consider their "reasonable service." They were formerly of the Methodist E. Church, where they learned something of holy living; they were consequently prepared to receive with gladness of heart the news of the speedy coming of the Savior, to set up his everlasting kingdom under the whole heaven. This soul-cheering news increased their joys, and of course their consecration to God. Many minds were moved upon, and a very general inquiry began to prevail, "What must I do to be saved?" At this interesting point, some, "having authority from the high priest," spoke against this way, and these dear brethren, after much prayer and deliberation, concluded to withdraw, that they might have the privilege of worshipping the Lord according to the dictates of their own consciences.—One of the dear brethren was formerly a circuit, and also a district steward in the M. E. church, and another a class-leader, in which work they were deeply devoted. And now, having found a better way, with clearer and more precious truth, they are wholly devoted to God, "Looking for and hasting unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat."

In Orrington, where much of error has prevailed, this precious truth is being revived. The most, if not all of those dear brethren, who honestly believed in the "door shut," &c., have abandoned those views; and two weeks the last Sabbath, when dear Bro. McGinley held a meeting in the place, and administered the Lord's supper, they came to meeting with Bro. Howell, who preached part of the day. All communed together at the table of our Heavenly Father; and as dear, though once mistaken children, confessed their errors, wept, rejoiced, and praised God together, as heirs of the same blessed promises, to be received in a better world. I believe Bro. Howell is doing what he can to bring these dear brethren on gospel ground; and everything now appears to promise a restoration of brotherly love and heavenly union, which once prevailed among the dear saints in Orrington. May the Lord grant it.

In short, my brother, the cause on the Penobscot is looking up; and although opposition from "the powers that be" has by no means ceased, yet many are waxing bold in this cause,—the truth is prevailing,—wanderers are returning,—the lukewarm are being quickened, and God's people are being built up in their most holy faith,—the whole singing with the poet—

"Fly swiftly round ye wheels of time,  
And bring the welcome day."

Yours, in love with the truth.

## LETTER FROM DEA. BUTLER.

Dear Bro. Himes:—Were it not for the prospect of soon being beyond the cares and trials incident to this life, I should have little to cheer me on my pilgrimage. I have been comforted in perusing Bro. Hale's work on time. The evidence appears to be two-fold: that which relates to Christ's baptism is strong proof to me that we are now on the commencement of the last year. If the fifteenth year of Tiberius Caesar's reign commenced Aug. 19th, A. D. 28, it must close A.D. 29, in the same month and day. If John the Baptist began to preach at the commencement of the fifteenth year, and was thirty years old when he began to preach (which I think was the case with John and Christ,) Jesus himself began to be about thirty years of age when he was baptised (Luke 3:22, 23); and as Jesus came not to destroy the law, but to fulfil (Luke 5:11), by referring to Num. 4:3, 20, 25, 43, 47, we shall find that, from the law given to Moses, the Levites were required to be thirty years old when they entered upon their ministry; and as Christ must have been five or six months younger (Luke 1:36), he could not have been baptized previous to Jan. 19th, A.D. 29. If John began to preach at the very last of the fifteenth year of Tiberius' reign, and Christ was full six months younger than John, it could not carry his baptism beyond the 19th Feb. A.D. 30. Eighteen hundred and seventeen years from this time would carry us to Feb. 19th

1847; beyond which I can see no evidence that the 2300 days of Daniel can extend.—But as there were two eclipses, one Jan. 8, and one Dec. 28, B. C. 1, one of which marked the close of Herod's reign, by taking the eclipse of Dec. 28, B. C. 1, as brought to view in Bro. Hale's book, we may extend the 2300 days to December, 1847, which would be nearly a year beyond the time which marked Christ's baptism. But take the eclipse of Jan. 8, and the evidence which marks his birth, and that which marks his baptism agree, which I believe will show the true time of the advent of our Savior. The point of time here brought to view by this two-fold evidence is between Jan. 19, 1846, and Jan. 8, 1847; and as I have fully given up the idea of knowing the day or the hour, I wish to be found constantly watching and waiting the event. We live in an awfully interesting moment. The Lord will soon come with all his holy angels. Are we prepared to meet him!

Bro. Clark preaches to us half the time, and Bro. Kimball occasionally. The brethren here are strong in the speedy coming of the Lord.  
E. P. BUTLER.  
Waterbury (Vt.), Feb. 12, 1846.

## LETTER FROM BRO. R. R. LADD.

Dear Bro.:—Thanks to a kind, ever merciful Savior, we are still enjoying his gracious smiles, and tokens of love. Several have recently been converted, some reclaimed from a backsliding state, and quite a number are seriously inquiring the way of life and peace. God has refreshed his saints in a wonderful manner in our congregation of late; and our hearts are as the heart of one man. Almost every soul is thirsting for the fullness of a life-giving God, and crying, "Oh, God, my heart is fixed, trusting in thee." Blessed be God, we have all things we ask for, for Jesus says, "When two of you are agreed (the smallest possible number between whom there can be an agreement) as touching anything which they shall ask, it shall be done," always understanding that the aid of the Holy Spirit is necessary to help our infirmities, and to ask according to his will. Thus we have prayed and believed, and our prayers have been realized in fruits of faith.—And we are praying and waiting for still greater things than these. There is nothing like united, unwavering, unyielding faith in an all-wise, all-powerful, all-sufficient Savior, whose promises are yea and amen to all believers. Finely spun theories, nicely turned sentences, or elegantly rounded periods are nothing to Him: but simple, naked, unshaken faith cannot fail of notice. Let none, therefore, say that the day of mighty exhibitions of the power of our God to save sinners is over, until they have tried these promises faithfully, and failed to see them accomplished. The fact is, if the means were used, it would be found that the "sword of the Spirit" is as keen and powerful now as it ever was. The difficulty is in handling it unskillfully. Brethren, do we not take hold of it with too much faintness and trembling, and do we not forget, while wielding it, that its author has said, "My word shall not return unto me void!" (Isa. 55:11.) O let us, in the name of the God of battles, draw it from its scabbard, and plunge it to its hilt into the hearts of the King's enemies, and keep it there till the life-blood of the old man flows, then present the heavenly Physician, who can heal the wound his sword has made.—O, blessed be God, what a heavenly calling is ours! and how blessed it will be to us if we are made instrumental in converting a sinner from the error of his ways. I am convinced that God will yet again be heard from the ranks of those who are looking for the restitution and their coming King. This awful suspense and apparent pain are not for nought; as in mortal conflict, moments occur when contending foes suspend their fight, to gather fresh strength, and gird their armor on anew. So the hosts of God's elect have halted for a space, to examine the battleground, with the armor to be used, and being refreshed, will rally to the conflict with renewed strength. Let us, therefore, my brethren, take courage, the warfare will soon be over. Still occupying, and patiently waiting, I remain,  
RANDOLPH E. LADD.  
Cabotville (Mass.), Feb. 28, 1846.

## LETTER FROM BRO. M. D. WELLCOME.

Dear Bro. Himes:—Still dear to my heart is the hope—the blessed hope of soon seeing Him who is my life, and appearing with him in glory. "Why do you not give it up!"



says one and another to me. What! give up this precious hope which so gladdens our hearts, and cheers us on our pilgrimage to the promised land of rest! Nay, verily! Not until we gaze upon the King in his beauty, and behold the land which now methinks is not very far off, will we relinquish this hope, to us so dear. Why, I feel as though this blessed hope was taking still deeper root in my heart, and it has so entwined itself with my very being, as to become seemingly a part of myself, and I cannot "give it up." All things around proclaim, as with a trumpet's voice, the approach of the great and terrible day of the Lord. The churches are in the very state predicted by the apostle, as "lovers of pleasure, more than lovers of God; having a form of godliness, but denying the power," and from such we are commanded to "turn away." The world has had its last great warning, and while they murmur in the language of prophecy, "The days are prolonged, and every vision faileth," a death-like slumber is insensibly stealing over them, preparing them for that day to come upon them as a snare. Truly we live in an awful time. O let us see to it, that we sleep not as do others, but let us "watch and be sober." Nothing but strong, unwavering faith in God will prepare us in this hour of darkness and peril. We cannot take too great heed to the admonitions of our Savior with regard to watchfulness, seeing we "know not what hour our Lord doth come." My heart has been pained while I have seen the dividing and censorious spirit operating so powerfully upon the hearts of many of those who are looking for Jesus. The departure of some of the dear brethren and sisters from the simplicity of the gospel, has truly been a source of grief to me. But my heart has been truly gladdened of late, while reading the confessions of some of these erring ones. They breathe the spirit of their Master.—Methinks there has been not only joy on earth, but in heaven also, over returning prodigals. My heart's desire, and prayer to God for those who are still in the bondage of error, is, that they may embrace the truth, and then they will be free—"free indeed." I have not one doubt respecting the truth of the great principles for which we have been contending. They stand out as it were in bold relief, upon the pages of Divine Inspiration. Praise the Lord, we do know that the day of our redemption is near, therefore we will lift up our heads and look up, for the return of that same Jesus, who left us the sweet assurance that he would come again, and receive us unto himself, so that we may be with him always. I sigh for home—sweet home:—a home not "beyond the bounds of time and space," as was that of the poet's, but a home in that land which was promised to Abraham, and his seed, for an everlasting inheritance. I have no disposition to turn back again into Egypt, not being mindful of that country, from whence I have come out; for my eye rests upon a better, even an heavenly country. I cry with John the revelator, "Come, Lord Jesus, and come quickly," and pray as the Savior himself has taught me, "Thy kingdom come, thy will be done on earth as it is done in heaven." But while I look for, and love the appearing of my blessed Savior, I love also to wait, and watch, and pray, and be the Lord's continually. Dear brother, be assured you have our sympathies, and prayers. Go on in your labor of love, and may you be abundantly sustained by the grace of God, be constantly guided by that wisdom which cometh down from above, and after having fought the good fight of faith, may an abundant entrance be ministered unto you, into the everlasting kingdom of our Lord and Savior Jesus Christ.

Yours, waiting for the adoption,  
M. D. WELLCOME.  
Hallowell, (Me.), Feb. 8, 1846.

#### LETTER FROM BRO. I. CODY.

Dear Bro. Himes:—The three or four brethren here in Euclid are still strong in the faith once delivered to the saints. We cordially approve of your position. The "Advent Herald" we hail with joy: it affords us meat well seasoned, and is, we believe, in accordance with divine requirement.

A glorious work of grace has lately commenced in the town of Chester, about fifteen miles east of this place. About one hundred hopeful conversions have taken place, and fifty backsliders reclaimed, chiefly among the Baptists, though others share in the work.—I was informed of this by one of the minis-

ters who labored there. There are signs of the outpouring of God's Spirit in several other places, particularly in Kirkland, where a protracted meeting is being held. I was informed, that a few days after it commenced, two hundred came forward to be prayed for.

The four winds are being held, until the servants of God shall have been sealed in their foreheads. May Jesus, the King and Savior of his church, speedily accomplish the number of his elect, swallow up death in victory, and manifest his own glory. Death, sometimes, can be warded off by medical skill; but there is no resisting the coming of the Lord. Death does not take away our possessions from our families, or friends; and therefore does not effectually separate us from the love of the world. But our Savior's coming entirely destroys all worldly plans, hopes, and prospects; takes away riches, honors, reputation, and everything on which the carnal heart builds, and leaves us nothing but the promised inheritance, and the glories of the Redeemer. The coming of Christ, then, is far more effectual to wean us from the world, and to lead us to bring up our children in view of it, than any other motive.

A desire for the coming of the Lord is the characteristic of every true Christian. The last words of the church in the Book of God are, "Even so, come Lord Jesus." The last note in the richest expressions of love to Christ, abounding in the book of Canticles, are, "Make haste, my beloved, and be thou like a roe or a young hart upon the mountains of spices." And finally, the prayer our Lord himself has taught us to use—"Thy kingdom come." If we love our Savior, we must long to behold him. If now seeing him only by faith, we rejoice with joy unspeakable, how infinitely desirable it must be to see him as he is, and dwell with him for ever!

Yours in the blessed hope of soon seeing our dear Savior,  
ISAAC CODY.  
Euclid (O.), Feb. 11, 1846.

#### LETTER FROM BRO. L. ARMSTRONG.

Dear Bro. Himes:—It was painful for me to be called on to part with my dear Advent brethren and sisters in Detroit, to whom I had become deeply attached, having been associated with them a long time in their peculiar trials and joys, incident to a belief in the near coming and kingdom of Jesus.

Alas! how few, comparatively, there are, of those who profess to have been called of God to preach the gospel, who are feeding the flock of Christ with the sincere milk of the word! Well may the unfaithful shepherds bemoan their present lean condition; for how can they expect to thrive, when they disregard one of the most prominent truths in the word of God?

There is a band of Advent brethren in Milwaukee, with whom I have enjoyed many happy seasons. Though we have had no minister to break to us the bread of life, yet the brethren have had grace given them to maintain their visibility, and let their light shine, by delivering to minister and people the message concerning the coming of Christ. True, their names are cast out as evil, and their good is evil spoken of; but they are, notwithstanding, strong in the faith.

We meet on the Sabbath, and twice (sometimes oftener) during the week, and endeavor to strengthen each other, and so much the more as we see the day approaching. I do not know that we ever meet without being blessed with the presence of the Savior, who has said, that "where two or three are assembled in my name, there am I in the midst of them." We never cease to remember in our prayers our brethren of like precious faith at the East, and wherever they are scattered up and down the earth, as sheep without a shepherd; and we rejoice in believing that we are interested in the prayers of our brethren whenever they address a throne of grace. Let us continue to pray with and for each other, until the Chief Shepherd shall appear, when prayer shall be turned to praise.

We should rejoice to hear the voice of the living preacher, and we often pray that God would incline some of our brethren to come and break to us the bread of life, and present the evidences of our faith to the people.—Cannot some of our lecturing brethren at the East be spared from that portion of the field, where they have so faithfully labored, and spend a season among us out here! There is here a large field of usefulness to any self-denying minister of the cross. The brethren in Milwaukee feel confident they could support any good brother whose heart is in the

work, and who might feel disposed to come. We invite Bro. Robinson, in an especial manner, to pay us a visit. There are several of our brethren waiting for an opportunity to follow the Savior in the ordinance of baptism. Who will come and baptize them! We promise to do for such according to our ability.—But let me assure you, my brother, that whether we are permitted to hear the gospel from the living preacher or not in this world, our course is onward for the kingdom. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; and lastly, whether we live or die, we are determined to be the Lord's.

Yours, in the patient waiting for Christ,  
LUZERN ARMSTRONG.  
Milwaukee (W. T.), Feb. 8, 1846.

#### LETTER FROM SISTER C. A. LUDLOW.

Dear Bro. Himes:—Annexed I send you a few lines expressive of my pleasure in receiving the "Herald," in its improved and enlarged form. This truly is encouraging to its friends, and I trust all will thank God and take courage.

I also send you an extract from Edwards, entitled "Glorious Christ," which I think is happily expressed, and will no doubt be of profit to some of your readers; but you are at liberty to do with it as you think best.

You say Father Miller instructs you to lay his communications aside, if not important. Now, dear brother, let us (your subscribers) be the judges in his case.—Crowd out other matter for his, which never fails to cheer our hearts. But I doubt not you will do as you promise—give to your readers "what is most needed for the good of all."

During last month, our Methodist friends held a series of meetings in this village, by which many were thought to be hopelessly converted. About fifty gave in their names on probation, according to Methodist rule.—Bro. Sherwood and Gunner were at our house at the time, and attended the meeting. Bro. S. preached twice, and there was evidence they had not labored in vain. The people do not seem unfriendly to the views of the Second Advent, though they appear rather indifferent, satisfied with looking for death, &c., and further they care not to investigate.

I have been requested to teach a Bible class for the young converts, but I shrink from such an important undertaking, from a consciousness of my disqualification.

May God graciously bless and prosper you and his own precious cause, is the constant prayer of one who is with you waiting in hope.  
C. A. LUDLOW.

#### "Glorious Christ."

"The glory of Christ is properly and in the highest sense divine. He shines in all the brightness of glory that is inherent in the Deity. Such is the exceeding brightness of this Sun of Righteousness, that in comparison of it the light of the natural sun is as darkness; and hence, when he shall appear in his glory, the brightness of the sun shall disappear, as the brightness of the little stars do when the sun rises. So says the prophet Isaiah, 'Then the moon shall be confounded, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Zion, and before his ancients gloriously.' (Isa. 24:23.) But although his light is thus bright, and his beams go forth with infinite strength; yet, as they proceed from the Lamb of God, and shine through his meek and lowly human nature, they are supremely soft and mild, and, instead of dazzling and overpowering our feeble sight, like a smooth ointment, or a gentle eye-salve, are vivifying and healing. Thus on them who fear God's name, 'the Sun of Righteousness rises, with healing in his beams.' It is like the light of the morning, a morning without clouds, as the dew on the grass, springing out of the earth, by clear shining after rain. Thus are the beams of his beauty, and brightness fitted for the support and reviving of the afflicted. He heals the broken in spirit, and bindeth up the wounds. When the spirits of his people are cut down by the scythe, he comes down upon them, in a sweet and heavenly influence, like rain on the mown grass, and like showers that water the earth.

"Anoint, O Lord, anoint my sight,  
And robe me for that world of light."

#### LETTER FROM BRO. EDWIN BURNHAM.

Bro. Himes:—The following lines are some that I obtained from an old lady in this town, which were composed by some one on the occasion of the "dark day." They show

in what estimation that day was regarded in the time of it. It may be well known to you, that some attempted to account for the gloom and darkness of that day on natural principles; but it seems the writer of these lines did not think thus. First he shows it could not be an eclipse.

"Ye sons of light, who saw the night

Triumphing at high noon,

On nineteenth day of month of May,

Know well that dismal gloom.

No orbs above in coasts could move

Thus to eclipse the sun;

We understand it was the hand

Of the Eternal One,

Who drew the pale and feeble veil,

And interposed the light,

And overhauled a curtain spread,

Converting day to night."

The following show that the writer did not think the darkness was occasioned by smoke.

"If every town was burned down,

And forest in our land,

'T would not create a gloom so great,—

'T was God's immediate hand."

EDWIN BURNHAM.  
Kennebunkport, (Me.), Feb. 17th, 1846.

#### LETTER FROM BRO. J. LITCH.

Dear Bro. Himes:—I returned last Saturday from a tour in the interior of Pennsylvania. Lectured in Mount Joy, Springville, Shiremanstown, and Mechanicsburg. The people in all the places, except at Springville, were very attentive and solemn. In Mechanicsburg we had an overflowing house, and the conviction on the minds of the people as to the truth of the Advent doctrine as great as I have ever seen it. In Shiremans-town, under the labors of Bro. Boyer, there has been quite a revival, and several have been happily converted to God. The fields in that section are white for the harvest.

Bro. Young and Little recently spent a week in Trenton, N. J., and Morrisville, Pa. The Lord was with them in a very gracious manner. Some were converted, and others reclaimed from their backslidings. The above named brethren are also laboring with good success in the lower part of this city, where the Lord has recently poured out his Spirit on the people, and brought several souls to enjoy his great salvation. We also have refreshing times in our old congregation. In short, we have great reason to bless God for his reviving grace, and to take fresh courage to labor on till we receive our reward.  
Yours in hope,  
J. LITCH.

Philadelphia, (Pa.), Feb. 26, 1846.

Bro. T. S. LAW, of Wilmington, (N. C.), writes:—I am alone here on the subject, but can find no one that can prove from Scripture that it is not an imperative duty to look daily with expectation for the personal return of the Savior. The main, fundamental points of the Advent doctrine are so in accordance with Scripture, that I feel it cannot be overthrown.

#### Obituary.

Sarah Adelaide, daughter of Bro. Lemuel D. and Sister Nancy Wheeler, fell asleep Feb. 17th, aged 3 years and 9 months. She had been a constant sufferer from the spine complaint, and had never been able to sit or stand alone. She had been regarded with peculiar interest by all. So striking were some of the traits of character manifested by her, and contrasting so strongly as they did with her age and suffering helplessness, the hearts of all who saw her could but be interested. She was a sweet singer, and it was truly delightful and affecting to listen to the soft, melodious voice of the pale, emaciated child, while singing our sweet Advent hymns. "Here is no rest" was a great favorite with the little singer, and in her afflicted state touchingly appropriate. She took a cold, which terminated in the lung fever, speedily causing death. To the bereaved ones, the peacefulness of her death was rich in consolation. Our beloved brother and sister sorrow not as those who have no hope. They commit their little daughter to the grave, in the sustaining faith of soon beholding again the loved one, changed to immortality, and joining again her songs of praise, when the voice of "The Resurrection and the Life" shall sound, "Awake and sing ye that dwell in dust!"  
C. H. PEARSON.  
Newburyport, Feb. 21, 1846.



## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, MARCH 11, 1846.

## Removal.

We have removed our office from 30 Devonshire-street, to No. 9 Milk-street, nearly opposite the lower end of the Old South, 3d floor. We hope our friends will be particular, hereafter, in addressing letters or parcels to this office.

**NEW PLACE OF WORSHIP.**—The Second Advent Society of Boston, will hereafter hold their meetings at the "Central Saloon," No. 9 Milk-street, three times on Lord's day, and on Tuesday and Friday evenings.

## Treatment of the Insane.

After a careful consideration of the case of Mr. Walker, we are inclined to the opinion, that his physicians, who are so confident that there is no reasonable doubt but his death was caused by the doctrine of the Advent,—might be better prepared to attend on another patient, if they would attend a course of "clinical lectures" on insanity,—its causes and cure, &c.—by some competent physician.

The time was when men, deprived of their reason, were treated like brutes, were subjected to harsh and insulting treatment, were confined in cells, cages, &c.—often without clothing, bedding, or fire—were bound in chains, &c., and shut out from all sympathy and kindness. And even now many are unacquainted with all modes of treatment but those of "force and severity." An enlightened judgment has shown the absurdity of those methods, and substituted a more reasonable course of treatment. Those physicians who make use of force, are the more inexcusable, for not improving the means of information within their reach. Dr. Conolly, the celebrated physician of the "Hanwell (Eng.) Lunatic Asylum," in a course of lectures just published in England, says:—

"Whoever accompanies the physician of an asylum through his wards, will see how much more generally applicable are remedial words than medicines; how much more efficacious looks and acts of kindness than medical prescriptions."

The Hanwell Asylum is one of a model kind, where nearly 1000 patients are being cured or cared for. Speaking of the necessity of kind measures, Dr. Conolly says:—

"Whatever interferes with these influences, whether in the rules or customs of an asylum, renders mere medical means of small avail, and creates an incalculable amount of suffering and discontent, which becomes appreciable when it is almost past all remedy."

He further says:—

"Scarcely any dependence is to be placed on the alleged results of particular kinds of treatment, as of nauseating remedies, counter-irritants, sedatives, stimulants, and bodily restraint."

Speaking of the old practice, he says:—

"Bleeding, purging, vomiting, prescribed periodically, and practised habitually, made up the sum of treatment to which the wretched maniac was long exposed. Nor was cruelty then an accident, or an obscure abuse. It was practised as a system, supported by all authority." \* \* \*

"They were treated exactly on the principle on which the tamers of ferocious animals conquer the lion and tiger."

The case of Mr. Walker was one of "acute mania." In such cases the patient is particularly irritated by harsh treatment, and galled with restraints. How, then, shall their mental suffering be alleviated by coercive measures? Says Dr. Conolly:—

"I have known a gentleman tied to his bed in a recent attack of mania, until he seemed to have lost the flexibility of his ankles, and was wild and frantic; and have witnessed his satisfaction and incredulous joy on being emancipated from his bonds, and treated as a man suffering from disease."

"There is also, throughout the progress of such cases, continual reason to apprehend that the excitement of the brain may induce changes inconsistent with the possibility of recovery; and

that whatever adds to that excitement, or whatever lessens the patient's power of resisting the progress of an insidious and dangerous disease of the brain, may directly consign him to imbecility of mind for life."

Of bleeding, he says:—

"In the most recent state, the circulation is seldom such as to encourage even one bold depletion; and as the case proceeds, emaciation advances, signs of exhaustion are perceptible, and sometimes there is sudden exhaustion and DEATH." \* \* \* "In six years' experience at Hanwell, I have not seen any encouragement to order bleeding in a single case. In two cases, in which it was resorted to, the effects were most unfortunate."

This distinguished physician thus speaks of sedative medicines in recent cases of mania:—

"If I can rely upon my own recollection and notes of the numerous cases in this asylum, and in private practice, when I have taken every precaution to avoid error, I should say that the application of sedative medicines to recent cases of mania is of very limited usefulness."

"In the case of I. S., a man admitted in a recent stage of mania, and in the acute form, sedatives were given after the application of leeches; they were found inefficacious until given in large and repeated doses, and their effect was even then unsatisfactory; they seemed even to increase his excitement, procuring only occasional sleep, from which he awoke more violent than before; opium in any form seemed to excite him more—an effect I have but too often noticed." \* \* \* "There are very few cases of acute mania in which sedative medicines are advantageous," and "the most violent are generally the least under their control."

Speaking of a poor German, who, when admitted to the Hanwell Asylum, "ran wildly about, hid his face, stood on his head, threw sumersets," &c., and who recovered under kind treatment, he says:—

"The many examples of this kind which I have seen, make me suspect that if we had fastened this poor man down in his bed, night and day, I should have had to point him out to you as an example of furious mania; unless, as not uncommonly happened, the state of his back [from a previous binding] and the general condition of his health aggravated by such treatment, had induced further irritation of the brain, a complete aversion to food, increasing debility, fever, and death."

He says that the bondage once in use, does "violence to an instinctive feeling which a physician ought to respect;" and "the patient's state is made worse by what he feels to be an injury and outrage." "If he recovers it is not the result of treatment, but a happy and a rare escape." "All such means," he says, "we reject, because they produce bad effects, bodily and mentally, and retard or prevent, instead of promoting a cure." "A case of acute mania, neither aggravated by neglect or injudicious means, has a tendency to subside within a certain period: within about a month, according to Esquirol."

We have thus given the opinion of one of the greatest living physicians, who is devoting his life to the treatment of insanity, in one of the best hospitals, for that class of the afflicted, in the world. We wish the case referred to had had such treatment, there might have been no occasion for two "M.D.'s" to give their names to the unfounded opinion, that the result was the legitimate fruit of "Millerism." By volunteering an opinion, an investigation of the case has become necessary, which does not give them an enviable notoriety. Had not they been so officious to fix the blame on "Millerism," the public might not have known the names of the physicians who, in this age of the world, resorted to the old and barbarous methods of bleeding and binding in a case of acute mania. When physicians fall behind the progress of their science, their patients are to be pitied.

We have been led to these remarks, to give our readers a knowledge of the case; and also, that they may never permit a friend, suffering under such disease, to be subjected to coercive treatment. The insane have feelings as well as others; and these are not to be trifled with. A physician, to benefit them, must have their confidence and respect. Without this, he will only irritate the patient, and increase the disease he is called to alleviate. When the physician places himself in an antagonistic position to the patient, it becomes a question, who is the most insane, the patient, or the one who resorts to coercive measures?

**MUTUAL CONFERENCES.**—It has been thought best to have several conferences of a general character in the spring, for mutual consultation on the state of the cause, and to unite in such measures for the general good, as the combined wisdom of the brethren shall deem proper.

The first of these, to be held in the city of Rochester, N. Y., to commence April 2, 1846.

The second in New York city the anniversary week, commencing the second week in May.

The third in Boston, anniversary week, the first of June.

The article in another column headed "The Bible," was sent in MS. from a correspondent, who said he copied it from the "Scientific American," and, on account of its excellence, wished us to give it an insertion in the "Herald." We gave it to the printer without reading it, until we saw it in type, when we perceived that it originally appeared as an editorial in the "Advent Herald" of Nov. 5th, 1845.—Had the "Scientific American" given us due credit, it would have saved our correspondent the trouble of copying it.

The letter from Bro. Biddle, on another page, contains views from which we must dissent. The views of Ethan Smith we have ever regarded as among the most fanciful of the spiritualizers. If Mr. Smith was correct in supposing the wilderness of America was the wilderness to which the church fled, according to prophecy, Bro. Biddle must see that the 1260 days could not end for some 900 years yet. We find no prophecy which leads us to suppose that a time of trouble is predicted to precede the Lord's coming, or that America—so far out of the Roman world—is predicted as the scene of remarkable events.

The views of Bro. Kent on the Ten Virgins, we are obliged to dissent from. We are to avoid making more of any scripture than God himself makes of it. The Savior has himself told us just what truth he would enforce by that figure. If he had designed to teach other truths by it he would have told us. Our views of this parable are clearly presented in a very important letter from Bro. Galusha to Bro. Cook, which is designed for our next number.

**A CASE OF FORGERY.**—Col. S. B. Grant, of Hartford, Conn., some time Aid to Gov. Edwards, of that State, has committed a forgery to a large amount, and fled from the officers of justice. He was on the eve of being appointed Post Master of that city, and it is said the document had been made out; but detection just at that time prevented its being consummated. This is a most atrocious case; and yet neither of the two prominent papers of that city, which are so ready to notice every case of "Millerism," have considered this important enough to mention it editorially.

We have a fresh supply of Campbell and Macknight's Testaments. Wholesale, 33 1-3 cents; retail, 37 1-2 cents.

## NEW PUBLICATIONS.

"THE LOCKER: containing some precious and glorious Truths from the great Store-house of God's Word; served out by an unworthy Steward, on board the Gospel Ship, for the benefit of his Brother Seamen." By J. LENTEST.

This is a 12 mo. of 60 pages, designed, as its title indicates, for the sailor. It is written chiefly in the form of a dialogue, and presents the great truths of the prophecies by many happy allusions to the impressive and well-known incidents in the practical life of every sailor. May the author of the "Locker" have the satisfaction of finding many of his brother sailors safe in the port to which we trust he is bound, when the last storm is over. For sale at the "Advent Herald" office, 9 Milk-st. Price, 10 cts.

**NEW DIAGRAM OF PROPHECIC CHRONOLOGY.**—We are informed by a letter from Bro. Pinney, and also by the last "Voice of Truth," that our brethren at Rochester have nearly ready for the press, a diagram of the later chronology of the prophetic periods, which is intended to give the light on time in a cheaper and more simple form than it is found in any other form, for general circulation. It appears that some arguments, which have not yet appeared, on "THE MIDST OF THE WEEK," as marked by the ministry of Christ, showing that the 2300 years cannot extend beyond the autumn of 1846, are to be illustrated in this chart. They will be found at our office as soon as received after publication.

**"LECTURES TO YOUNG MEN."** By HENRY WARD BEECHER.—This is a 12 mo. work of 250 pages, containing seven Lectures on various sins, temptations, and dangers that beset the paths of young men. He takes a bold stand against the popular amusements and pleasures of the day. He has written in a clear, bold manner, and has produced a valuable work for those for whom it is designed. It is for sale at the book-store of Charles Tappan, No. 114 Washington-street.

## BUSINESS NOTES.

T. P. Hodgdon, 248.—The money was duly received.  
G. L. Nutter, \$1,222.  
R. F. Jennings, Newcastle, Me., \$2,261.—Yarn paper is sent to Noblesstown, by recent direction; if not right, please inform us.  
E. Brookins.—Books sent.  
P. Johnson, \$5.  
Elam Burham.—Bundle sent to Wenham Depot, to be called for.  
Ira Cushman.—Letter (with \$2 enclosed) has not been received.  
A. Savin, \$1.—\$10 will balance the account.  
N. Richards.—The paper of J. Wadsworth you refer to was paid for to end of v. 11.  
R. Hutchinson, \$16 25 on account. We have sent you 25 of the Locker.  
E. S. Blakesly, \$5.

## CONFERENCES.

The brethren at Rochester have made arrangements to have the Conference there to commence Thursday, April 3d, instead of March 11, as previously announced, to continue over the Sabbath. Bro. Miller, Himes, and others, are expected to attend.

At Boston, commencing Tuesday, 17th March, and continue over the Sabbath.

If time continue, there will be a protracted meeting at the Third Conference, near Clareville, C. E., to commence on Thursday, 18th March. Bro. Hutchinson, and other ministering brethren, may be expected to attend.  
Derby Line, March 3d, '46. LEVI DUDLEY.

## NOTICES.

**BOOKS FOR SALE.**—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

**WHITEHEAD'S LIFE OF THE TWO WESLEYS.**—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

**CHURCHES CONCORDANCE.**—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

**MEETINGS IN BOSTON** at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

**MEETINGS IN NEW YORK** are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

\* \* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

**AGENTS.**—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. H. Hollister, 91 Delancy-street.

Our friends in Western New York can obtain all our works of Bro. J. Marsh, 20 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

All letters or communications designed for this office should be directed (post paid) to "J. V. HIMES, Boston, Mass."

\* \* Bro. Hutchinson wishes us to state, that he cannot at present comply with the wishes of the friends at Lisbon, N. H., Addison and Morrissett, Vt., to visit them, but will do so soon, if Providence does not call him elsewhere.

\* \* Elder T. Cole will preach at North Scituate, R. I., the 3d Sunday in March.

## Letters &amp; Receipts for Week ending Mar. 6.

L. Joselyn, 254; A. Stone, v. 11; C. V. Coburn, 216; Mrs. B. Keith, v. 11; L. Kimball, v. 12 (no mistake); H. Law, 295; E. Brookins, 269; W. Brookins, v. 9; J. Pierce, 237; J. Boden, 210; M. Barringer, 236; J. Wyeth, 217; Mrs. James, 230; T. J. Harris, v. 11; M. Peak, v. 11; G. Miller, 266; J. H. Gamber, 254; W. Jackson, 269; P. J. Bishop, 247; S. Pratt, 236; E. Burham, 129; C. Harlow, v. 11; J. Kenney, v. 11; W. Howard, v. 11; J. Cleaveland, v. 11; A. Kenney, v. 11; A. R. Nickerson, v. 11; J. D. Strout, 284; R. E. Tyler, v. 11; R. Van Hara, v. 11; M. Pendleton, 231; R. E. Ladd, v. 12; J. Mills, v. 11; J. E. Fane, 298; T. Trigg, 294; C. Purse, v. 12; J. Paulrick, v. 11; J. Pearce, v. 11; A. Merriman, 166; D. Cobbet, 272; S. Harbut, v. 10; W. Rogers, v. 11; J. Halden, v. 11; J. Collier, v. 11; E. Murdoch, v. 11; A. Morrill, 228; W. P. Morrill, v. 11; J. F. Huber, v. 11; J. Clorby, v. 11; M. Real, v. 10; J. Reynolds, 287; F. Clark, 236; L. F. Sikes, 269; J. Armstrong, 243; G. Leaveworth, v. 11; S. Niron, 269; N. Richards (two copies), v. 11; I. Linn, v. 10; L. Dallow, 232; J. Bailey, 250; D. Peterfall, v. 11; A. White, v. 10; H. House, v. 11; J. Blake, v. 11; L. Farley, v. 11; C. Bartlett, v. 11; H. Bishop, 278; A. A. Gage, v. 10—each \$1.—M. McKinney, 192; H. C. Putnam, 253; O. Lewis, 255; T. Kenney, v. 11; N. Marone, 211; M. Reynolds, v. 11; J. D. Bottaford, 295; A. E. Grov, 243; C. R. Hamlin, 269; D. Guild, v. 9—each \$2. M. Tewksbury, 248; E. Walker, 261—each \$3. L. Libby, 228 (89 cents due, but we have balanced the account)—\$5. E. Spear, v. 10; Gammond & Taunton, v. 12—each \$1 50. M. L. Dudley, v. 11; M. Leavett, v. 11; A. Newton, v. 11—each 75 cts. C. G. Crane, 234; L. Allen, 254; A. Reynolds, D. Trice, 251—each 50 cts. P. Albert, \$5.  
LETTERS.—J. Litch, H. H. Gross, R. E. Ladd; P. M. Bristol, C. A. Ward; J. J. Porter; D. Casey; C. F. Grymes; O. R. Fassett; S. Smith; R. Baker; J. Wolstenholme.



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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### The Christian's Triumph Hour.

Christian, cease thy look of sadness,  
Let not sorrow dim thine eyes;  
Let thy smile beam joy and gladness—  
Let thy songs of praise arise:

Though dark clouds around thee lower,  
Thou shalt have thy triumph hour.

Though thy strength with toil is wasted,  
Journeying through this vale of tears;  
Though deep anguish thou hast tasted,  
A brighter hope to thee appears:  
Trust thy Father's saving power—  
Thou shalt have thy triumph hour.

Has thy night been dark and dreary?—  
Has no ray of light appeared?  
Has thy way been long and weary?—  
Has no hope thy bosom cheered?  
Trust in Jesus' saving power—  
Thou shalt have thy triumph hour.

Is thy way beset before thee?  
Doth dark sorrow swell thy breast?  
Has thy foe man triumphed o'er thee?  
Art thou by his hand oppressed?  
Fear not thou the conqueror's power—  
Thou shalt have thy triumph hour.

When the sun his course has ended,  
When the stars shall pale their light;  
When the heavens above are reared,  
Thou shalt reign in glory bright:  
Then, while sinners trembling cower,  
Thou shalt have thy triumph hour.

When men call on rocks and mountains,  
Rocks and mountains flee away;  
Then, beside Life's flowing fountains,  
Thou shalt dwell in endless day:  
There will God around thee shower  
Blessings in thy triumph hour.

When the saints to life are springing,  
When they leave the cold, damp sod;  
When the heavens are loudly ringing  
With the praises of thy God,  
Then exult—then praise the power,  
In that glorious triumph hour.

There shall sorrows all be ended,  
There shall sighing never come;  
There shall joy and love be blended,  
There thou'lt dwell in heaven, thy home:  
Thou wilt prove God's saving power  
In that glorious triumph hour.

Cease, then, cease thy look of sadness,  
Let not tears bedim thine eyes;  
Let thy smile beam joy and gladness—  
Let thy songs of praise arise:  
Soon in heaven's elysian bowers  
Thou shalt have thy triumph hour.

Litchfield (Ct.), March, 1846.

C. W. C.

### Present Aspects of Russia.

BY REV. J. S. C. ABBOTT.

(Concluded.)

Much has been written of late years in the English newspapers, respecting the reforms which are pervading the Ottoman empire. And it is true that the late Sultan Mahmoud put on a frock coat, and drank champagne, and dressed the ladies of his harem in the latest fashions of the Palais Royal and the Tuileries. But no new motive of action has been called into being; no dormant energy awakened. The Turk still dozes upon his divan, sipping his coffee and smoking his pipe, and as fortresses and provinces of his country fall into the hands of the Russians, he exclaims, "Mash Allah!" *God is great!* and quietly re-lights his pipe.

One plan strenuously urged, by some

of the English journalists, to arrest the appalling increase of the Russian power, is the last resort of desperation. They say, the present moment is a crisis of awful import to every nation on the globe—that unless something is done speedily and effectually, Russia must soon become the undisputed mistress of the world.—They urge that all the power of the British navy be immediately collected, that it force its way through the Hellespont and the Bosphorus into the Black Sea, utterly annihilate the Russian navy, plough up the very foundations of Sevastapool, and burn every dock-yard of the Emperor.

But to this it is replied, Will not the civilized world, and indeed the English nation, cry out against so wanton an outrage? Will they not ask, What right has England thus to wage war against a nation which studiously avoids every act of provocation, or even discourtesy towards her? And again, it is not the pleasant pastime of a summer's day, even for the British navy, to destroy a well-built and a well-armed Russian fleet, manned with thirty thousand troops, having been for many years exercised in nautical discipline and warfare. The result of such a conflict would be, to say the least, extremely doubtful.

And then Sevastapool, around whose fortifications twelve thousand men have been constantly employed for many years, to render the post impregnable, is not battered down by a few hot shot from an English frigate. The hostile navy, be it ever so large, which floats within the range of the guns of that fortress, must have a very uncomfortable position. And in fine, as Russia has already virtual possession of the Dardanelles, probably at the very first demonstration of war, the banks of the Hellespont, from the Mediterranean to the Sea of Marmora, would be bristling with Russian cannon, and thronged with Russian troops, and the whole British navy would be destroyed before it had forced its way a dozen miles in the passage of the strait.

Quite recently, Russia and England appeared as allies, to sustain the tottering power of the youthful Sultan of Turkey against his vigorous antagonist, Mehemet Ali, viceroy of Egypt and conqueror of Syria. Into the political mazes of this subject we have not now time to enter. We may, however, briefly remark, that France refused to enter into this alliance against the warlike chieftain of Egypt, as the safety of her colony in Algiers is quite dependent upon the friendship of Mehemet Ali. His enmity is a more immediate object of dread to France, than the remote encroachments of the great despot of the North. France endeavors, therefore, at all hazards, to keep the peace with the monarch of Egypt. England, however, has nothing to fear from the anger of Mehemet Ali, and is determined, if possible, to preserve the Turkish empire from destruction, that that empire may oppose an obstacle to the encroachments of Russia. She therefore sent

her fleet to batter down the cities of Mehemet Ali, and thus she compelled the proud Egyptian to renounce all claim upon the province of Syria, which he had vanquished and overrun, and to restore the navy of Mahmoud, which he had taken and triumphantly anchored in his own harbors. In this enterprise Austria, with lukewarm zeal feebly co-operated. And Nicholas, also anxious to retain his ascendancy in the Turkish councils, and to retain the friendship of the owners of the Dardanelles, very zealously lent his fleet, to help his good friend the Sultan. These were the main influences which directed the movements of the fleets and armies, which a short time ago were hovering around the shores of the Mediterranean, and filling the solitudes of Syria with the discordant din of war.

Europe has once been overrun with northern hordes. There is no little danger that it may be again. It is difficult to see where the power is to arise, which is effectually to arrest the progress of Nicholas. In short limits of a few newspaper articles, but very feeble justice can be done to a subject so momentous, and so extensive in its bearings as that which we have now been considering. But if we have succeeded in giving a general view of the subject which now agitates Europe; and if we have touched upon those points of this subject which may be the topics of future thought and conversation; and if, in fine, one new emotion of gratitude to God may be excited in the reader's heart, in view of our far remove from the desolations of invading armies, and from the ambition of kings and courts, one great object of these communications will have been accomplished.—*N. Y. Evangelist.*

### Destruction of the Inquisition.

[The following account of the destruction of the Inquisition at Madrid is related by Col. Lehmannovsky, a Colonel in the French army, who was entrusted with the duty of demolishing the Inquisitorial buildings in 1809. Col. L. is now a minister of the Lutheran church in one of the Western States.]

It had been decreed by the Emperor Napoleon, that the Inquisition should be suppressed, but the decree was not executed. Months passed away, and the prisons of the Inquisition had not yet been opened. One night, about 10 o'clock, as Col. L. was walking one of the streets of Madrid, two armed men sprang from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, he saw, at a distance, the lights of the patrols—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order.—He called to them in French, and as they hastened to his assistance, the assailants took to their heels and escaped, not, however, before he saw by their dress that they belonged to the Guards of the Inquisition.

He went immediately to Marshal Soult,

then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution.—Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment was not sufficient for such a service, but if he would give him two additional regiments, he would undertake the work. The troops required were granted, and I proceeded, (said Col. L.) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended with a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the "Holy Fathers" to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was a signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast-work upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in an open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire, to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed into the Inquisition. I caused the "Holy Fathers" to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room, and found every thing to please the eye, and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told; and where those dungeons in which human beings were said to be buried alive? We searched in vain. The "Holy Fathers" assured us that they had been belied—that we had seen all; and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search. He advised that water should be poured over the floor



of the Inquisition, which was composed of large and beautifully polished slabs of marble, and a careful examination made of every seam in the floor, to see if the water passed through. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam, and pry up the slab. Others, with the butts of their muskets, striking the slab with all their might, to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the Inquisitors grew pale as Belshazzar's, when the hand-writing appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a stair-case. I stepped to the altar, and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore the room below. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats, less elevated, for the Holy Fathers, when engaged in the solemn business of the Holy Inquisition.

From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as we hope never to see again!

These cells were places of solitary confinement, where the wretched objects of Inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells, we found living sufferers of both sexes, and of every age, from threescore years and ten, down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years! Here, too, were the middle aged, and the young man and maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day, but Col. L., aware of the danger, had food given them, and then brought them out gradually to the light as they were able to bear it.

We then proceeded to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body, were broken or drawn, one after another, until the victim died. The

second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams, in which scores of knives, so fixed, that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs, all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semicircle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open, its arms clasped him, and a thousand knives cut him into as many pieces, in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the Holy Fathers. The first they put to death in the machine for breaking joints. The torture of the Inquisitor, put to death by the dropping of water on his head, was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor General was brought before the infernal engine, called "the Virgin."—The soldiers commanded him to kiss the Virgin. He begged to be excused. "No," said they, "you have caused others to kiss her, and you must do it." They interlocked their bayonets so as to form large forks, and with these they pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said he witnessed the torture of four of them—his heart was sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the meantime, it was reported through Madrid, that the prisons of the Inquisition were broken open! and multitudes hastened to the fatal spot. And O, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were fathers who found their long-lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagon-load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow-match in connection with it. All had withdrawn at a distance—and in a few moments there was a most joyful sight to thousands! The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion—and fell back to the earth, an immense heap of ruins. The Inquisition was no more!

"Blessed are the meek: for they shall inherit the earth."

### Letter from Bro. Elon Galusha

TO BRO. J. B. COOK.

The following communication from Bro. Galusha to Bro. Cook will be read with interest. Bro. Galusha has presented the question in a clear and masterly manner, and expresses our own views on the subject. We unite with him in the hope, that Bro. Cook may be led to see the error of his views, and come back on to tenable ground.

*Dear Bro. Cook:*—Your affectionate letter of Jan. 16th came late to hand, on account of my absence from home, or I should have responded to it more promptly. Doubting whether this would reach you, if directed to the place where yours was dated more than a month ago, and not knowing where to address you, I send my reply to your private letters and public essay to the "Herald" for insertion; presuming that you will sooner receive it through that medium; and not fearing any dissatisfaction on your part, as neither of us hold any religious sentiments which we would conceal from the public eye.

I most cordially reciprocate the Christian love which you so fraternally express. I also assent to the truthfulness of your assertion, that "the spirit and principle which led you to the baptismal stream, and into the Advent, is the spirit and principle by which you are now governed." And I can unhesitatingly affirm the same of myself. But it must be admitted that neither of us were perfect in the knowledge of the word of God, either when we entered the baptismal stream, or when we embraced the Advent doctrine; nor have we yet made that unearthly attainment. Nor does your quotation of Ps. 25:9, 14; Dan. 12:10; Amos. 3:7; 1 Thess. 5:4, 8; John 14:15, 18, 26, 27, in which it is said, "the meek will he guide in judgment; and the meek will he teach his way"—"the secret of the Lord is with them that fear him; and he will show them his covenant"—"the wise shall understand"—"the Lord will do nothing but he revealeth his secret unto his servants the prophets"—"ye are not in darkness," &c.—"I will send the Comforter, the Holy Ghost, to teach you all things, and bring all things to your remembrance whatsoever I have said unto you," prove that human chronology is infallible. All these texts (unless we except the last, which is addressed to the inspired apostles) must be limited in their application to fallible mortals, however meek and upright they are. "For," says the Apostle (1 Cor. 13:12), "now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." You say the texts above quoted "cannot yield to mistakes in chronology, or anything else." That is very true.—They cannot yield—but you and I must yield to mistakes in chronology, when we are meek enough and wise enough to be taught such mistakes by the providence of God, in the passing of the time. I have ever considered the Advent calculations vulnerable at this point. Hence I never believed or taught the coming of Christ in '43 or '44 as an absolute certainty; but as a high probability—not as a matter of positive faith—but of honest and rational opinion.—457 B. C. appeared to be so well settled as the date of the decree in the 7th year of Artaxerxes Longimanus, and had obtained so general credence throughout Christendom, and made such a wonderful harmony with other chronological data, that I did not see how anything but the passing of the time could disprove it. When that infallible witness gave in his testimony, I bowed in humble submission, as

to the voice of God. Further light upon the subject has made it manifest, that however credible that date appeared, it must be at least three years too early.

Your error, my dear brother, I apprehend to be that of placing divine and human testimony upon a common level, or confounding them with each other. You appear to have regarded the year 457 B. C. the starting point, of equal authority with 2300 years, the measure of the 2300 symbolical days; whereas the former rests upon the word of man, and the latter upon the word of God. As you cannot give up the latter, you cling with equal (and unwarrantable) tenacity to the former. But "what is the chaff to the wheat?" In interpreting the prophetic periods, you compared scripture with scripture, and thus by the aid of the Spirit apprehended the truth; which filled you with joy: for your heart was in love with the truth.—Your diligent study of the word of God, and importunate prayer for divine guidance, brought you near to him, and gave you more of his Spirit. Hence the truth was so clear, so bright, and gave you such sweet communion with its glorious author, that you regarded it as sealed on your heart. Then connecting your honest opinion (embraced with the same confidence, in the same humble and devout frame of mind), that 457 B. C. commenced, and 1843 terminated the 2300 days, you very naturally considered '43 as also sealed by the same Spirit. Forgetting that the Spirit is limited in its teachings by the Word, and that "the spirits are to be tried by the Word."—Forgetting also that the arch deceiver, by "transforming himself into an angel of light," is capable of taking advantage of our best, as well as our worst state of mind, and that his efforts are the strongest when our attainments are the highest. Alas! how many good men, from this high elevation, have been pushed into presumption, spiritualism, and fanaticism, under the idea of making still higher attainments. The erroneous notion that '43 and the 10th day of the 7th month "were sealed by the Spirit," has led some to believe that "the door of mercy is shut," and to ascribe to Christ a first-second coming (as bridegroom, not as judge and king), and others to reject the doctrine of his personal coming totally, and to convert the "new heavens and earth" into the "souls and bodies of the saints," to imagine that they themselves, were "executing the final judgment"—yea, even to assert that they "have their immortal bodies now," while they "hunger and thirst," are subject to pain, and dare not submit their veins to so simple a test as the touch of the lancet. When men follow what they deem the Spirit, one step beyond the word of the Lord, there is no stopping place but in the labyrinth of confusion, or the vortex of ruin. You, my dear brother, have not reached the awful extreme to which some others have gone; but you are on the same road in which they travelled, step by step, to your present position; and unless you retrace your steps, and return to the plain word of God, you will inevitably plunge over the same fearful precipice. Doubtless the adversary would persuade you, that you were unreservedly consecrated to God and led by his Spirit, and therefore he would not suffer you to err in such a spiritual state of mind. But he is careful not to remind you that Abraham, in the highest state of faith and holy obedience (by virtue of which he became the father of the faithful, and an example to believers to the end of the world,) was suffered to entertain one erroneous idea. He verily thought that God intended he should slay Isaac. And the subsequent correction of his error did not vitiate either his faith or his obedience; but God by that very



misconception of the divine intention proved the strength of his faith, and the perfection of his obedience. There was so much that *was correct* in his views, and so much that *pleased* God in his heart, that he signally blessed him. So with us in '43, and on the 10th day of the 7th month. If our Heavenly Father never blessed us when there was a defect in our views, he would *never* bless us in this imperfect state. Did the error in the expectation of Moses and the elders of Israel, respecting the *time* of their deliverance from Egyptian bondage, cause the Lord to withdraw his favor from them? The trial of Abraham's faith and the deliverance of the Hebrew bondmen were of God; but the human instruments which he employed, bore the marks of human imperfection. So I believe the Advent message was of God, and that deliverance to the captives will come at God's appointed time; but he has shown that his servants whom he called to this work are but fallible men. "He will not give his glory to another," any more than he will "give his praise to graven images." "He will stain the pride of all glory, and bring into contempt all the honourable of the earth."

You, my brother, as well as others, have been disappointed, and are constrained to admit that you have been mistaken. But instead of placing the mistake upon the most rational, probable, and reconcilable ground (human chronology), in my view, you place it upon the most irrational, improbable, and unreconcilable ground (the plain inspired description of the event). The difference in our views is as follows:—You think the 2300 days *have ended*, and, therefore, the event which characterizes their termination *has occurred*.—While I think the event which characterizes their termination *has not occurred*, and, therefore, the 2300 days *have not ended*. Both admit a mistake—you in the manner, I in the time. For a knowledge of the manner of the fulfilment, we have to rely *solely* on the divine testimony—God's word declares it. But as to the time, we have to rely partly on human testimony. Prophetic chronology rests upon divine, but historical chronology upon human authority. The Bible tells us what event marks the commencement of the 2300 days, and the year of the monarch's reign in which that event took place. And respectable, but uninspired, chronologers tell us that that year synchronizes with the year 457 B.C. That part of our calculation, therefore, which rests upon the divine testimony, is *infallible*; but that which depends on human is *fallible*; and a failure in the latter does not, in the least, invalidate the former. Hence a mistake in the time of the final event only impeaches human judgment; while a mistake in the manner, actually impeaches the fidelity and intelligibility of the divine word. Therefore to maintain the infallibility of human chronology (as to 457 B.C.) you have (implicitly) to charge the word of God with imperfection, or obscurity; and to suit it to the event which you have substituted for that which is predicted, you have to wrest it from its plain and obvious import, and attach to it a spiritual or mystical sense. What can be plainer than the Bible description of the event with which the 2300 days terminate? The end of the *transgression of desolation—the last end of the indignation—the breaking without hand of the Roman power—the consummation—the pouring of that which is determined upon the desolator*. (Dan. 8:13, 19, 25; 9:27.) Did all this occur either in the spring of '43, or the autumn of '44?—Has the Papal abomination ceased to pollute the sanctuary, and tread the host under foot? Has the last end of the indignation been realized? See Isa. 26:20,

21—"Come, my people, enter thou into thy chambers, and shut to thy doors about thee: hide thyself as it were for a little moment until the indignation be past.—For behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Has the Roman power been broken *without hand*? or does the strength of her iron still remain mixed with the potter's clay in the *unsmitten* toes of the image? Has the stone which Daniel foresaw smite them yet appeared thus? Has the parallel Dan. 7th been fulfilled—the thrones cast down, the judgment set, the books opened, and the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven given to the people of the saints of the Most High God? or that other parallel, Dan. 12: 1–3?—Has Michael the Prince stood up—the time of trouble come—those written in the book all been delivered—many that slept in the dust awakened, and are the wise shining as the sun in the firmament? Has the consummation been witnessed? and that determined been poured upon the desolator? See parallel Rev. 11. Have those who destroy the earth been destroyed—the time of the dead come that they should be judged, and reward given to the prophets and saints, and all that fear his name, small and great? If these events have not occurred, then the 2300 days, at the termination of which they were to occur, have not ended. "For at the time appointed the end shall be." (Dan. 8:19.) This language is not symbolical, but the literal interpretation which divine inspiration has given us, of the symbols of which it is the interpretation. There is no room for parabolic imagery, spiritualism, or mysticism. Such language as this can never be made to represent an invisible coming of Christ as "bridegroom," nor anything else but the world's final catastrophe—and this is the language which infinite wisdom has chosen to mark the end of the 2300 days.

Now let me give a simple illustration of the two methods of accounting for the disappointment of those who looked for such a catastrophe at the time specified. Suppose a company of us set out together to trace an ancient line and find its termination. We examine the survey bill, and find that the line is 2300 chains in length. Our first enquiry then is, what is the length of a *chain*, as the word is used in the *survey bill*. On examining a number of bills of the same surveyor, and tracing several shorter lines of his running, where the boundaries are correctly sustained, we are all agreed as to the length of his chain, and adopt one of the same description. Next we inquire for the course of the line, and arrive at a unanimous decision on the subject. We then enquire for the object which marks the terminus of the line, and find it to be *saxum*, which the survey bill explains to be a *rock*. The last thing to be ascertained is the exact point at which the line commences. That we find denoted by a stake and stones—so described in the ancient survey. We find a stake and stones which are said to be at that very period; but on enquiry of the oldest inhabitant, we learn that the original bounds had long since become invisible;—the stake had rotted away, and the stones had been scattered abroad,—that their fathers, several generations ago, had endeavored to ascertain and re-establish the boundary, and that after diligent search, the majority of the investigators, from surrounding objects which appeared to resemble those described in the ancient survey, judged that the original stake and stones were placed about where the modern ones now stand; and notwithstanding other respectable individuals of their

number judged the primitive bounds to be (some a greater and some a less distance) farther on towards the termination of the line, and stuck their respective stakes accordingly (which are still to be seen); still the majority set up their stake and stones, where we now find them standing—and that the modern inhabitants had generally come to regard that as the identical point of the original stake and stones. Well, we all adopt it, and commence the measurement at that point with different degrees of confidence that the given number of chains will bring us to the *rock*. We measure off the 2300 chains with great precision, and are disappointed in not finding the *rock*. We then set about ascertaining the cause of our disappointment. All agree that the chain is right—the course is right—the measurement accurate, but, some of us say, "It has proved as we feared from the beginning it *might* turn out, that those who established the bounds from which we commenced our measurement, mistook the point, and sent us too far back, hence we have not yet come to the termination of the line. And perhaps some one of the other points marked by the minority may be the true starting point, and perhaps none of them are exactly right; but we have seen so many of the sure marks of the line, and have passed so many of the objects noted in the original survey, that we are confident we are in the right course, and if we keep on in the same direction, we shall find the *rock* at no great distance." Others say, "No, we have had such confidence in the starting point, and felt it so sealed on our hearts, that the point where we now stand is the real termination of the line,—that we cannot be mistaken in this matter. But we have all been mistaken in the meaning of *saxum*—it does not mean a *rock*, as we supposed, but a knoll, in the *shape* of a rock, and here it is at the very end of the last chain. How blind we all were!—We should have recognized it at first if we had not been looking for a *rock*." But the former reply, "We cannot be mistaken in the object looked for; as the original surveyor himself has assured us that the meaning of *saxum* is a *rock*, and that marks the termination of the line, and surely there is no *rock* here; consequently the termination of the line must be farther on. And on examining the minutes of the modern surveyors more critically, we see clearly that the majority have set the bounds too far back; and we ought to go on till we get the 2300 chains from the nearest point marked for the commencement by the minority, if we do not find the *rock* short of that distance." All agree that the original surveyor could not be mistaken, and would not deceive, and that *rock* is his own definition of *saxum*—his own symbol. Now which of the two parties gives the most rational, probable, reconcilable account of the mistake? If you, my dear brother, still say, as some have said, "'43, as the time, was so sealed upon your heart, that you cannot give it up"—permit me to ask, if the *personal appearing* of Christ was not as much sealed on your heart (as the event) as '43 was (as the time)? Both of those could not have been sealed by the divine Spirit (if either was), because they are contradictory. One of them, then, must be given up. Why not give up the time, then, which rests only on human opinion, and not the event, which depends on divine testimony.

I am aware that you lay great stress on the parable of the Ten Virgins (Matt. 25) for the support of your theory, of the "bridegroom come, and the door of mercy closed on the 10th day of the 7th month." But let me remind you, that parables are not designed to teach new doctrines, but only to illustrate those

which are taught in the word of God, in literal language; and can be relied upon for a knowledge of doctrine, so far as they are explained; either in the context, or elsewhere by the inspired writers.—They are similitudes, in the interpretation of which only some prominent feature, or features, can safely be regarded. They are not to be made (as Henry says) to "go on all fours." We are no more at liberty to use their imagery in all its minute detail, to represent correspondencies in the things illustrated by them, than we are to treat metaphors in the same way. Christ is called a lion; but what sacrilege we should commit, to make that animal in his body and limbs, bones and sinews, external and internal organs, represent correspondencies in our adorable Lord, because for *majesty* and *strength* the sacred Scriptures liken him unto that king of beasts. It is just as unwarrantable—though not as ridiculous and wicked—to make all the circumstances and ceremonies of a Jewish wedding represent correspondencies in the coming of our Savior, "the second time without sin unto salvation;" because he has used that similitude to represent the awful disappointment with which many of his ostensible servants will meet in that solemn hour, in consequence of their not watching and preparing for its approach. What shipwreck of faith has been made, by spiritualizing the lamps, the going forth, the number of the virgins, the vessels, the oil, the slumbering, the midnight cry, the trimming of the lamps, the coming of the bridegroom, the going out of the foolish virgins' lamps, their asking for oil, their going to buy, the going into the marriage, the *shutting of the door*, &c.—as though all this *drapery* applied to the coming of Christ "as bridegroom." How different the application which our Lord makes of the parable. Hear it: "Watch, therefore, for ye know neither the day nor the hour wherein the *Son of man* (not the *bridegroom*) cometh."—Showing that he designed by that parable to teach the simple fact, that many who would expect to enter into his kingdom at his coming, through heedlessness and neglect would fail. By which consideration he urges the necessity of watchfulness to avoid such a disaster. He himself informs us *in what* the similitude bears and application to the subject of his coming. It is but the enforcement of the same lesson taught in the 42d verse of the preceding chapter, and there urged from a consideration of the sudden and unexpected overthrow of the antediluvians and the Sodomites, showing that the destruction of the heedless at his coming will be similar, as the character and state of the victims will be similar. The parable of the Ten Virgins no more teaches the doctrine of Christ's coming in the *character of bridegroom*, than Rev. 3: 3 teaches the doctrine of his coming in the *character of a thief*. Both show that he will come unexpectedly to those who do not watch, and they will be suddenly overtaken with the predicted ruin.

Our Savior's coming is mentioned five times in the preceding chapter as that of the *Son of man*, and four times as *Lord*. In this chapter he is twice said to come as the *Son of man*, and thrice as judge and king. Indeed, in all these descriptions of his coming, his character as judge and king are involved, as they all respect the kingdom. The various other Bible representations of his second advent ascribe to him the same character. He is to "judge the quick and dead at his *appearing and kingdom*." (2 Tim. 4:1.) But he is nowhere represented as coming in the *character of bridegroom*. Then do not, my dear brother, continue to advocate a theory respecting so momentous a subject, which is built upon



so fanciful and unscriptural a foundation, as that of Christ's having already "come (since his ascension) as bridegroom."—There is but *one second coming* of our Lord, and that has been described—"to judge the world in righteousness"—"in flaming fire, taking vengeance." &c.—*personally and visibly* (Acts 1:1)—"in the clouds of heaven, with power and great glory" (Matt. 24:30)—then "every eye shall see him, and they also who pierced him, and all the kindreds of the earth shall wail because of him" (Rev. 1:7)—or as expressed in Matt., "then shall all the tribes of the earth mourn, when they shall see the Son of man coming." &c.

The general principles of your essay on the "Doctrine of Providence" I approve and admire; and your application of those principles I think just, until you fly off on the tangent of the bridegroom-come and door-shut theory; and my views of the remainder of the article you will learn from the foregoing.

My dear brother, I cannot give up the cherished hope that you will see your error and abandon it; for I verily believe you are one of God's beloved children, who has given up all for Christ, and whose heart is sincere and upright still. Both my earnest prayers and confident expectations are, that, like our dear brother Pearson, sister Clemons, and others, you will ere long escape the snare, and bless God that the spell is broken. May the Lord grant it speedily—and permit us to lift up our voices together, and shout deliverance with all the ransomed, on the shores of a blessed immortality.

Mrs. G. joins in most affectionate remembrance to Mrs. C.

Yours truly in "the blessed hope,"

ELON GALUSHA.

Lockport (N. Y.), Feb. 22, 1845.

[After the above was in type, Bro. Cook came into our office, and we showed him Bro. Galusha's letter. He thought Bro. G. misapprehended his views on some points, and appends the following note to correct them.

The question at issue we apprehend to be, Have the prophecies been fulfilled in their length and breadth, as Bro. G. shows they must be! or are the comparatively unimportant events of the last few years that fulfilment? It was a remark of a sage man, that prophecy, when fulfilled, always transcends the letter of the prediction—and never falls short. If this is correct, the transcendent scenes of the Advent are still future.]

NOTE FROM BRO. COOK.

Dear Bro. Galusha:—Being only allowed a very brief space, I can append to your very kind letter but few words.—The paper is nearly made out. I thank the Lord for the Christian spirit that pervades yours; your kind words are very grateful to my heart in these days of strife.

Allow me to be very plain. I would that you had seen that we are fallible in our interpretations of the prophecies, as were chronologists in their dates. The fallibility of both I have both seen and felt—nay, still feel them more deeply than ever. Hence I regard the new dates as doubtful, perhaps as doubtful as the old. Neither you nor Bro. Hale can, after experiencing the fallibility of chronologists, now regard them as worthy of more implicit confidence than they have been. So far as they are human, they are fallible, and the confidence reposed in them may fail. So in regard to the conclusions you draw from Divine declarations. If the conclusion be human, it has an element of weakness, and may fail; while the prophetic declarations cannot fail.—They will be as much more strictly fulfilled as they transcend our limited conceptions. Thus I am confirmed in my cherished conviction, that we need just what God has given us,—something on which we may—nay, ought to rely without doubt—something divine—having no element of human frailty in it. The Scripture doctrine of Providence and Divine Guidance, harmonizing with *Scripture fulfilled*, furnishes, to my mind, a basis for such faith. There is, then, with me, a renunciation of that which

is merely human in our experience—our reasonings as to the manner of prophetic fulfilment, and our chronology; but an increase of confidence in all that is divine, in both promise and providence. Amen!

The phrase, "sealed on my heart," I neither like nor use. I believed, as you say you did, from the testimony in the case. I believed firmly, and now am not ashamed of my confidence. My confidence in '43 was not based on chronology, but ultimately on the Providence of God, who had preserved to us the Scriptures in their integrity, in spite of priest or pope—sin or Satan. I knew by faith that God did not require "brick without straw"—did not make promises which he would not fulfil. My confidence was, that he had preserved to us the means to "understand," so as to fulfil his word infallibly. So it has, I solemnly believe.

Had either the time or the event of the Lord's coming been "sealed" on any one's heart, it could not have failed; because infallibility is an element in all that is Divine. It is true that believers in the Advent in '43 had a vast increase of Scriptural knowledge—an advance on all their former Christian experience; consequently I am prepared to admit that the Advent movement was of God. Still, as we misconceived something relative to it, I enquire how far it was human, and how far Divine! It was human so far as it failed. It was Divine only so far as Scripture was fulfilled. Thus it was with Moses—so it was with the holy twelve. I marvel, my dear brother, that you did not recognize the whole gist of my discourse in the fact you relate concerning the Father of the faithful. His knowledge was just sufficient to leave him to set as if he were actually to slay his beloved son. Had he known perfectly the Divine will, it would have been only a hypocritical farce on his part. So with us, precisely, in '43. A fact of the same nature, I used to illustrate the doctrine of Providence. Please read it again, with the application Matt. 21:1-10. The imperfect knowledge which the disciples had of Christ's design in that event, or the misconception they formed of it, subserved the Divine designs. It was God's will that they should cry "Hosanna!" Had they held their peace, God would have put a tongue in the stones, and they would have "cried out." Just so, exactly, with our misconception relative to prophetic fulfilment in '43.—God's will was done.

You mistake in supposing that I have taught the whole theory of many relative to "the door of mercy," &c. The opposite has been taught by me, from both the pulpit and press. Please read my discourse again.

Much that you say relative to Matt. 25:16 I believe; but I have only room to say that you do not touch the subject as it lies in my mind—as it is designed to appear in the published discourse. Much that has been said relative to the coming of the Bridegroom, I never could see to be true, much less teach.

My convictions are stated in two discourses. One on Divine Providence, and the other on Divine Guidance. Instead of losing myself in things too high for me amid things celestial, I have kept down amid the developments of Providence on earth. I believe, on the authority of the Great Teacher, that such a series of events as that represented in the parable could not have occurred without our Father. Matt. 10:29. Advent history answers to Advent prophecy. There is the series of events brought out by Providence, in opposition to all human devise or desire. They have disappointed public expectation, as did prophetic fulfilment in the days of the apostles.

I regret the want of room. Your kind wishes I reciprocate, your earnest prayers I join, with regret that you did not grasp the great Scriptural doctrine of Providence, show my erroneous conception, or misapplication of it.

I subscribe myself your brother, waiting for Jesus, J. B. Cook.

#### Removal.

We have removed our office from 30 Devonshire-street, to No. 9 Milk-street, nearly opposite the lower end of the Old South, 3d floor. We hope our friends will be particular, hereafter, in addressing letters or parcels to this office.

Bro. R. Baker requests Bro. I. E. Jones to give through the "Herald" his sermon on the two Covenants.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, MARCH 18, 1845.

NEW PLACE OF WORSHIP.—The Second Advent Society of Boston, will hereafter hold their meetings at the "Central Saloon," No. 9 Milk-street, three times on Lord's day, and on Tuesday and Friday evenings.

### Letter from Rev. J. Borland.

To the Editors of the "Advent Herald."—Sirs:—Having sent off my second communication ere your reception of my first was noticed by you, I could not remark upon the treatment you gave it; nor was I subsequently prepared for the honor you have seen fit to bestow upon the second. I had given up all idea of further remarking upon your review, when the "Herald" of the 11th showed me your invitation to proceed. That you should have treated my first letter as you have done, I can assure you is by no means satisfactory to my taste. I conceive I had a right to set myself fair before your readers for the charges I had preferred against Mr. Miller; nor less so from the charge of "garbling" his statements preferred by yourself. The cause of truth, much more than your correspondent, demanded this. But to resume my observations upon your review. [Note 1.]

1. In your critique upon pp. 13 and 14 of the Sermon, you remark, "Our author has overturned his own argument, by claiming that kingdom, in Dan. 7:14, which was to be an everlasting kingdom, which was not to pass away, and shall not be destroyed, is the Gospel dispensation. With what grace, then, can he claim that this Gospel dispensation is to have an end, and the kingdom be relinquished by the Savior?" I answer, with the "grace" of truth and propriety. I trust, just as a Christian, who, though an heir of death, shall nevertheless live forever. The earthly house of this tabernacle will dissolve, yet nevertheless he has a building of God: so that although he be a subject of transition, he will also be a subject of eternal life. [Note 2.]

2. We have now quite an effort, for which I ought to be very thankful, "to enlighten the mental perception of our author respecting our understanding of this text," viz. 1 Cor. 15:22, 28. The inference from the foregoing is unquestionably a trial of humility, which, if I have, I shall do well. But my dear sir, allow me to caution you against such experiments, lest my uneasiness under such an operation, and what to some will look like self-sufficiency, on your part, may lead to conclusions not very pleasing to either of us. And to the republished understanding of this text, let us turn to it.

"The general sense of the phrase 'deliver up' according to Prof. Bush, is 'making over, transferring,' which obtains elsewhere in the New Testament. The definition of our English word 'deliver' is very different from that which is usually assigned to it in this connection. According to Dr. Webster it is, 1st, 'to free, to release from restraint, to set at liberty'; 2nd, 'to rescue or save'; 3d, 'to give, to transfer,' which according to Prof. Bush, and also Prof. Mills of Andover, is the sense of its original.—'To surrender, to yield, to give up, to resign,' are given by Webster as only the fourth signification of the term. Thus the 'delivering up of the kingdom' is the receiving."—Stop, my dear sir, not so fast. I am afraid we may get a little dust in our eyes by going at such a rate, let us therefore stop, and as the mariner would say, overhaul the matter. I dare say you, and I feel bold to say the reader will also, admit that when authority is quoted, he is of course followed, unless indeed it is shown that he is in an error: but if we quote an author with the obvious purpose of establishing a position, it seems rather unseemly, and ungentlemanly to turn him out of doors, by rejecting his statements. It may by some persons be considered a good piece of generalship to establish a position by but slender means, but what may be generalship in the field, will scarcely pass as Christian authorship in the press. And now allow me to ask why you have not followed the authorities you have quoted? I know but little comparatively concerning the gentlemen whom you introduce, yet as you have quoted them, why do you not follow them, I again ask? You inform me that Prof. Bush understands the words "deliver up" to mean "making over, transferring," and that Prof. Mills also declares that "to give, or transfer" is the sense of the original." Why then do you, after asking, and receiving from these gentlemen the key note *g*, set off on the note *d*, to play, ostensibly in key with them? This is another of the marvellous productions of your pen, which I can assure you has quite a twitching influence upon my eyes. But we live in strange times: and ere long I shall learn to be surprised at nothing. Another gentleman, to realize an object dear to him, speaks of a certain youth as "fifteen years of age," when he knows, or certainly ought to know, that he is nearer twenty! [Note 3.]

But perhaps you will think I am not so docile a scholar as I ought to be,—or that "to enlighten my mental perception" is more of an effort than you contemplated. This of course I may regret—but I cannot very well help. I have lived a few years in this wicked and delusive world, so that I have felt compelled to look more narrowly into things than I was wont to do. I can recollect when in my juvenile simplicity, I conceived that everything that appeared in print must be true. I now believe very differently.

The dissertation you have supplied upon the kingdom, starting with the key note, *rescue*, I apprehend, will require a little remodelling.—This you can do at your leisure, while I resume my office.

In Prof. Mills' translation of the passage, I offer no objections. In the main, I apprehend, he is sound, and judicious.

"The 'eyes' of our author" has [have, Ed. of "Herald"] not at all "misled him, for he is aware "that the Savior's first advent was before the end of the fourth, or Roman empire." I was aware also, and needed not therefore to be "informed" that the visions of the 2nd and 7th chapters of Daniel, cover all the time to the present, down through the division of the Roman empire, the rise of the papacy, and its continuance for 1260 years, but that they should embrace so many things, some of them but of secondary importance, and say nothing about those into which the angels desired to look,—viz., (if you please,) "the gospel of the Kingdom,"—leaping,—I repeat the sentiment, with a hop on the incarnation, and a step on the sufferings of the saints,—down to the judgment of the great day, is one of those inexplicable things to my "mental perception" that I am completely at fault to understand.—Some of your friends will be forward to suggest, in order to relieve my difficulty, that I embrace Millerism, as the papist adheres to his system, viz., take it upon the authority of the pope,—for Mr. Miller has said it was so: but I assure them that as a Protestant, I claim the right of private judgment. [Note 4.]

But again, You declare my first reason for likening the stone to the Gospel, &c.—their spiritual origin and influence,—to be a mere "assumption—not proved." Then "pray my dear sir, what do you demand as proof? It is said of the stone that it "was cut out without hands," or human instrumentality. Are we not wont to believe as much of the Gospel? The stone succeeds in its object by the same agency; nor less the Gospel: and yet my remarks thereon are, "assumptions—not proved!" Well then, be it so; let them remain. You ask, Does the Gospel increase? I answer, in the sense in which the question is put, no more than figures are required to walk on all fours. Yet does not the Gospel increase? Ask Luke: "So mightily grew the word of God, and prevailed." "It must therefore refer to the kingdom of God;" and who said it did not? not I. Thus the reader may perceive how exactly the reviewer, and the reviewed agree. But, after travelling a short distance together, we again part company.—"Its subjects in the world are now few, but at the resurrection of all the just they will fill the whole earth." Again you inform us, "Besides, it smites the image—dashes it to pieces—it grinds it to powder, and leaves no place for it. 'There is nothing slow and gradual here described.'" To this I reply in some of your own words, "What proof" have we of "this?" Is not the greater part of the preceding an "assumption—not proved?" How do you find out, Mr. Editor, that "there is nothing slow or gradual here described?" Is not this one of the points to be demonstrated? [Note 5.]

Amidst the calls of many and pressing duties, the above has been written. In looking it over however, I see nothing material demanding a retouch of the pen. I therefore again subscribe myself,

A firm believer in the second advent of our blessed Lord, [Note 6.] JOHN BORLAND.  
Melbourne, (L. C.), Feb. 19th, 1846.

Note 1. We believe Mr. Borland is fairly before our readers on this point; for we gave his extracts verbatim, and also gave the context from which he extracted them. So that our readers have all the evidence, and can judge for themselves whether our charge of garbling is just.

Note 2. Not so fast. If you will admit the parallel, we have you yet. The kingdom in Dan. 7:14 is not to pass away, is not to be destroyed. The Gospel dispensation you claim is to have an end: the two then cannot be the same. If the continuance of the kingdom is like the life of the Christian, it cannot end with the Gospel dispensation; for the Christian is assured that he *shall never die*. The mere death of this flesh—the tabernacle in which the man lives, and is to be put off till the resurrection, is nothing.—That is not a death the Christian fears; for



he is to come up and dwell forever on the earth. "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven," is the one that is to "be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him." Dan. 7:27. It cannot therefore be a dispensation which is to pass away, and continue only to the resurrection of the body.

Note 3. "Our author," if he will read the dissertation of Prof. Mills, will see that we have followed him. He has written for the express purpose of proving that the kingdom of Christ is to continue forever, and that the original of "deliver up," in 1 Cor. 15:24, literally denotes, not the surrender of any thing by the Savior, but the rescuing from the devil the present territory of the Kingdom to present it to God. Mr. Borland, in intimating that we have not followed our authority, shows, that among "the books he has read," he is not familiar with Prof. Mills. If he will read Prof. Bush's "Anastasis," he will also find that the professor expressly argues that the Savior does not resign a kingdom when he delivers it, but that his kingdom is to have no end. He transfers, and makes over the kingdom, which the devil has usurped, to God. Nor have we departed from the authority of Mr. Webster in the reading of the English. We refer Mr. Borland to their writings, hoping their "influence" on his "eyes" will be salutary, and enable him to see the failure of his attempt in the premises.

As for the "youth of fifteen," we presume "our author" would rather have had his arguments handled in that manner by a boy of twenty. But we know of even younger youths who would not hesitate to disprove them from the word. By the way, we learn by a correspondent from Canada, that this youth, since his victory is known by the cognomen of "Jack, the giant-killer."

Note 4. If as you admit, these visions cover all the time down through the divisions of the Roman empire, the rise of papacy, &c., to the present time, you will not certainly contend that there is any *leaping* over this period. We deny that there are any things unimportant, or of secondary importance to the subject brought to view in this prophecy. God in giving the message to the prophet, best knew what subjects to present, and what were the most relevant to each other. In giving a history of the worldly kingdoms which were to precede the setting up of God's everlasting kingdom, it was certainly more appropriate to the connection, to proceed as the prophet did, and present that succession, than it would have been to have left out a part of that succession, and in its place introduced a spiritual question which was foreign to the subject of the vision. It would have been no more relevant to have presented the Gospel dispensation, instead of the Roman empire, than it would the Jewish dispensation, instead of the three previous kingdoms, when not the spiritual state of the world, but the political is the subject of prophecy. They are appropriately presented in other scriptures, so that there was no necessity that they should be here.

As far as private judgment is concerned, we also beg the right of believing for ourselves—the right we grant every man—without submitting to the ipse dixit of the church.

Note 5. We say, that no gradual process is described in the breaking of the image by the stone is proved by the very words of the text:—"The stone smites the image; it breaks it to pieces; the wind carries it away that no place is found for it; and it is then that it becomes a great mountain. And this sym-

bolizes with the *slaying* of the beast, and the giving of his body to the burning flame. Will Mr. Borland contend that there is anything in the original in the word "*smote*" or "*broken to pieces*" that indicates a long continued progress? Even Prof. Bush who endeavors to take the position Mr. Borland does on this point, is obliged to admit "that the evidence of this is not an evidence afforded so much by the literal interpretation of the prophet's recital of the dream, as one reflected back upon it by the *assumed exigencies* of the subsequent solution." Now we contend that to "*smite*" legitimately denotes sudden and violent action; and unless the word is modified by some adjunct to denote that the action is repeated or continued, the inference is legitimate and irresistible, that the effect is the result of a single blow.

According to Mr. Borland's theory, the kingdom of heaven is parallel with the fourth beast; but Daniel makes it after the image has been smitten on the feet—not on the legs,—and no place is found for any of the constituent dust of the metallic structure: after the fourth beast is slain and burned; after the kingdoms of this world come to an end; and according to John, after the passing away of the heavens and earth, in the establishment of the New Jerusalem state.

Note 6. A believer in the advent past! or future! in a spiritual or a personal one! in a pre-millennial! or post-millennial! advent?

#### Remarks on Dr. Durbin's Prophecies.

AND "INTERPRETATION" OF THE PROPHECIES, Concerning "the Restoration of the Jews," and "the Millennium."

Let us now look at the manufacturing process by which "his general tenor of Scripture" is created out of the particular texts of which Dr. D. makes use, in sustaining his adopted interpretation:—

"That Christianity will thus triumph in the East, there is no doubt, and there ought to be as little that its triumph is essentially connected with the restoration of the Jews; for Paul says in the 11th chapter to the Romans 'I say, then, Have they stumbled, that they should fall? God forbid: but through their fall salvation is come unto the Gentiles. Now if the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness (i. e., how much more shall their fulness or restoration enrich the world!) For if the casting away of them be the reconciling of the world, what shall the receiving (restoration) of them be but life from the dead?' (verses 11—16.) 'For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so (then) all Israel shall be saved,' (ver. 25.) The cause of the rejection and dispersion of the Jews, the Apostle expressly affirms, was 'unbelief' (verse 20:); and then says, 'If they abide not still in unbelief, they shall be grafted in again into the good olive-tree,' which is Christ. To remove their unbelief, and to inspire them with faith in Christ, is a sacred duty, incumbent upon the whole Christian Church, for two most weighty reasons."

It must be evident from these quotations from Paul, even as Dr. D. has interpolated them, that if the Apostle says anything about "the restoration of the Jews," it is expressed in the terms, "*the receiving*"—(the words, "*of them*," are supplied,) "*saved*," *grafted in again*." And it is difficult to suppress a query which very naturally arises here, viz: If it had been the design of Paul to prove that "all Israel"—the Jews—were to be "restored, in the spiritual sense to Christ, or in the literal sense to Palestine," would he have spoken of the restoration of "some of them" as barely possible? "I magnify mine office, as the apostle of the Gentiles, if by any means I may provoke to emulation them

which are my flesh and might save some of them." (Rom. 11:13, 14.) And it appears still more inconsistent with such a design, that Paul should select a portion from David, which proves that they are to "bow down their back always, as a recompense unto them," v. 10. Indeed, Dr. D. himself confesses, not very ingenuously to be sure, the strange verbal deficiency of the Apostle, in using such terms as "saved, grafted in again," &c., to express the idea of their restoration to Palestine, by adding such terms as he sees to be necessary to make the text harmonize with his "adopted interpretation," and his "general tenor of Scripture and Providence." But Paul must have been as great a dunce, as his brethren according to the flesh would make him, who have lately decided, in their great convention at Frankfort, that "the present toleration and comfort we enjoy, is the promised Messiah," to make use of such statements, and quotations as the above to prove the question, as Dr. D. understands him.

It seems not to have entered the mind of Dr. Durbin, that Paul could speak of "Israel," or "God's people," in any other sense than that which refers to the Jews, as compared with the Gentiles. Nothing, however, is more evident than the fact, that he speaks also of "the children of God," "his people," "Israel," as applicable exclusively to the "election of grace," in contrast with "the children of the flesh," "the rest who were blinded," among the Jews. The Apostle states this distinctly at the outset of his argument, which begins with the ninth chapter of this Epistle to the Romans: "Not as though the word of God had taken none effect," he says, (9:6,) there was some alleviation to his "great heaviness and continual sorrow of heart," for his "*brethren, his kinsmen according to the flesh*," (vs. 2, 3.) "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children. That is, they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed." (vs. 6—8.) To these "vessels of mercy"—recipients of the Gospel—among the Jews, "the Gentiles" also were added; and these God calls "my people," as Paul proves from the prophets, (9:23—26,) "The rest"—"Israel," which followed after the law," were as "Sodom and Gomorrah." (9:27—31.)

Here, now, is an "Israel—the children of God," distinguished from an "Israel—the children of the flesh," who are "as Sodom and Gomorrah:" the first God calls "his people;" and by citing us to the case of Elias, Paul shows that this class were always approved of God, "his people which he foreknew"—as they expected to be saved by grace and not by works, "a remnant" of whom were found in his day; while the "Israel against whom the Prophet made intercession," who killed the prophets of God, and dug down his altars, constituted the class on whose account Paul sorrowed, and prayed that they might be saved by obeying the Gospel. This was "the grafting in," which he labored to accomplish, and it had no more to do with a restoration to Palestine or Jerusalem, this side of the restitution of all things, than it had with a pilgrimage to Rome, Mecca or Navvoo. Nay, Dr. Durbin himself being judge, it must have been the hopelessness of their case, which was the reason why Paul could "wish himself accursed from Christ," why he had continual heaviness and sorrow in his heart, for them; why he magnified his office, as the Apostle of the Gentiles, if by any means he might "save some of them." He saw that a part of Israel was

to continue in this state of blindness, until the fulness of the Gentiles be come in. And Dr. Durbin explains the words thus, "their fulness, or conversion to Christianity." If this is the true definition, the blindness of a part of the Jews is to continue till the "conversion" of "the Gentiles" is accomplished; and pray what may the Jews be expected to do in converting the Gentiles after "their fulness, or conversion to Christianity," unless it is to convert them as they are now converting Dr. D. and his brethren!

That the "removal of their unbelief is a most sacred duty, incumbent upon the whole Christian church," we fully agree; but how the fact of our duty can prove that the Jews are to be restored to Palestine, we do not see; and to say that we are to perform that sacred duty by holding out to them such a hope, or by assuming that they are entitled to any other promise of God than Gentiles who believe in Christ, is to "build again the things which have been destroyed"—"the middle wall of partition, which hath been broken down;" it is to become "false apostles;" it is to overturn the Gospel of Christ, uprooting its foundations.

To settle this question we have "a general tenor of Scripture" which needs no garbling, no adding to or mending, to make it speak to the point. If Paul had believed that such a difference existed between the Jew and the Gentile, whether believers, or unbelievers in the Gospel, could he have said, "There is no difference?" (Rom. 3:22.) Could he have spoken of the highest, and all the distinctions of the Jew, with such revolting contempt as he has—even to "count them as dung?" Would he have fought so like a giant, as he has, against all the insidious pretences of the Jews, as *Jews*, if this had been the case! Above all, could it have been possible with such a purpose in view, as Dr. D. would have us believe, that Paul should leave this "eleventh chapter of Romans" in such an ambiguous form, as to make it necessary for him to add to it to make the purpose of the Apostle appear! But the old prophets are as clear as the apostles, in speaking of the fate of Jerusalem, and of course of the Jews, as to their restoration to Palestine.

Ezekiel places Jerusalem on the same footing with Sodom, and speaks of their future prospects in terms which make it absolutely impossible that Jerusalem shall "return to her former estate," before "the restitution of all things," when God "shall send Jesus Christ," unless Sodom can return to her former estate before that time. Ezek. 16:44—63. He declares also that "the diadem of Israel shall be no more, till he come whose right it is, and it shall be given to him," 21:25—27. It would be well for Dr. D. and others to read what the Prophet says of those who "see visions of peace for Jerusalem," 13:8—16.

Daniel also tells us in speaking of the fate of Jerusalem, "The city shall be desolate even till the consummation, Dan. 9:26—27: and the Savior, evidently referring to these declarations of the old prophets, while pointing to Jerusalem, says, she "shall be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled," when his coming in glory to reign forever will take place. Luke 21:25—28. Compare Matt. 24. Paul also tells us that "Jerusalem that now is, is in bondage with her children;" and that if her children would become "as Isaac was—the children of promise—of the Jerusalem which is above," it must be through Christ; and if they became followers of Christ, like Paul, they would expect no continuing city here, but seek one to come, the city of the living God, the heavenly Jerusalem.—To be continued.



## Correspondence.

LETTER FROM BRO. O. R. FASSETT.

Dear Bro. Himes:—Although the efforts that have been put forth in this city the past winter, to which I referred in my last, seem to have accomplished some good, and many have been awakened anew to the consideration of the second advent of our Lord, yet we heard the cry of peace and safety from others.

I attended, one evening last week, the religious services held in the fifth Baptist church in this city. This society have just completed their house of worship; and since its dedication, they have held evening services up to Sabbath evening last. On the evening that I was present, there were no less than three clergymen present of their own order. The one that addressed us gave us quite an excellent discourse upon the character of the glorious gospel of God. However, there were many things advanced in that discourse that I could not subscribe to. One sentiment in particular, which we often hear, I consider erroneous: it is this—"That the ultimate design of God was to effect an entire moral change throughout the world by the preaching of the gospel." "That the gospel was designed to spread through the world until the entire human family be converted, and the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea," before the coming of Christ to judge us." Such teachings are expressly contradictory to the instructions of the great Head of the Church, who has taught us that the righteous and wicked are to remain together until the end of the world, as illustrated in the parable of the tares and wheat. And, indeed, it is at variance with the whole tenor of Scripture, and is one of the fables of these last days, that men will listen to instead of the truth. (2 Tim. 4:1-4.) The great difficulty with these men I conceive to be this: they have lost sight of the inheritance. Could they see that the earth renewed was to be the future abode of the saints, as taught in Scripture, they would at once discover that the prediction referred to above would then have its complete accomplishment.

All that I can see the design of the preaching of the gospel is to effect, is to prepare men to inherit the earth, when restored, as recorded in Acts 3:20, 21, and Rom. 8:18-23. The Savior says, "Blessed are the meek, for they shall inherit the earth." And the Psalmist David says, "Wait on the Lord, and he shall exalt thee to inherit the earth; when the wicked are cut off thou shalt see it." And Solomon adds, that the "upright shall dwell in the land (earth), and the perfect remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." The great President Edwards says that the earth is to be the hell of the wicked, where they are to be tormented for ever and ever, and that the above passages had their fulfillment when God, by the deluge, dispossessed the wicked of the earth, and gave it to Noah and his family to possess in quiet! (Edwards' Hist. Redemp. p. 51, 421, 422.) The absurdity of this view requires no comment.

After the above discourse, to which we have alluded, another clergyman arose, who remarked "that he entirely coincided with the views that had been expressed; that his belief was, that there were yet great things to be accomplished by the preaching of the gospel." "And Oh!" said he, "what a grand day are we nearing—the millennial glory is about to dawn. It is true (said he) that Father Miller has made many errors and blunders, and hence the gospel ministers scarcely dare venture to mention anything concerning this event, or the coming judgment. But," said he, "we are just upon the fulfillment of this event, when 'the lion and lamb shall lie down together,' &c. According to historic prophecy, and the prophetic times, any man must see, that by any reasonable calculation, these periods must soon end!" He then went on to show what the present aspect of things were. He gave us the number of Roman Catholics, pagans, &c., which was a dark picture indeed. "But," said he, "the darkest time is just before day. And here let me add, one of two things we must expect, either Christ is actually coming to judge the world, or we shall soon have the spiritual reign commence. But I believe that it is a spiritual reign!"

But how, let me ask, can he look for a spiritual reign, when "God has sworn with an oath to David, that of the fruit of his loins

according to the flesh, he should raise up Christ to sit on his throne?"

In the closing prayer, the pastor of the church made the following request, that the Lord would hasten the "set time to favor Zion;" and "when the kingdoms of this world should become the kingdoms of our Lord and his Christ." In this petition he had reference to the conversion of the world, and the future triumph of the church, as held by tradition. I wonder if this minister ever read the connection of the above passage which he but partially quoted? Those that are curious to know the connection, let them read Rev. 11:14-18.

My dear brother, what blindness is here seen! What perversion of God's word—what wresting of the Scriptures! Truly we can say, that "we are not of the many which corrupt the word of God." These men seem to stumble at noon-day. Here we are in the light of the "time of the end," and yet they walk in darkness. How comforting, under these considerations, are the words of the apostle, "But ye, brethren, are not in darkness that that day should overtake you as a thief." Or, in other words, those brethren who shall be alive and be changed at the Lord's coming, are not to be in darkness.—This is one evidence to me that I am a child of God;—my lamp still gives me light, and I walk not in darkness. And if my Savior comes while I am living, I expect to be his for ever. Another evidence is, that I love his appearing:—I long to see my Redeemer, he who has purchased me with his blood, and with the ransomed throng, adore his name for ever. And a third evidence is—glory to God—I feel the quickening Spirit within this mortal frame, which is to do its office in a moment, in the twinkling of an eye, when I see my dear Savior coming.

My prayer is, that all the dear brethren may be faithful, and have the continued smiles of Jesus here, and we may be assured that we shall have his approbation hereafter, when the earth shall be lit up with his glory.

Yours in hope, O. R. FASSETT.

Providence (R. I.), March 3, 1846.

LETTER FROM BRO. L. WILCOX.

Dear Bro. Himes:—I perceive that trials and afflictions await you still.—All that will live godly in Christ Jesus must suffer persecution. I took up your paper this morning, in which Mr. Borland's letter was published, and was ready to inquire, what there was in the glass, or eye, that should convey to one light and clearness, while to another mist and darkness? Yet there is nothing more strange here than what was in the cloud between God's camp and the Egyptian host.

After reading his remarks on several passages, I came to the 4th verse of Rev. 20, when he emphatically asks, why you extend the application of this beyond the martyrs, who are the only persons alluded to? Now, how plain it is, that all that are here raised are blessed, and the only blessed. Why? Because all that have not the mark of the beast are described as raised and reigning with Christ a thousand years before the rest of the dead are raised. Now the enquiry would arise, who are the rest of the dead? The answer must be, those who have the mark of the beast, and these are tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. (Rev. 14:9-11.) Where are the rest? If "all" who have not received the mark of the beast live and reign with Christ, as John saw it, and "all" who had received it were tormented, then there can be no others, I think. These two classes appear to me to contain all the righteous and wicked. If so, then it follows that the righteous are raised a thousand years before the wicked, and that the day of the Lord, or judgment day, is a thousand years, as Peter warns us not to be ignorant of. This appears to be plain testimony that John gives us. Now let us examine Paul on this very subject. He tells us in the 15th of 1 Cor. that Christ is risen from the dead, and in consequence of this all will be sure to rise; but every man in his own order. Well, what is the order of the resurrection? Christ the first fruits, afterward they that are his—(who are his!)—all that had not the mark of the beast—at his coming. (When are the rest raised?) Then cometh the end (end of what? what is he talking about? why, the order of the resurrection); then cometh the end of Satan's reign, when Christ delivered the kingdom to God the Father, for he must reign till the wicked are raised and judged, for the Father judgeth no man, but committeth all judgment to the

Son. Then the Son himself will be subject to the Father. How long is this? John says it is a thousand years, and Paul does not dispute it, nor will I. Now you see, brother, that these two apostles agree about the order of the resurrection. Both say all the righteous will rise at the commencement of his reign, and the rest will not rise till the end of the thousand years, or reign. Why do interpreters put this "end" here expressed to mean the end of the world? Their rules for interpretation are, that we must consider the nature of the subject, and what the writer is talking about, in order to understand him.—Well, what is Paul talking about in this chapter? The resurrection; and he definitely tells us the order. Dr. Scott says in his commentary on these two passages (which I call parallel), "Many men, and Christians of the utmost respectability for piety and learning, have believed in a literal and personal resurrection of the martyrs at the opening of the millennium, and have imagined that the resurrection of all the righteous will precede the millennium, because the dead in Christ will rise first, as described in 1 Cor. 15:20-28."

So we see, then, according to the testimony of this commentator, that many have believed the truth before as we now believe it. This same author, commenting on Isa. 65:17, says, "The apostles Peter and John use the expressions ['new heavens and new earth'] for the heavenly state, after the end of the world and day of judgment. (2 Pet. 3:10-13; Rev. 21:1-4.) And Peter says we look for it according to his promise, which refers to this very passage. Yet the context requires us to interpret the words in this place of that state of the church on earth which shall most resemble the world of glory" [meaning the millennium]. If Peter and John put the millennium after the day of judgment and end of the world (as Dr. S. says), and if they were inspired, then inspiration has put it there, according to his acknowledgment; and if inspiration has put it there, it will be there in spite of Dr. Scott's, or any other man's theory. The popular opinion on Rev. 20:4-6 is a spiritual resurrection of the martyr-spirit. When did that spirit die, I ask, that it should need a spiritual reviving after Satan is bound, and no foe to contend with? I think that spirit is now in the earth, and ever has been, and ever will be, till Christ comes and raises up those who have died with such a spirit, and give them the earth as he has promised. Let us look at Luke 14:26.—"If any man come to me and hate not his father, and mother, wife and children, brethren and sisters, yea, and his own life also, he cannot be my disciple." Here is a martyr spirit, and all Christians must have it, or they cannot have a part in the first resurrection, which is a martyr resurrection. Let us all have this spirit, that we may have a part in the first resurrection, for on us, then, the second death will have no power. So you may tell Mr. Borland, we only extend this to all the martyrs; and that he may have this spirit, and share in this resurrection, I do most devoutly pray.

LINUS WILCOX.

LETTER FROM BRO. I. ADRIAN.

Dear Bro. Himes:—I discover in the closing remarks of one you call the Rev. John Borland, some things I cannot reconcile with correct principles of interpretation. "But," says he, "ignorant and beighted as our author may be, he never yet dreamed that the kingdom of heaven was set up in the mustard seed, or in the three measures of meal." If he did not dream the above, he must have dreamt his explanation of them. "Even as a grain of mustard is small, so was the Gospel kingdom at the beginning," says our friend, Rev. B. But what does he mean by the use of the term, "Gospel kingdom." I do not find a kingdom of this kind in the Bible. I find gospel of the Kingdom, and word of the Kingdom, and kingdom of the God of heaven, but no Gospel, or Mediatorial kingdom. I think if our friends, as well as Mr. B., will take the trouble to examine these seven parables in connection, will find no difficulty in understanding them. Suffer me to throw out a few thoughts in relation to them. Hear Matt. 13:3—"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some fell by the way-side, some on stony ground, some among thorns, and some on good ground."—How perfectly plain it is that the Savior presents himself as the actor in this parable. And if the Kingdom of heaven was ever set upon this earth, this must be the time; but so far from this, 19th v., "when any one

heareth the word of the Kingdom,"—he does not say, heareth the Kingdom, or receiveth the Kingdom into him, but "when any one heareth the word of the Kingdom;" keep this in mind, and it will assist in understanding the rest of these parables. Verse 24—"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field," &c.—Explanation of this parable, 38th v., "the field is the world, the good seed are the children of the kingdom," and "if children, then heirs." No kingdom is represented as being set up, sown, or planted in this moral soil as yet, but, v. 19, "the word of the kingdom" planted, or sown in our hearts, v. 38, the children of the Kingdom, made such by the effect of the word, or good ground, therefore as no kingdom is referred to in the two parables, as set up, I infer that the Rev. Mr. B.'s Gospel kingdom, planted on the day of pentecost, cannot be illustrated by the parable of the mustard seed; furthermore, it is abundantly evident that the two following parables are illustrative of those already given: let us examine them.

Verse 31—"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field." How perfectly plain it is that this illustrates the speed and extension of the word of the Kingdom among men. "Another parable spake he unto them, The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." This most clearly represents the operation of the word of the kingdom in the hearts of men, like leaven preparing that into which it is put for use,—into three measures of meal, that is operating on man in three distinct conditions, 1st, producing conviction from which some turn away, 2nd, producing justification from which some fall away, 3d, bringing those who retain it to immortality. Then, and not till then, is the object realized for which the word of the Kingdom is sown. A recapitulation: 1st. The word of the Kingdom. 2nd. The children of the Kingdom, made such by the effect of the word. 3d. The extension and spread of that word among men. 4th. The effect it would produce on the man who received it on good ground. Not on the whole world, leavening that, no, no. Not all sown on the day of pentecost, but having been, and now being sown, preparing men for immortality, which first began to be sown by Jesus, and continues to be sown by his apostles, and ministers. All these things were spoken to the multitude, and now some few words of comfort to his disciples. After giving them a glorious description of the judgment, and of the end of this age, he proceeds to illustrate in parables what he has done for his children. Verse 44—"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—What the Savior's object is in this parable, may be seen by consulting the context: v. 41, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," most clearly this world at the end of this age: no subjugation of it, therefore, to Christ till then. Verse 43—"Then shall the righteous shine forth as the sun in the kingdom of their Father," and not till then. Again, Eph. 1:14—"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." The purchased possession, evidently the field Jesus paid such a ransom price for, for the sake of the treasure in it. "Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." This parable is explained by the theory of the present day in this way: the pearl represents Christ, the merchant-man the sinner selling all and buying Christ. But O how absurd,—undermining the very foundation of our salvation by Jesus Christ. I assert that in no sense of the word can the sinner be said to buy Christ. What! buy a free gift! counting our righteousness as filthy rags, and then selling them? But no, this is not the truth. The merchant-man is the Savior, paying the ransom price even his all for the sinners redemption, blessed be his name. "Again, the kingdom of heaven is like unto a net cast into the sea." No need of comment on this. It represents the separation at the last day. Now then for the



seven: 1. Word of the Kingdom. 2. Children of the Kingdom, made such by the word. 3. Extension of that word in the world. 4. The effect the word produces in preparing children for the Kingdom. 5. The inheritance purchased for them. 6. The purchase of the whole. 7. The time when this inheritance or kingdom shall come, &c. Verse 49—"So shall it be in the end of this world." "Even so, come Lord Jesus. I. ADRIAN.

## LETTER FROM BRO. C. G. MILLER.

Dear Bro. Himes:—In reading the "Herald" for the last two or three weeks, I see repeated calls from the west for help, and on reading Bro. Helm's letter, this evening, from Springfield, Ill., I thought I would also swell the Macedonian cry, Come and help us. I do think that our dear brethren are confining too much of their labor to the East, while so large a field in the West is inviting them in their efforts to spread the glorious doctrine of the advent of our Lord. To me the doctrine has lost none of its hallowed beauties, although entirely deprived of any Christian associations apart from the word of God, and the "Herald." I still stand on the old platform, unmoved by the persecutions and malice of our enemies. I was induced to withdraw from the communion of the M. E. Church, of which I have been a member for fifteen years, in consequence of not having the liberty to speak as I pleased of the speedy coming of the Lord; the consequence was, that I absented myself from their meetings, and informed the minister that all my interests, sympathies, and feelings, were identified with my Advent brethren, and consequently I withdrew from their communion. Since that time, I am an infidel, and the subject of a thousand slanders, and that propagated too by some who profess to be teachers in Israel. But amidst all, I still maintain my integrity, and my blessed "Herald" is a great source of comfort in my isolated situation.

C. G. MILLER.

Dayton, (La Salle Co., Ill.), Feb. 4, '46.

We cannot but hope that some of these repeated calls for help in the West, will be responded to by those who are willing to work in the vineyard.

## LETTER FROM BRO. JOHN L. PARKER.

Dear Bro. Himes:—I improve a moment to communicate to you my attachment to the blessed cause of the Advent. My mind was changed from the commonly received views of the professed church, as to the doctrines of the Kingdom, its location, the millennium, the resurrection, &c., by reading Bro. Miller's Lectures, and carefully comparing them with the Bible, during the years of 1840, and 1842, since which time, I have been a constant and devoted reader of the Advent papers. I think they have been the means of communicating more light to my mind on the harmony, and truth of the Bible, than all other theological works. I rejoice in the belief that Christ will soon take to himself his great power and reign King of nations. There has not been much lecturing on the Advent subject in the county of Berkshire. I think it would be well if some lecturer could pass through this county, and visit Adams. There are a few in this place who are looking for the Lord, but the great majority of professors are opposed to the doctrine.

Bro. E. WALKER, of Becket, writes:—There are a goodly number in this place, as well as in other places, that manifest a strong attachment to the truth as it is in Christ, and as it was in the Sanis church, which I have reason to hope, they will be clothed in white raiment, and their names confessed before the Father, and before his angels. We still feel to send forth the call to the household of faith, "Come over and help us." Cannot some brother, or brethren come this way and brake to us the bread of life, that have received the Holy Ghost for the perfecting of the saints, till we all come in the unity of the faith, that we may be perfect, and entire, wanting nothing, until the appearing of our Lord Jesus Christ, which we are in daily expectation of, which some professing have erred concerning the faith? I Tim. 6:21.

We thank our brother for the interest he has manifested for the "Herald" in sending us a list of new subscribers. We hope other dear friends will go and do likewise. We are happy to say that a goodly number of our subscribers are thus doing.

## LETTER FROM BRO. S. CURRY.

Dear Bro. Himes:—For the information of a brother in Canada West, let me state, that I have never been a resident of St. Johns, N. B.

Since you was here in November last, our meetings have been increasing in interest.—Bro. Bennett, of New Hampshire, spent several weeks with us, and labored, much to the edification of the brethren. After much labor, and prayer, the brethren have succeeded in getting "things in order." They have taken the Bible for their guide, believing it furnishes a perfect rule for this important business. We are now looking for the revival of the work of the Lord, and while laboring, and praying for it, we already experience an increase of the Holy Spirit's influence. As it is probable you may be furnished with a more particular account of the state of things here, I will add no more.

Yours, in the hope of the Gospel,

SAMUEL CURRY.

Brooklyn, (N. Y.), March 7, 1846.

BRO. WM. TROWBRIDGE, OF SHERBOYAN writes:—"I bless God that some one, I know not who, sent a few of the numbers of the "Midnight Cry" to the Post Master at this place, and that they ever met my eye. I fully believe that the blessed Christ is soon coming in all his glory, to take possession of his kingdom. I soon expect to meet my recently deceased wife on the shores of immortality, where parting will be no more, and where we shall be like Christ, and see him as he is. Very many in this place think we are living in the last days, and a few think that the carnal Jews will return to Jerusalem. I have never seen but two Adventists, and those I went 60 miles to see, viz: Dea. S. Brown, and Bro. Hutchinson, of Milwaukee. There has been no Advent preacher in this place. I have been long hoping that the Lord would send some one, that I might from their lips hear the good news of the coming of Christ. I have been doing all I can to prepare the people for his glorious coming, but I seem as "one that mocketh to them."

BRO. C. R. HAMLIN, of Hudson, (O.), writes:—"There are numbers in this vicinity who love to read the "Herald," and feel that they cannot do without it. The evils of "Spiritualism," or the "shut door," is but just begun, (of which we see something among us.) We therefore feel more than ever that the "Herald" ought to be sustained, to meet that fatal delusion. A brother who has embraced that delusion, recently called upon me, and I found it to be time misspent in attempting to reason with him. "The Spirit, and providence of God," say they, "have taught us that Father Miller, and Himes, and all whose views accord with theirs, are the Laodicean church, spoken of in Rev. 3d," consequently they cannot be reached by any argument. It is my sincere desire, and prayer, that your improved sheet may be sent from week to week, to cheer the hearts of those who are resting their souls upon God's eternal truth, and who are daily, and hourly looking for the appearing of the blessed Savior.

BRO. L. D. TANNER, writes from Free-town Corner, (N. Y.):—"The paper has been a great blessing to me, notwithstanding all our disappointment which has brought the reproaches of the carnal upon us. But should there be no other benefit it will further the knowledge, and induce a claiming still, of the great first natural and also gospel right of humanity, i. e., the right of speech, which right is still far too little appreciated. No sin is probably more subversive of the Gospel, or hateful to God than proscription, yet this essence of Antichrist is the ever present, easily besetting sin of every portion of religious, i. e., professedly religious society, which only Christ's coming will effectually cure, though all individuals who would be saved finally, must be saved from this sin before his coming, if saved at all.

BRO. JACKSON, of Bath, Me., writes:—"I am glad to hear the cause is progressing, and that you endure sufferings patiently for righteousness sake. When we do well, and suffer for it (if we take it patiently), it will be acceptable to God. Let us imitate him, who, when he was reviled, reviled not again;—when He suffered, he threatened not, but committed himself to him that judgeth righteously. If you suffer for righteousness sake happy are you. Be not afraid of their ter-

ror, neither be troubled; for it is better, if it be the will of God, that you suffer for well doing than for evil doing. The end of all things is at hand; therefore let us be sober and watch unto prayer. Gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ.

Yours in gospel fellowship.

BRO. S. M. CARR, of Plerm, (Me.), writes: We are waiting patiently for the coming of our Lord. I have visited some of the brethren lately in China, Camden, and Lincolnville. I found a few living springs which afforded pure water. We had some soul-refreshing seasons with the brethren. We expect to be delivered soon, and brought into a fairer clime than this,—where "no chilling winds nor poisonous breath" can ever affect us. O glory to God, for a hope so much divine. My soul is on fire for the heavenly kingdom.

We want some good brother to come this way, filled with the Holy Ghost and power, to give us the bread of life. We have not heard a good solid Advent sermon since we were at the campmeeting at China. We hope that the Lord will send Bro. Himes down here soon. We think he would meet with good success, both temporal and spiritual. We have had news from Orrington lately, the door-shut brethren have been confessing their error. They have a melting, uniting spirit among them,—a real settling into the word of God.

BRO. C. GOND, of Topsham, (Me.), writes: We have passed through some trials, but they will "work out for us a far more exceeding and eternal weight of glory." We have little or no help from abroad, but the word of God is our chart and compass. He who follows that, cannot miss of the Kingdom.—One wanderer who had not met with us for some time past, was reclaimed last week.—The "Herald" is a very welcome weekly messenger to us. May the blessing of heaven attend your efforts to spread the glad tidings of the kingdom, until the King himself shall come to reward all the faithful.

BRO. C. W. COOK, of Litchfield, (Ct.), writes:—"We have a little company in this place who are looking for the consummation of our "hope" with anxious, and longing eyes, expecting soon to behold our Savior, whom not having seen we love. I think the evidences are incontrovertible, which go to prove that the second advent of Christ to this world is near, even at the doors. The state of the world, of the church, together with the signs of the time, and the prophetic periods, all go to swell the overwhelming amount of evidence; and men must either believe it, or deny the truth of the word of God.

A poor widow, of Laporte, (Ind.), writes: I am a poor widow, but the "Herald" has been a source of great comfort to me in my lonely pilgrimage. I would that I were able to forward all that is due, and double that amount. All I can do at this time is, to pray the Lord to raise you friends better able to assist you. I hope soon to be rich, and that you will enjoy the inheritance with me, which is "immortality and eternal life." I subscribe myself your humble Advent sister,

C. N.

Our sister shall be welcome to the "Herald" so long as we have means to sustain it. It gives us the highest pleasure to feed the poor of the flock.

BRO. R. W. MEDDAUGH, of Carline, N. Y., writes:—"I am encouraged by the willingness of the people generally to search the Scriptures, to see if it is written as we tell them. We have a unity prayer and conference meeting twice a week lately, and the most pious and devoted of the Methodist, Baptist, and Presbyterians attend. Several have publicly confessed the truth, as far as explained, and many have done so to me privately, but for fear of offending their rulers, they do not openly.

BRO. O. DAVIS, of Collins, Erie Co., N. Y., writes that many wild and extravagant notions have been promulgated there, which have drawn away many from the truth. He invites any Advent preachers to call on him, as they are starving for the preached word.

## Obituary.

Died on the Isle La Motte, Feb. 11, George Reynolds, son of Bro. Martin Reynolds, aged 6 years. Text for the funeral, selected by the mother, 1 Thess. 4:13, 14. I never saw the power of living faith in the Savior's immediate appearing so clearly manifest, as at this funeral, and I can think of nothing more appropriate than this:—

The bright beaming smile that oft lit up his brow,  
The fond loving kiss cannot cheer thy heart now;  
But hushed be the murmur, why should you be-mourn?

'Tis the Lord that hath taken—he hath taken his own.

Sweetly sleep dearest child in thy cold narrow bed,  
While the angel of death is supporting thy head,  
Where no sin, and no pain, and no sorrow may come

To afflict, or to grieve thee, thou loved little one.

But not long shall the grave the dread victory claim,  
O'er the pure and the holy who love Jesus' name;  
For he comes soon to burst the dark doors of the tomb,

And the saints raise immortal, in glory to bloom.

Thy sorrows are not like the sorrows that rest  
On the souls of men whom God hath not blest,  
For faith in that Jesus who left this cold bed,  
Sees thy loved little boy coming forth from the dead.

I. ADRIAN.

Died in Brimfield, March 3d, 1846, Bro. Daniel Haynes, at the advanced age of 86. Bro. H. had for a long time been a professed follower of Jesus, and for two or three years past a believer in the advent of Christ at hand. Many a time have I had the privilege of conversing with him about the coming of our Lord, and the signs that should precede his coming; and with delight have listened to the story of the darkening of the sun, which was the first sign, as we are informed in the word of God. But he has gone to his rest. There will he remain until the trump of God shall awake him, and call him forth to join with the blood-washed company in the New Jerusalem. This was his expectation and hope.

Also an infant, child of Elias, and Wealthy Ann Smith, that departed this life, Feb. 21st, and the promise is, "They shall come again from the land of the enemy."

It was a charming, sunny day,  
A Sabbath eve in early spring,  
The snows were melting fast away—  
The merry snow-birds sing.

Hush! 'midst the joyous scenes around,  
Where nought but gladness seems to dwell,  
Methinks I hear a mournful sound—  
It is a funeral knell.

But stop. What means the gathering there,  
At a respected neighbor's home;  
As onward from the house of prayer  
A train of people come.

Ah! death has entered the abode,  
And taken from the parent's care,  
To lay beneath the earth's cold sod  
The lovely infant there.

One parting kiss the mother gives,  
One tender parting word, "My dear;"  
O, how the mourning mother grieves,  
As slowly to the grave she nears.

J. E. AINSWORTH.

Died, on the 20th Feb., Aurilla D. Patterson, daughter of Callender and Elizabeth Patterson, aged one year and ten months.

She's gone, sweet babe, but gone to rest,  
For Jesus beckoned her away;  
She's now secure among the blest,  
With joy she waits the judgment day.

She's spotless now before the throne,  
With seraphs robed in white;  
There Jesus loves the form to own,  
'Tis precious in his sight.

But O! methinks 'twill not be long,  
'Till she'll return again,  
Amid ten thousand seraph songs,  
To praise the Savior's name.

She'll come amidst the flaming skies,  
Though mighty thunders roar;  
She'll view the new creation rise,  
And ever range its blissful shore.

Through grace I hope to meet her there,  
When time shall pass away;  
With her eternal joys to share,  
And see an endless day.

Then fly, O fly! ye wheels of fire,  
And bring my Savior here;  
'Till I again that form admire,  
That once I held so dear.

C. PATTERSON.



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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### Christian.

Who would not be a Christian? Who but now  
Would share the Christian's triumph and his hope?  
His triumph is begun. 'Tis his to hail,  
Amid the chaos of a world convulsed,  
A new creation rising. 'Mid the gloom  
Which wraps the low concerns of states and kings  
He marks the morning star, sees the far East  
Blush with the purple dawn; he hears a trumpet,  
Louder than all the clarions and the clang  
Of horrid war, swelling, and swelling still,  
In lengthening notes, its all-awakening call.  
The trumpet of Jubilee. Are there not signs,  
Thunders, and voices in the troubled air?  
Do ye not see, upon the mountain tops,  
Beacon to beacon answering? Who can tell  
But all the harsh and dissonant sounds which long  
Have been—are still—disquieting the earth,  
Are but the tuning of the varying parts  
For the grand chorus which shall usher in  
The hastening triumph of the Prince of Peace?  
Yes; His shall be the kingdoms. He shall come,  
Ye scoffers, at his tarrying. Hear ye not  
Even now the thunder of his wheels? Awake,  
Thou slumbering world! Even now the symphonies  
Of that blest song are floating through the air,  
Peace, peace on earth, and glory be to God.

### The Bible.

Sceptic, spare that book, touch not a single leaf,  
Nor on its pages look with an eye of unbelief;  
'Twas my forefather's stay in the hour of agony;  
Sceptic, go thy way, and let that old book be.  
That good old book of life, for centuries has stood,  
Unharm'd amid the strife, when the earth was drunk  
With blood;  
And wouldst thou harm it now, and have its truths forgot?  
Sceptic, forbear thy blow, thy hand shall harm it not.

### The Austrian Empire.

BY REV. J. S. C. ABBOTT.

[The writings of Mr. Abbott present us with a vast fund of information respecting the present condition of things in Europe, and the prospect for the future. We commence this week some extracts from his articles on Austria. They present a sad picture, and intimate anything but the speedy conversion of that sunken kingdom, in morals and literature.]

It is quite remarkable that though Austria is one of the most powerful and influential empires of Europe; though it is surrounded with historical associations of the richest and most exciting interest; though it has been the theatre of the most majestic armies; though it exhibits mankind in all its phases, from almost the lowest barbarism to the highest elevation of courtly grandeur; though it is, and long has been, the strong hold of despotism, and the most powerful barrier against the rights of man upon the continent of Europe; yet but very little is known respecting Austria, even by the most intelligent men either side of the Atlantic.

That vast empire, crowded with unintellectual and inactive life, reposes in silent, sombre, and solitary grandeur, in the centre of Europe, the China of the Chris-

tian world. It is the settled policy of this government, to seclude the nation as far as possible from all community of interest, and from all freedom of intercourse with neighboring states. Ferdinand, the monarch, is in constant dread, that his territories may be invaded by those liberal opinions which are circulating so freely in other portions of Europe, and shaking the deep foundations of the most firmly established thrones. The government whose despotic principles are embodied in that most crafty of statesmen, Prince Metternich, is laboring systematically to roll back the tide of civilization. Austria is at the head of that misnamed "Holy Alliance," which constitutes the most formidable conspiracy, ever entered into against the liberties of mankind. It has been well said, by a distinguished political writer, that "there is something characteristically and intentionally obscure in the movements and policy of Austria. The dull monotony of her existence, her affected gravity, the silence which reigns over the vast extent of her territory, and the uninterrupted luxury of her capital, have repelled curiosity, and almost disarmed censure."

This powerful monarchy, with a territory superior, and a population equal to that of France, is composed of four distinct nations, each speaking different languages, and governed by widely varying customs and laws. There is Hungary, a world by itself; gloomy in its untamed, uncivilized wilderness; where rocky castles of proud barons still frown upon the cliffs, as stable as impregnable, as sombre in their semi-barbarian gloom, as in the darkest morning of the dark ages; and courtly men and high born dames move in those feudal halls, while the menial serfs retaining the dress, the manners and the mind of generations long since buried in oblivion, hover for protection in their miserable hovels around their lord; proud of their servitude, desiring no change, and never dreaming that they were born for a nobler destiny. Hungary is the twelfth century dwelling in the nineteenth, it is a picture of the middle ages framed in central Europe.

There is Bohemia, with its obsequious peasantry, its haughty nobility, its nominal constitution, with its mockery of a legislature, unendowed even with the shadow of power. Its members, the dishonored tools of absolutism, can only deliberate upon the means of executing the king's commands, with no liberty to suggest anything, or even to petition for favor or redress.

There is Tyrol, the land of romance and of song; with her beetling cliffs, her gushing fountains, her roaring torrents and her delicious mountain rills; and where the traveller passing through the secluded Alpine ravines, often sees through the latticed windows, the gathered family kneeling around the humble fireside, in the offering of their vesper praise; or is warned of his approach to human habitation, by hearing the notes of their even-

ing minstrelsy, floating through the silence and solitude of the forest.

The German, the Italian, the Hungarian, the Bohemian, the Illyrian, and the Wallachian are among the conglomerated provinces and empires of this heterogeneous realm. And they are all slumbering together, in utter unconsciousness of the progress of the nineteenth century. And when the emperor Ferdinand gathers around his throne the thunderbolts of war and unfurls his eagles, there rally, at the sound of the music of the Austrian bands, the submissive peasantry of all these provinces, ready to march to the slaughter for sixpence a day. And they willingly assemble, with no murmurs of discontent. There is infinitely more of political dissatisfaction under the almost boundless liberty of the United States, than exists under the utter despotism of Austria.

The stream of thoughtlessness and gaety flows in uninterrupted streams through the Austrian capital. The result of the universal dissipation to which this city is surrendered, may be seen in the fact, that while in London but one in forty-five dies annually, in Vienna one in fifteen is each year borne to his grave.—This is a degree of mortality probably unprecedented in any other city of Europe.

The great object of the Austrian government—that to which its energies are constantly directed, is to crush the spirit of liberty, to paralyze the activity of the mind, and to prevent, if possible, the idea from entering the minds of the people, that they have anything to do with the government. During the Congress of Laybach, the Emperor of Austria said to the teachers of a public seminary, "I want no learned men, I need no learned men; I want men who will do what I bid them." These wishes of the Emperor are abundantly gratified; for there is not a single great man in literature, whom Austria can claim as her own. There are but few Austrian names to be found upon any of the pages of intellectual greatness.

Much has recently been said respecting the elementary schools in Austria. These schools are established in but a limited portion of the empire; while millions who people the vast realms of Hungary, Transylvania, Croatia, Bucornia, &c., are sunk in the deepest ignorance. And the schools, where established, are but the potent instruments of despotism, for the pupils are not to think, but to be servilely submissive to despotic authority. Says a foreign Review, "The system of Austrian education is indeed unique in the history of mankind. The government monopolizes the charge. No one dares to instruct youth, who has not received an authorization to that effect.—The books employed must be written by agents appointed to the task, and every word that falls from a teacher's mouth, is a subject of inquiry and interest for the Council of State. The amount of the instruction conveyed in the schools of Austria is, "Servants, obey your masters;

and subjects, honor your king." Indeed mind, throughout Austria, with a few exceptions, is dead. There is no enterprise, no desire for improvement. There is but one wish throughout the empire, and that is to live to-morrow as they lived yesterday. Consequently, there is no eager rush for wealth, even, but a dull and stagnant tranquillity.

The Emperor, apprehensive that some glimmering rays of civil and religious freedom might thus penetrate his realms, in the year 1819 issued a decree, forbidding the young men of Austria to leave the empire in the pursuit of knowledge. And hastily, in 1821, another decree was issued by the Emperor, forbidding any family to employ a teacher from a foreign University.

This decree was followed by another in 1822, prohibiting the distribution of the Bible in the Austrian dominions—that sacred volume, the charter of human liberty, and the guide to all which is noble in intellect—which every tyrant fears, and which every profligate hates. The Romish priesthood devotes its almost supernatural influence to sustain the uncontrolled and irresponsible power of Ferdinand. It may almost be said that the Emperor of Austria is the Pope of Rome. For that feeble old man, Gregory XVIII. who now occupies the Pontifical chair, is but too happy to receive any intimation from his good friend Metternich, respecting any measures to sustain the civil and religious despotism upon which the thrones of Italy and Austria repose.—Not long ago, the Council of Vienna adopted the plan of placing all the elementary schools in the hands of the re-established Jesuits, those ever willing tools of temporal and spiritual oppression. And they now decide who shall teach, and what shall be taught.

The censorship of the press is another effectual barrier to ingress of knowledge. It surrounds the empire with a gloomy wall, which can neither be undermined nor overleaped. Twelve public censors are established at Vienna, to some of whom every book published within the empire, whether original or reprinted, must be referred. And if there be any allusion even, to reform, either in the religion or the politics of the country, the book is summarily condemned. The same rigid censorship extends to all foreign journals, which are permitted to enter the empire. No man can take any foreign publication without permission of the censors. And no publication which does not advocate despotic principles can be taken at all.

The Austrian Observer, which is published at the capital, is the organ of the government. It contains only those items of foreign intelligence which the Emperor is willing that his subjects should know. And its voice is obsequiously echoed by the few journals which, also under vigilant censorship, are established in the provinces. In the whole Austrian empire, containing a population of about



## FOREIGN AND DOMESTIC SUMMARY, ETC.

The Committee on the State of Religion in the New England Association (Presbyterian), have reported the following, which contains sound doctrine:—

"That the state of religion in the churches composing the Association is lamentably low, needs no argument to prove; but to prescribe is a task more difficult—yet your Committee make an attempt. Therefore

"Resolved, That the shepherds of the several flocks repent of their lukewarmness, humble themselves at the foot of the cross, seek forgiveness of God, and return wholly to his service. That the flocks follow their shepherds."

Scarlet fever is prevailing to an alarming extent in Ohio. In the vicinity of Chillicothe, during six weeks, about one hundred children had fallen victims to this disease.

A Mr. Faber, of the English church, who has recently taken refuge in the bosom of the old "Mother," has been concerned in an affair, that eminently entitles him to a conspicuous niche among the most accomplished Jesuits. It appears that two sons of Mr. Pitts, a piano-tuner, of Worthington, were engaged in Mr. Faber's church as organist and chorister. The Rev. gentleman, who secretly entertained views in common with the church of Rome, commenced his work by offering to teach the lads Latin, which was very gratifying to the father's feelings, as his own circumstances were not sufficient to enable him to bestow such education on his sons. Thus matters went on, until the secession of Mr. Faber, and the simultaneous disappearance of the two boys. The prolonged absence of his sons alarmed Mr. Pitts; and on investigation, he learned that they had already, or were about to enter the Catholic church. He presented himself at the residence of the Roman Catholic Bishop where he learned Mr. Faber was, and demanded his sons. Mr. F. coolly justified himself in all that he had done, confessed he had furnished the lads with money to leave their father's house, and offered to see to their future support. After numberless equivocations and tergiversations, and days of anxious search, Mr. Pitts at last obtained his children, though not until he had threatened to appeal to the law. Mr. Pitts, in some letters, which appear in the papers, feelingly alludes to the state of his family on this subject, which is lamentable in the extreme, and may easily be imagined.

The N. Y. "Evangelist" contains a paragraph headed "End of the World," in which it is stated, that during the last two or three centuries, twelve or thirteen of the fixed stars have disappeared. The editor says:—"They indicate that the period is coming when the earth also will disappear, and the heavens be rolled together as a scroll, and the grand catastrophe at the end of the world will come to pass." So far, well. We would that the editor had stated about when these sublime events might be looked for.

The inmates of the New Hampshire Insane Asylum have commenced the publication of a monthly periodical, called "The Asylum Gazette." We opine that the treatment of these unfortunates is somewhat more humane and rational than in cases we saw of.

The annual revenue of the two English Archbishops, Canterbury and York, together with that of the twenty-five Bishops, amounts to about \$16,000,000. If the Master "had not where to lay his head," the same certainly cannot be said of some who are called by his name.

There are 6320 girls employed in the factories at Lowell, Mass. They have deposited in the Savings' Bank of that place the large sum of \$1,000,000.

The Legislature of New York has at last, we trust, put an end to one of the most corrupt and disgraceful systems of public robbery that ever characterized our Legislative bodies. A bill has been passed, declaring that the public printing hereafter shall be given to the lowest bidder.

The estimated annual cost of dress in the United States, consequent upon the fluctuations of fashion, is \$500,000,000, or about \$25 for every soul in the Union.

An American slave, with 913 wretched beings on board, has been captured on the coast of Africa by the U. S. ship Yorktown. By the vigilance of a British cruiser, the slave had been foiled in the attempt to ship 400 more, who were already prepared for embarkation. The accounts of the condition of those found in the ship are of the most painful and revolting character.

The Mayor of Boston has given notice, that a law, somewhat forgotten hitherto, is about to be put in force. This law requires, that children leading an idle or dissolute life, arising from their being orphans, or being without suitable employment, or not properly controlled by their parents, shall be placed in a house of reformation, to be governed by law.

The Philadelphia "Ledger" gives a most painful and horrid account of the suffering and destitution existing in the district of Moyamensing. The editor of the Ledger made a visit to some of the abodes of human wretchedness, and witnessed scenes of squalor and poverty that equalled any witnessed in Ireland. Men, women, and children, white and colored, were found in cellars, with scarcely any clothing; others were huddled around a small furnace, emitting heat barely sufficient to prevent them from freezing, while the fumes of the coal came into the room, there being no outlet but the cracks and crevices about the door and windows. In one place a child was found, in a state of nudity, in a heap of ashes, where it had been placed to obtain warmth. About 1200 of these poor creatures receive their main support from the public soup-houses.

The distress in Ireland is increasing. Great apprehen-

sions existed of riots in Galway. The military forces have been increased, and a war steamer has anchored in the roadstead.

A cashier in one of the N. O. banks, lately married a colored girl, the daughter of a wealthy man there. But he had to comply with the requisition of the law, by swearing he had African blood in his veins. This he did, having previously opened a vein in his arm, and infused the blood therein. He obtained with his bride about \$50,000 which may account for his elasticity of conscience. In the evening his house was beset by a noisy rabble of men and boys, who would not leave his door until he had distributed among them \$400.

There are in the United States 1545 newspapers and various periodicals, and but 1891 in the rest of the world.

The New Albany (Ind.) Democrat gives an account of a most fearful epidemic, which has broken out in Greenville, in that State. It has completely baffled the skill of the physicians, the patients in every case dying in a few hours after the attack. Twelve have already died.

War has broken out in India between the British troops and the Sikhs. A battle was fought on the 21st Dec., the latter having a force of 55,000 men, with 150 pieces of artillery. The British were victorious.

Bennett's "Herald" states, that there is in the city of New York a secret society, whose object is to entice slaves from their masters, and forward them to Canada, where they may be free.

The Legislature of Kentucky has passed a law, imposing a fine of from \$500 to \$1000, and imprisonment until it and the costs shall be paid, on any who attempt to deliver to the slaves any oral discourse, or circulate among them any written or printed document.

Petitions have been presented to the Legislature of Massachusetts, praying that that State withdraw from the Union. Mr. Wilson, who presented one petition, stated he had no sympathy with the signers, but presented the petition in regard for the right of petition. The petitions were laid on the table.

A Roman Catholic priest, who had opened a school within the district occupied by a Protestant school in Iowa, has been notified by the Governor of that Territory that he must discontinue it.

The Grand Jury of New York has presented the vagrant department of the penitentiary of that city as a nuisance.

The Annual Conference of the Arkansas M. E. Church has resolved, that the relation of master and servant, as it existed in the slave-holding States, is not necessarily sinful. We wonder what Bible the members of that Conference use.

The emperor of Russia has decreed, that after the 1st of Jan., 1846, no Jew will be allowed to wear any garment to distinguish him from the rest of the people.

A lawyer in Voree, W. T., named Strang, has set himself up as Jo Smith's successor, and produces a letter of the deceased in confirmation of his claims. The virtuous Twelve, who have been struggling for the control of affairs with great pertinacity, appear rather baffled at the bold move of Strang, who is daily receiving accessions from the ranks of his opposers, the Twelve. Smith's family have acknowledged him.

Lieut. Maury, of the U. S. Observatory at Washington, reports the appearance of three comets in the same field of view.

A N. O. paper contains a letter from Yucatan, dwelling with considerable delight on the present enviable position of Texas. The writer says that it is the intention of the Yucatanese—government and people—never again to be united to Mexico; and that if the latter should resort to force, they would invoke the protection of the United States.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, MARCH 18, 1846.

## Mr. Crowell Still at his Old Tricks.

A Theatre Burnt.—The "Howard Athenaeum," in Howard street, in this city, was destroyed by fire on Monday night. The fire originated about half past eleven, soon after the close of the performances, among the scenery on the stage, where it was supposed to have caught from a lamp, and in a very short time the whole interior was in flames, and the building with its contents, was entirely consumed.

This Theatre, it will be remembered, was formerly the "Miller Tabernacle," and was erected by the victims of that miserable delusion, under the auspices of J. V. Himes, who claimed to be the principal owner. How it went out of his hands to become a theatre, has never yet been explained. The famous "Chardon Street Chapel," which during his ministrations there, was the cage of every unclean spirit, has for some time been occupied by the preachers of Universalism. Such are the fruits of fanaticism and knavery.—Chris. Watchman, Feb. 27.

The above is another falsehood added to the number we have already exposed from the same source. Mr. Crowell knows that the transfer of the Tabernacle has been ex-

plained over and over again. And he knows that a friend of his explained the matter to him, and sent him the papers containing that explanation, &c. How he can, then, make declarations like the above, we cannot explain, only on the principle that he acts very like himself. He has not yet apologized for the falsehoods published in his paper respecting the two children, the case of Mr. Walker, &c.; nor for cursing a Bible doctrine. While he stands thus branded before the public, we do not value any epithets, or terms of reproach he may apply to us. For what have we done that such a man should speak well of us!

It is a matter of wonder and astonishment to the world, that he should not see the unenviable situation in which he places himself. By refusing to correct the falsehoods that have been pointed out in his paper, every intelligent and honest man, acquainted with the facts, regards him in an appropriate light. We should think that he must have a sense of shame at such exposures, and forebodings of consequences; for he professes to believe that he will be judged and punished for all his misdeeds. We do not wish to hurt his feelings; we had much rather he would repent, and forsake his present course, than to see him rush blindly on to the thick bosses of the Almighty's buckler.

We cannot refrain from copying the following, as it affords a pleasing contrast to the above. It needs but a glance, we apprehend, to see which is Christian-like. We can assure Bro. Comings, that we have no disposition to "unchristianize" those who give evidence that they are Christians, or who manifest the Christian spirit that he does.

"THE ADVENTISTS."—It is surprising to witness the licence with which many make free to assail this body of people. Their grand conclusion, concerning "the time" of the coming of the Lord, I have dissented from, from the first time I fully examined the subject. But I am shocked at the testimonies that wicked men bear wickedly and falsely against them. The conduct of many towards them reminds me of the complaint of the devils, in ancient times, who cried out to Jesus, "art thou come hither to torment us before the time?"

It becomes every professor of Christianity to be very careful that he does no injustice to those whom Christ may own in the great day. For my own part, I think it more becoming in me to treat those brethren with Christian love, (even though they may unchristianize me in return,) than to become an ally of the devil, in doing them injustice. There is much religious worth among that people. Let all beware of judging of their motives, or misrepresenting their actions; for all will be rewarded according to their deeds, when the Lord comes.—Genius of Chris.

"HOWARD ATHENAEUM."—On the evening of the twenty-third ult., the great building in this city, known formerly as the "Advent Tabernacle," more recently as the Howard St. Athenaeum, was wrapt in a winding sheet of fire, and was lighted up as by the vengeance of God.

During several years past, the prayers of the children of the wicked one have been offered up with cursings and bitterness of spirit, that this house of resort for the "Adventists" might be levelled to the ground.

At length, several months since, a company purchased it, as I have been informed, for the avowed object of fitting it up for popular lectures; but in fact fitted it up for theatrical performances.

It had thus passed into the hands of the party who had most fully condemned the doctrine of "Adventism," because they hated the religion of Jesus, or any interest which gave it importance.

The time had come, in the Providence of God, for him who makes "flaming fire his minister," to bestow that which the wicked had long prayed for.

The theatre became like the heart of a wicked man, a deluge of burning fire; and all the remedial waters failed to put it out.

Had the "Adventists" been in the use of the house at the time, it would undoubtedly have been said "Well, God is taking vengeance upon them," and the wicked would have laughed at their sorrows.

As it is, I know of no houses in our city which can better be spared than theatres and distilleries. But it surely is not for me to wish evil to any man, nor to his property.—Genius of Chris.

We have a fresh supply of Campbell and Macknight's Testaments. Wholesale, 33 1-3 cents; retail, 37 1-2 cents.

"LETTERS ON PALESTINE, or Sketches of Travel along the Eastern Shores of the Mediterranean," by Thomas Wells. Boston. Published by B. B. Mussey."

This is a series of interesting letters, compiled from a journal written during different journeys along the shores of the Mediterranean, during a visit of four years. These letters contain much that is illustrative of Scriptural history, and bring to view many halcyon associations. They comprise a volume of 315 pages, 12 mo.

"THE FAMILY CIRCLE AND PARLOR ANNUAL," edited by Rev. W. M. Jimes, assisted by an association of clergymen, is a neat monthly periodical, published by J. E. D. Comstock, 125 Nassau-street, New York. The March No. has just come to hand, and contains much useful reading.

## BUSINESS NOTES.

C. F. Millet—Have balanced your account.  
J. S. Jakes—The letter containing the dollar you sent to N. Y. was not received. The brother to whom you say you directed it, does not live in that city, but in Williamsburg, Long Island.

D. C. Rushnell, \$1—We sent the pamphlets.  
Geo. Terry—We send no paper to you to Allegheny. If you receive the paper there, it is sent by some one else. As it comes regularly to Allegheny without our sending it, and as you do not want it sent to Pittsburgh, we discontinue it. The dollar is subject to your order. As you have heretofore paid Bro. Litch, does not he send you the paper?

J. S. Myers—Your letter was received, and paid to 269.  
Bro. L. Campbell—Your letter was received and credited. We send to E. W. Aston, Villaret, Pa.  
Bro. J. Williams—We sent the papers as you ordered. The address of Bro. T. Smith is Orrington, Me.  
J. H. Gladding—Books sent.

## CONFERENCES.

The brethren at Rochester have made arrangements to have the Conference there to commence Thursday, April 24, instead of March 11, as previously announced, to continue over the Sabbath. Bro. Miller, Himes, and others, are expected to attend.

## NOTICES.

"SECOND ADVENT LIBRARY."—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a set. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

WHITEHEAD'S LIFE OF THE TWO WENLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

CRUDEN'S CONCORDANCE.—We have on hand a best edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1.50, and the latter at \$1.25.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

\* \* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

AGENT.—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. R. Hollister, 91 Delancy-street.

Our friends in Western New York can obtain all our works of Bro. J. Marsh, 30 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

All letters or communications designed for this office should be directed (post paid) to "J. V. Himes, Boston, Mass."

## Letters &amp; Receipts for Week ending Mar. 13.

B. Cooper (50 cts. for tracts sent), v 11; R. Chandler, v 11; W. H. Kneeland, v 11; R. A. Holden, v 11; G. Elder, v 11; C. W. Smith, 261; H. B. Hayes, v 9; J. M. Mason, 256; W. S. Miller, v 12; J. Billings, v 11; J. C. Ward, v 10; S. Brown, v 11; A. Whitney, v 11; J. S. Richardson, 261; L. Moore, v 11; A. M. Brown, v 11; A. Gibson, 178; J. T. Cornell, 255; N. A. Daniels, v 11; C. W. Cook, v 11; J. Spear, v 11; A. Rollins, v 11; J. G. Gil, v 10; P. Dow, v 11; Eld. A. Fense, v 11; P. Perry, v 10; B. McCall, v 9; H. Fry, v 11; J. Douglas, 261; L. Brown, v 11; E. Orcutt, Jr., 261; M. Stodole, 204; R. Morrow, v 11; D. Carr, v 11; J. Rundle, v 11; T. Husted, 265; L. Seely, v 11; J. Parker, v 11; M. D. Richardson, v 11; S. Farnsworth, v 11; S. Cogswell, v 11; C. Maynard, v 11; H. Jackson, v 11; H. Caswell, v 11; C. F. Stevens, v 11; H. Smith, v 11; L. P. Parker, v 11; E. B. Parker, 261; G. Hines, v 11; N. H. Stowe, v 10; Sister Morse—do not find the name on the book; Rev. O. Street, v 5; F. Vanduren, v 11; S. Shearman, v 11; L. C. Johnson, v 11; S. Goodenough, 261; R. Burgess, v 11; A. G. W. Smith, v 12; J. Umberlin, 265; H. Valente, 250; M. E. Borer, v 11; A. Waller, 261; A. Titto, v 10; C. W. Mordough, 259; T. P. Kedrick, 213; R. Farnsworth, 250; D. Kearney, v 9—each \$1.—J. B. Knight, v 10—\$1.50.—J. J. McKensin, 261; D. Stranman, v 11—each 50 cts.—J. Knight, v 10; B. Blewett, 255; G. J. Turner, v 11; A. G. W. Smith (two papers), v 12; A. P. Nichols, v 12—each \$3.—M. Reynolds, v 11; Mrs. M. Orr, v 11 (credited some time since to J. O. Orr through mistake); A. A. Haven, 261; H. Shipman, v 11; J. G. Moore, v 11; S. B. Look, v 10; Eld. F. Glandville, v 10; M. J. Blackwell, v 14; D. Farnsworth, v 11; N. Bushnell, 280—each \$2.—J. Barber, v 13; Breed & Partridge, v 12; R. Johnson (by L. Oiler)—each \$5.—E. Edgerton, v 13—\$5.—A. Sherwin (on account)—\$8.—Edgerton—L. E. Jones; N. N. Whiting; S. M. Worden, \$1—the pamphlets were sent—will send the Locker by mail soon; D. Campbell, 50 cts.; M. M. George, \$10; J. Clark 2d, \$1—will send soon.



thirty millions of inhabitants, there are but eighty-one journals published; a number probably exceeded by the single city of New-York. In *Protestant Prussia* there are two hundred and eighty-eight journals. What a comment is this upon the zeal of the Roman Catholic church for the instruction of the people, and for the progress of civil and religious liberty.

Russia, Austria and Prussia, were the three imperial robbers who plundered Poland. All are aware that a few years ago, the Poles inhabiting that portion of Poland which in the banditti division of that empire became the spoil of Russia, made a most heroic attempt to escape from the thralldom of the Czar, and to re-establish their national independence. Nicholas rushed upon the province with his countless legions, and smothered the bold attempt in flame and blood. Some of the Austrians, in the vicinity of these scenes of carnage and of woe, sent to their suffering neighbors assistance in provisions and money. The Emperor of Austria immediately marched an army of fifty thousand men into their villages, and quartered them upon the inhabitants. Men of all classes, from the most illustrious houses to the humblest peasants, were dragged before a secret tribunal at Lemberg. Multitudes, upon the mere suspicion of cherishing friendly feelings toward the Poles, were thrust into prison, and even put to the rack, to extort a confession from them. The dungeons of the Bohemian prisons were filled with the wretched victims of despotic cruelty, where many languished in misery till death released them. Whenever there is any appearance of disturbance in any portion of the empire, troops are always brought from some distant province to quell it; Hungarian troops willingly shoot down Bohemian peasants; while mercenary soldiers from Lombardy man the fortresses of Hungary, ready at any moment to turn their guns against a people whose language they do not understand, and whose customs they despise. Wherever in any portion of the empire, there are any indications of discontent, or any manifestations of the love of liberty, the government arrests and imprisons at its pleasure. There is no habeas corpus act to bring the accused before an impartial tribunal, and the dungeons of Austria are now filled with those who have been thus despotically immured, and who will never emerge till they are borne to their burial.

In the year 1820, the Neapolitans obtained from their king a constitution, securing to them certain privileges. The fears of the Emperor of Austria were immediately aroused, lest his people, incited by this example, should also demand a constitution. And he immediately assured the Neapolitans that he should not allow such an innovation in their government. They, conscious of their inability to resist the powerful armies of Ferdinand, sent Prince Cimitile to Vienna, to endeavor to avert the threatened outrage.

When Napoleon was in his career of successful conquest through Europe, he overran Prussia with his victorious troops, and quartering his soldiers in the capital, took possession for himself and his suite of the sumptuous apartments of the Prussian king. After dismembering the empire, and exacting enormous tribute from the people, he left the king of Prussia humbled to the very dust, with an impoverished treasury, an army nearly annihilated, and with but the fragments of his former territory. As this imperious conqueror was fleeing, with the freezing and starving fragments of his demolished army, from the disastrous campaign to Moscow, the enfeebled Prussian king saw that there was a chance, in the final defeat

of Napoleon, of his regaining his former territory and power. He issued a proclamation to his subjects, informing them that he had no army and no money to pay for troops. But he promised that if they would volunteer their services, and vanquish their conqueror, he would, as a reward, confer upon them a constitution securing to them many civil rights. Universal enthusiasm pervaded the nation. Volunteers, by tens of thousands, flocked to the Prussian standard. At the battle of Waterloo, when the result of the terrible conflict was in suspense: when Napoleon had claimed the day as his own, and Wellington was uttering the despairing wish "O that Blucher or night would come!" Blucher with his "heavy battalions" of Prussians rushed upon Napoleon's already exhausted squadrons, and effected the route. The Prussian army marched with the allied forces to Paris, and having secured the imprisonment of Napoleon upon the rock of St. Helena, returned in triumph to Prussia, now reinstated in all its pristine grandeur.—*N. Y. Evangelist.*

### The Church.

It is not expedient that a person should leave us and supply his place with an influence. But it is expedient that he should go to receive a kingdom and return, and that he should send a person in his stead till his return. That kingdom is Christ's. That person sent is the Holy Ghost. The two leading causes of declension in the Church have always been her failure to look for Christ's return, and her intolerance of the Holy Ghost as her Comforter in his absence. The one reconciled her to an earthly home; the other betrayed her love of earthly things. Frederick the Great has well said—"Der sich still halt, der wird selten verfolgt."—he that stands still is seldom persecuted. Under persecution, the children of God, instead of crying for His kingdom, cried for respite and ease without it. And as soon as they slackened in their labours to attain that kingdom, and began to cleave to and enjoy the earth like others, their persecutions ceased, because they no longer disturbed the kingdom of Satan.—Pressure is the true attitude for the growth of the Church. It shuts her up to God, as John in Patmos. She longs for ease and breathing time, and when she gets them she perishes through sloth and seduction. Whosoever will be the friend of the world is the enemy of God. The Church, in so far as she welcomes the friendship of the world, has in so far become the enemy to God. Until His kingdom come, her calling is to be hated of the world. But instead of leading men to seek a home absent and future, she adopted theirs. She learned the ways of the heathen, instead of teaching them those of Christ. She prophesied for the great and the wise of Christendom, instead of prophesying to them. Having become impure, the children of God instinctively shrank from Him who is a consuming fire. They could not bear naked exposure to the light—unsheltered contact with the Spirit of Christ; and they were fain to seek a shadow under which they might comfort themselves, and escape the torment of God's presence, without daring to disown Him. At one time they took refuge in the favor of an emperor; at another, under those Jewish shadows of which they refused to be the substance; at another, in heathen customs, which they should have abolished; at another, in multiplied or imposing ceremonies, which stifled the faith in vieing with the world; at another, in bald and solitary devotions; at another, in attempts to purchase by works that peace with God from which these should flow; at all times, in something religious, which does not amount to communion with the Father and the Son. Patronage from the great,

popularity with the many, has at once buried the life and subverted the government of Christ. It is, in the words of Myconius, as if the Lord, instead of governing His Church by men, had, from His ascension onwards, resigned it into their hands. So long as Christianity keeps the peace, and gives adequate pledges that it will civilize this world, and not bring in the next—so long as it observes a judicious reticence as to its supernatural character and end, as to the fellowship of Christ's sufferings and the power of His resurrection—so long as men clearly understand it to be no more than a congeries of meaningless proprieties, soothing to the conscience, lubricating to society, and helpful to the powers that be—so long it is popular, in any and every form. Men praise, adorn, endow it, boast of it, serve it with many sacrifices. But let the Spirit of God and Christ manifest Himself, and operate to convince the world of sin, of righteousness, and judgment—let Him be really felt to occupy His temple—let the Church give token of being a divine polity—exhibit a holy vitality which makes no truce with sin—enter into mysteries which pass the ken of man—and exhibit powers which speak a present God;—let her be seen like Noah in good earnest for the end—for the resurrection of them that sleep, the change of them that wake, and the return of Christ into the world to judge quick and dead, and make all things new;—then do all as one man despise, suspect, traduce, denounce, persecute, and vote the truth away. The prelate superciliously frowns—the pietist sanctimoniously sighs—the theologian orthodoxly condemns—the philosopher convincingly redargues—the pious worldling laments its injudiciousness—the impious worldling detects its hypocrisy—the man of the nineteenth century smiles at the exploded folly. By fair means or foul, die it must. And it is well if they who confess it do not share its fate. But truly it were better if they did. For the substance of things not seen, has been long so weak in the Church that men have not had strength to bear the penalties of confessing Christ as the fountain, and the Holy Ghost as the essence, of life—Christ's apostles as the rulers, and His perfection as the standard of the Church. Satan, where he could not overcome by rage, has always defeated by craft. And while, on the one hand, he has frequently sought to render his delusions more plausible by bringing upon their victims counterfeit of the reproach of Christ, he has as frequently destroyed by popularity the cause which he could not put down by persecution. Some royal, noble, rich, wise, creditable man—some influential section—some approving majority of society—becomes the patron of the struggling cause, and lifts it into favor and failure at once. The witnesses for the truth find acceptance, but lose their power and their crown. The truth itself is unpopular as ever. The wind blows now from this quarter, now from that.—Men range themselves now under this banner, now under that. Each builds his house on the earth, and covets the gifts of God, in order thereby better to assert his own place and name. But Christ's honor lies in the dust. For His cause, apart from their own, none are jealous. His glory is strangled in the birth. His way is not prepared. His presence is that nuisance which all agree to abate. The tokens of that presence are counted a mark of infamy. The Church, which will not be the temple, becomes the tomb of the Spirit of Life. Its stones the witnesses whom it cannot silence or gainsay. And the terrible occupation of the Church, from the beginning, has too often been, to purchase external favor and internal peace by excommunicating its Head.—*Cartleye.*

## Communications.

### Who are, or were the House of Israel?

SHALL THEY RETURN TO THE LAND OF CANAAN.—NO. II.

Dear Bro. Himes:—From the facts adduced from the Scripture history of Israel, briefly stated in my last, we find, in my humble opinion, 1st. That the house of Israel and Judah were the literal descendants of Abraham, Isaac, and Jacob; to them pertain the "glory, the promises," &c. (Rom. 9:4.) 2d. That the return from captivity promised had long since taken place at the time, and under all the circumstances indicated by the "former" prophets, as far as the righteous, covenant-keeping God was concerned; to which he testifies by the "latter" prophets, that if the glorious things contained in the promises were not conveyed to them, it was because they continued to rebel, and go "away from His ordinances," as their fathers did. (Mal. 3:7.) And I may add as proof, that the sons of Jacob of that day understood that they had had the promised return to their land, it is recorded, that when the Lord exhorts them by Malachi to "return unto him," with the assurance that he would "return unto them" [in glory, &c.], they ask, "Wherein shall we return?" As if they had said; We have returned from captivity in Babylon, which thou promised by the former prophets, at the time appointed, under the auspices of Cyrus, who issued his decree throughout all nations for our house to repair without hindrance to our own land, and rebuild thy house, which has been done by thy servants: therefore, "wherein shall we return?" If it still be argued, that this could not be the return, because the glory, &c., was not conveyed, God replies by the prophet. The reason is: "Ye have robbed me, even this whole nation."—Still it is replied, "Wherein have we robbed thee?" God answers, "In tithes and offerings;" and adds, "Bring ye all the tithes into the store-house—[according to my ordinances]—that there may be meat in my house, and prove me here-with, said the Lord of hosts, if I will not open the windows of heaven and pour you down a blessing, that there should not be room enough to receive it. And I will rebuke the devourer (See Neh. 9:32-37,) for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time in the field, saith the Lord. And all nations will call you blessed: for ye shall be a delightful land, saith the Lord of hosts." (Mal. 3:7-12.) Is there any more glory promised than is here set forth? which could not be conveyed to them, although they had "returned," for the reasons given above. It may be argued that God promised to sprinkle clean water upon them, and cleanse them from all their uncleanness,—give them a new heart, and new spirit, and put his spirit within them, and cause them to walk in his statutes, and keep his judgments and do them, in the promised gathering to their own land. And seeing that they continued to depart from his ordinances, it follows that this was not the promised return, and must yet be future. But I ask, does not the God of Israel say (Ezek. 36:37), "I will yet [notwithstanding my promise] for this be inquired of by the house of Israel to do it for them?" Yes. Then if they ask him for these things after the return, most assuredly God will do it for them. But we find that, instead of asking the Lord to do these things for them, they speak "stout words against the Lord of hosts," saying, "It is vain to serve God;" and, "What profit is it that we have kept his ordinances?" showing that they esteemed themselves right-



eous; and therefore had no need to ask God to cleanse them, &c. So, although they had returned to their own land, they remained in all the uncleanness of their fathers, "even this whole nation," because they refused to ask the God of Israel to cleanse them. Consequently the glory, &c., is not conveyed—the land still lieth desolate. Notwithstanding all, the righteous God was ready to pardon, was gracious and merciful, slow to anger and of great kindness, and forsook them not; but preserved their nationality amid all the rage of blood-thirsty tyrants, who would have extirpated them wholly. But they were not again scattered, or rooted out of their own land, previous to the gospel manifestation of God's grace to them. Consequently they had not to "return" to their own land, as a nation, when the Lord of the land [vineyard] sent his Son to prove them. Lu. 20:1-20. With Malachi closes the testimony, or "handwriting" under the Old Testament, or covenant. All of which is uniformly against them.

It is not contended by any, so far as I know, that the "peculiar—covenant people" have any claim or expectation to any peculiar immunities other than what is promised while under the old covenant, or testament. Then, it is evident, they can have no hope in the future from this, for its whole testimony is contrary to them.

But it is argued still, that they must yet return, in fulfillment of assurances made exclusively to the literal house of Israel and Judah, irrespective of the old covenant, although under it; which are ratified thus solemnly, Jer. 31:35-37. "Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, which divideth the sea when the waves thereof roar. The Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation from before me for ever," &c.—We will consider this claim, and see if it indicates a future return of the Jews in the flesh.

This strong and immutable assurance was given in relation to what is said in the preceding verses of the same chapter. Jer. 31:31-34—"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt (which my covenant they brake, although I was a husband unto them, saith the Lord); but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their heart: and will be their God, and they shall be my people. And they shall teach no more every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

This synchronizes with numerous similar assurances: one referred to in my last (Jer. 23:5, 6)—"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, The Lord Our Righteousness." See Isa. 9:6; 59:20, 21. The redemption of the house of Israel and Judah is the most glorious theme of the prophets; and all the circumstances of the advent of their Redeemer are delineated by them. And while they confess their condemnation

and the righteous judgments of God upon them—"the seed of David"—"The Lord Our Righteousness" was all their hope and consolation. See Isa. 1:9; Lam. 3:21-26; Hab. 3:17-19; Mal. 3:1. According to God's gracious promise (Mal. 3, Isa. 60), he raised up the greatest prophet that had ever spoken to his people Israel, to prepare the way of the Lord, whom they sought and expected; to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (Luke 1:17.) Upon this event all their hopes and expectations of glorious redemption, as a peculiar people, were now based; as is seen from the words of Zecharias, who was, on the occasion of the birth of John—the Elias who was to come—filled with the Holy Ghost, and prophesied, or taught (Luke 1:68-75): "Blessed be the Lord God of Israel; who hath visited and redeemed his people, and hath raised up an horn of salvation unto us, in the house of his servant David; as he spake by the mouth of his holy prophets since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember the holy covenant, the oath he swore to our father Abraham, that he would grant unto us that we being delivered from all our enemies, might serve him without fear in holiness and righteousness before him all the days of our life."—(To be continued.) J. WOLSTENHOLME, JR.

#### The Sign of the Son of Man.

"Then shall appear the Sign of the Son of man in heaven." Matt. 24:30.

The question is frequently asked by those who are waiting for the kingdom, "What will be the Sign of the Son of man?" It seems to me that the matter is not left to conjecture, but admits of a definite reply. This Sign is not mentioned as a sign to tell us when the Son of man is about to appear; but is mentioned as the sign of the Son of man—in contradistinction to the sign of others,—the false Christs. Again: The use of the definite article, "Then shall appear the Sign of the Son of man in heaven," intimates that it had been previously given. And we find in a foregoing portion of the same discourse a sign mentioned, by which to discriminate between the coming of the Son of man, and the previous coming of the false Christs. The Savior says, "Then [in the days of tribulation] if any man shall unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect. Therefore if they shall say [he is here giving us the sign of the false Christs], Behold, he is in the deserts, go not forth: behold, he is in the secret chambers; believe it not." Then follows the sign of the Son of man, or the true Christ: "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together." Thus the sign of the false Christs was, that their coming should be *local*, the sign of the true Christ is that his coming will be *general*—witnessed everywhere. And after the great Teacher has specified the signs which were to betoken his speedy advent, he says, "Then shall appear the sign of the Son of man in heaven; and all the tribes of the land shall mourn, when they shall see [the sign of the Son of man appear in heaven, viz.] the Son of man coming on the clouds of heaven with great majesty and power; and he shall send his messengers with a loud sounding trumpet, who shall assemble his

elect from the four quarters of the earth, from one extremity of the world to the other." (Matt. 24:23-31. Dr. G. Campbell's translation of vs. 30, 31.) The Savior also on another occasion gives the sign of the Son of man. "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [will not require effort to see it when it comes]: neither shall they say, Lo here! or lo there [the event will not be *local*], for behold, the kingdom of God is among [margin] you [the event will be *general*—in the presence of all]. And he said unto the disciples [giving further explanation of what he had said to the Pharisees], The days [of tribulation] will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it [till after those days]. And they shall say to you [giving the sign of the false Christs], See here; or see there: go not after them nor follow them. For as the lightning [the sign of the Son of man] that lighteth out of the one part under heaven, shineth unto the other part [flasheth in an instant from one extremity of the sky to the other], so shall also the Son of man be in his day. And as it was in the days of Noe, &c. There shall be two men in one bed; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? [localizing the event] And he said unto them, Wheresoever the body is, thither will the eagles be gathered together [the event will be co-extensive with the habitable world]. . . Nevertheless, when the Son of man cometh shall he find faith on the earth?"—(Luke 17:20-37, &c.) Again: The general mourning when the sign of the Son of man appears, will be in consequence of *all witnessing the coming of Christ*. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him"—(Rev. 1:7.) The whole earth will be at once lighted up with his glorious presence,—the saints gathered,—the wicked left. And this is clearly the sign of the Son of man,—a view which is calculated to produce habitual watchfulness.

Canada East, March, 1846. R. H.

#### Afflictions.

Affliction is not only "the good man's shining scene," but it makes truth shine more clearly and sweetly to the good man. The hairs of our head are all numbered—we see not with equal eye, as God of all, the hero perish, or the sparrow fall. The mountain trembles from on high—shall gravitation cease if thou go by? No. But thou shalt not go by when it trembles to a fall, if his plan is otherwise. Jacob no sooner obtains the blessing, than he is in danger of losing his life by Esau. He flees to his uncle, where he scarcely gets out of one trial before he is involved in another; till he finally prefers the wrath of his brother to the wickedness of his uncle. Again. He but just appeases the wrath of Laban, before he is at the mercy of Esau. He treads the thorny path of his pilgrimage, till he is found idolizing his Joseph.—God snaps the cord, to save the father and the son. Soon famine stares them in the face; and scarcely have his fears of that been quieted, before Benjamin is taken. The old man turns and surveys his thorny pilgrimage, and exclaims, "All these things are against me." As if he had said, "When have I been out of trouble?" All these things were against Jacob's plan—not against him. This shows us that God's plan respecting individuals is always different from their plan respecting themselves. He leadeth the

blind in a way they had not known, making the rough smooth, and the crooked straight.

Elijah's history equally establishes the above axiom. His first ingress is on the boldest wing of faith.—"And the Lord said," However, that faith must be tried. "Go to the brook Chereth, that is before Jordan," &c. This implies that he must remain there through the famine. He performs the long and dangerous journey—becomes accustomed to the ravine—the roaring of lions, and the hissing of serpents, and to the daily visit of the ravens, till his condition appears established, and faith becomes easy. This is instantly broken up—his faith is too easy—he must go to Zarephath. Are there no widows in Israel? Christ says that there were many. Why, then, go to one among the heathen? and especially where Jezebel's father governs? Another dangerous journey is performed;—and the widow's faith is tried as well as his. She brings the cake, and Elijah knows by her faith that she is the one to whom he is sent. Soon, however, he is accused of killing her child; and his trials only end with his translation.

Look at the history of Noah, Abraham, Moses, Job, all the prophets, apostles, and martyrs. Surely we may say, "If in this life only we have hope, we are of all men the most miserable."—Well, it is His to direct—ours to obey.

J.

#### The Seven Last Plagues.

Bro. Himes:—I have long intended to say something on this subject. I have been pleased with much that Bro. Bliss has said to show that they will all be poured out *after* the Lord's coming. This has been my belief for years. I would offer the reasons for my faith in brief.

1st. From analogy. In the case of the flood, God first separated his people from among the wicked. Gen. 7:1-11. Also in the case of Lot: the angel said nothing could be done in the work of destruction till he escaped from Sodom. Gen. 19:22. And when Jerusalem was to be destroyed, Jesus said, "Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Why this advice? "Because these be the days of vengeance, and wrath upon the people." Luke 21:21-23. Thus when God was to execute his wrath upon the Jews, he separated from them his people. And when he pours the vials of his wrath on the Gentiles, will he not first assemble his jewels? But it will be said, the plagues on the Egyptians were poured out prior to Israel's release; therefore the seven last plagues must be poured out before the deliverance of the saints. This would be a strong argument if the coming out of Egypt was a type of our leaving this world to meet the Lord. But it is not. See 1 Cor. 10:1-11.

2d. The time of his wrath is at the sounding of the seventh trumpet. Rev. 11:18; 6:15-17. In these vials is filled up the wrath of God (15:1). Now, is it to be expected he will execute wrath before the time arrives? When it does, he calls his people from the earth, that he may pour out the cup of his indignation, or "vials of his wrath," which are synonymous. The Targum of Jonathan renders those passages in the Old Testament, "Vials of his malediction." See Clark on Rev. 15:1.

3d. They are poured out by the saints. See Rev. 17:1; 21:9; 22:8, 9. According to chap. 15:6, these angels were habited as priests, "clothed in pure and white linen," and girded with a golden girdle. Thus the saints made kings and priests, (Rev. 1:6; 20:6,) will execute the judgments written. Rev. 3:27; Ps. 149:9.—



Have the saints for centuries been thus employed?

An objection. It is said that six of these plagues are evidently poured out prior to Christ's coming, because, between the record of the 6th, and 7th vial it is said, "Behold, I come as a thief," &c. On looking at v. 14, it will be seen that "the great day of God Almighty" is alluded to, and that v. 15 is an exhortation to be ready for "that great day," when sudden destruction will come on the wicked. Paul said, "The day of the Lord will so come as a thief." 1 Thess. 5:2-6. The coming of the Lord, and the [commencement of the,—Ed. Her.] day of the Lord, are here equivalent.

I would say to those with whom I have lectured in Maine, New Hampshire, Massachusetts, &c., I am still waiting for God's Son from heaven, to deliver me from the time of trouble—wrath to come—even all those things which are shortly coming on the earth. Strive then we must, to watch, deny self, bear the cross, and do the whole will of God concerning us. Then he will say, Well done, enter thou into the joy of thy Lord.

THOMAS F. BARRY.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, MARCH 25, 1846.

### The Augsburg Confession.

(Abridged from D'Aubigne.)

Interested as every Christian is in the progress of truth, its triumphs and the perils it has had to encounter, we can but occasionally look back and review the scenes where it has battled manfully with error, and encountered the direst obstacles. The "Augsburg Confession," in its history and consequences, is one of the great landmarks of the reformation, which indeed tried men's souls.

D'Aubigne, in the fourth volume which is just published of his History of the Reformation, has given us a detailed account of those times, which almost makes us fancy ourselves present in those theological controversies. As it may not be uninteresting to our readers, to know the trials, temptations, and discouragements those servants of God were called to encounter, we propose giving a condensed account of its history.

Charles the Fifth, King of Spain and the Netherlands, being elected Emperor of all Germany, was the greatest, as well as the most energetic monarch of his day. The victor, by battle and treaties, over the King of France and the Pope, he turned his eyes towards Germany, in full confidence in his own power to compel the friends and opposers of the Reformation to see eye to eye, and thus put an end to the religious controversies which were rending that country, and astonishing all Europe. On his way to Germany, he arrived at Piacenza in Italy, where he was met by three burgesses, who were sent by the Reformers to propitiate him. They gave him a summary of the Christian faith, which he handed to a Spanish bishop, who, on reading it, found a *passage of Scripture*, in which Christ enjoins his apostles *not to exercise lordship*. He said to Charles, "This treatise takes the sword from the Christian magistrate, and grants it only to nations that are strangers to the faith." The anger of the Emperor was thus by a falsehood excited against the Protestants. He passed on to meet the Pope, made friends, and was crowned by him, and promised to subdue the heretics, if not by argument, by violence.

Dark clouds began to gather in the horizon, and the Papists, exulting over the prospect of soon being rid of Protestantism, wrote one to another in view of Charles' approach, "The Saviour is coming." But when the Emperor sent to them, demanding in the Pope's name, all the gold and silver of the churches to help him in the crusade, one of the papal canons replied, "Let the Pope go to the devil." "Yes, yes!" archly replied

Luther, "this is your Saviour that is coming!" The indications, however, soon became so threatening that Luther concluded the end of the world was just at hand. Says D'Aubigne,

"The Reformer, dreading lest the end of the world should arrive before he had translated all the Bible, published the prophecies of Daniel separately,—a work," said he, "for these last times." "Historians relate," added he, "that Alexander the Great always placed Homer under his pillow: the prophet Daniel is worthy not only that kings and princes should wear him under their heads, but in their hearts; for he will teach them that the government of nations proceeds from the power of God. We are balanced by the hand of the Lord, as a ship upon the sea, or a cloud in the sky."

The Emperor having talked of the sword did not see fit to proceed at once to that extremity. He summoned all the States of Germany to Augsburg, and employed the following conciliatory language:

"Let us put an end to all discord," he said, "Let us renounce our antipathies, let us offer to our Saviour the sacrifice of all our errors, let us make it our business to comprehend and weigh with meekness the opinions of others. Let us annihilate all that has been said or done on both sides contrary to right, and let us seek after christian truth. Let us all fight under one and the same leader, Jesus Christ, and let us strive to meet in one communion, one church, and one unity."

This was, however, hypocritical in him, for he wrote to his brother Ferdinand, "I will continue negotiating, without coming to any conclusion; and should I be reduced to that, do not fear; pretexts will not be wanting to chastise these rebels, and you will find men enough who will be happy to aid you in your revenge." The papists did their utmost to irritate Charles, and expected, as one of them exclaimed, "We shall see the Protestants fly on every side, like timid doves, upon which the Alpine eagle pounces." But the Protestants quailed not. At first they thought of uniting the armies of the Protestant Princes to defend their faith. But Luther dissuaded them. Said he, "God is faithful: he will not abandon us." It was the will of God that his cause should appear before the Emperor without a soldier for its aid. The Protestants foresaw that in the proposed council, a few unimportant concessions would be first made to them, and that then they would be required to sacrifice their faith. They could only look to the God of battles; and Luther to encourage them, composed the following beautiful Hymn:

"With our own strength we nought can do,  
Destruction yawns on every side:  
He fights for us, our champion true,  
Elect of God to be our guide.  
What is his name? The Anointed One.  
The God of armies he;  
Of earth and heaven the Lord alone—  
With him, on field of battle won,  
Abideth victory."

This was sung in all the churches of Saxony, and greatly revived their dejected spirits. Fearing the impetuosity of Luther, it was considered advisable for him not to be present at the proposed Diet.

How to bring back the heretics to obedience to the church, was the great topic of conversation, among "nobles and priests, ladies and soldiers, counsellors and ambassadors," who composed the brilliant court of Charles. Some advised that they be made to ascend the scaffold; and others recommended other devices to make them bend the knee to the Pope. When the Emperor arrived in Germany, multitudes flocked to him, who, by an immense amount of money raised in Italy, became sensible of the justice of the Papal cause. They expected to see the "heretics" fall to the ground, and crawl to the feet of the Pope. The Papists were loud in demanding of the Emperor, that without giving the Protestants a hearing he should condemn their cause. "Do not hesitate," said the Pope's legate, "to confiscate their property, establish the inquisition, and punish these obstinate heretics with fire and sword." To the Protestants the Papists professed the greatest friendship, and represented as very trifling the distance that separated the two parties.

The theologians and politicians began to flock to Augsburg to the Diet. "Princes, bishops, deputies, gentlemen, cavaliers, soldiers in rich uniforms, entered by every gate, and thronged the

streets, the public places, inns, churches and palaces." As soon as the Protestant Princes arrived, their theologians began to preach the pure gospel daily with open doors, hoping thereby to convert the empire. Immense and attentive crowds attended their preaching. The Papists looked on with amazement. They expected to see the Protestants as criminals confessing their faults; but met with men of might and power.

To counteract the Protestant preaching the papal bishop of Augsburg ordered his priests to ascend the pulpit. They did so; but understanding better how to say mass, than to preach the Gospel, they could only shout and bawl, so that their hearers, shrugging their shoulders, called them "stupid fellows;" which made the Papists ashamed of their own priests, and more angry with the Protestants.

To be prepared for the Diet, the Protestants deemed it necessary to be provided with a confession of their faith. The preparation of this was entrusted to Philip Melancthon. He worked at it night and day, weighed every expression, softened it, or changed it as was necessary, and made it as little removed as possible from the doctrine of the Latin church. It was at length completed, and entitled an "Apology."

On the 15th of June, 1530, Charles, in all his imperial magnificence entered Augsburg. "He was thirty years of age, of distinguished port, and pleasing features, robed in golden garments, that glittered all over with precious stones,"—"the handsomest man in the empire, as well as the mightiest prince in the world." He was received with all the honor due his rank, and soon turned his attention to the great question for which he had called the Diet. He first required the Protestant princes to order the discontinuance of the evangelical preaching. They replied:—

"We entreat your majesty to withdraw your request, for our ministers preach only the pure Word of God, as did the ancient doctors of the Church, St. Augustin, St. Hilary, and so many others. It will be easy for your majesty to convince yourself of it. We cannot deprive ourselves of the Word of God, and deny his Gospel."

The Emperor persisted in his demand. One of the princes then stretched out his neck, and exclaimed: "Rather than allow the Word of the Lord to be taken from me, rather than deny my God, I would kneel before your majesty and have my head cut off." It was finally agreed that both Catholic and Protestant preaching should be suspended, and that the Bible only should be read without note or comment. This the Protestants deemed a great victory.—(To be continued.)

## Foreign News.

### GREAT BATTLE IN INDIA.

3,300 British and Native Troops Killed and Wounded—and Reported Loss of 30,000 Sikhs—at Moodkee and Ferozeshah.

Our advices from Bombay, since the sailing of the Steam-Ship Cambria, come down to January 17, and furnish accounts of one of the greatest battles ever fought by the British in our Indian Empire, in which we have sustained the known loss of 3,300 of our brave soldiers, including the gallant Sir Robert Sale, Sir J. McCaskill, and Maj. Broadfoot. When these accounts left the scene of action for Bombay, for transmission to England, there were several regiments from which returns had not been received, so that a farther loss may be calculated upon.

An Extraordinary Gazette gives the official account of all the military operations in this great struggle. The result, we are proud to say, is as glorious and decisive a victory as ever crowned the British arms, and equalled only by the field of Waterloo. We prefix the following brief outline:—On the 12th, 13th, and 14th of December, the Sikh army crossed the Sutlej, with, at the lowest estimate, 80,000 men (of whom 20,000 or 30,000 were cavalry), and about 150 pieces of cannon of the largest calibre moveable in the field, and exquisitely finished—an artillery immeasurably more powerful than was ever brought into the field by Wellington or Napoleon. It is only in morals that the Sikhs are to be ranked as barbarous. They are a race as vigorous in body, as acute in intellect, and as skilful in all the arts they cultivate, of which war is the chief, as the

generality of Europeans. The place at which this formidable host passed the river may be about 40 or 50 miles from Lahore, the capital of the Punjab, and within a much less distance of Ferozepore, the most advanced of the British posts. Ferozepore, is about 15 or 20 miles from the point at which the Sikhs crossed the river, if it is so much. The invaders having established themselves and organised their force on the British side of the Sutlej, made some slight demonstration of attacking Ferozepore in the interval between the 15th and 18th; but upon the last-named day, broke up, and taking the direct road to Delhi, proceeded in a southerly direction, as if they would mask Ferozepore, leaving it on their right. In this direction a division of 30,000 of the invaders had proceeded about 25 miles to a place called Moodkee, when, on the evening of the 18th, they were met by a part of the British army commanded by Sir Hugh Gough and the Governor-General, Sir Henry Hardinge, who, as second in command, took the field in person. A fierce conflict ensued, in which the Sikhs lost the artillery attached to their division, in number 17 guns. It was in this stage of the battle that Sir Robert Sale and General McCaskill fell.—The contest proceeded languidly through the 19th and 20th, the armies on both sides being occupied with the burial of their dead, and the re-organization of their respective armies. During these two days the British commander received some reinforcements; but the invaders having fallen back upon their main body, probably 30,000 or 40,000, presented a prodigiously augmented force, when the shock of battle was renewed on the 21st, at a place called Ferozeshah, about 12 miles in retreat from Moodkee. At Ferozeshah the invaders had prepared a strongly-entrenched camp, which they stood prepared to defend with 100 pieces of their huge field artillery and 60,000 men. Imagination can scarcely depict the fury and the obstinacy of the two days' fight that must have preceded the capture of the invaders' camp, with all its material and artillery, and the utter dispersion of the invading army on the 22nd December. The most fortunate escaped to islands in the Sutlej, or perhaps to the Punjab bank, but the greater part were scattered in broken parties through the British territories. Their loss is variously estimated at from 25,000 to 35,000 in killed and wounded. Our loss in killed and wounded, it is to be feared, falls little short of 3,300, including 50 European officers.—*European Times*.

The British steam-ship "Hibernia," which sailed from Liverpool the fourth inst., arrived at this port last Thursday morning. The news is not of great interest. We call the following items from our files of English papers.

The question of free trade is the now all absorbing topic of discussion, but is confined mostly within the walls of Parliament.

A monster debate on Sir Robert Peel's financial scheme, resulted in his favor by a majority of 97.

Daniel O'Connell is at Parliament. It is said he is sinking fast, and walks in and out of the house leaning on the arm of his son John.

There have been several extensive failures in London and Liverpool.

There has been but little cold weather in England the past winter, and it still continued unusually mild. "The winter has been one of the most unwinterly on record," remarks the "European Times." It adds, "Vegetation is extremely forward; and during the months of January and February, we appeared to be in the midst of May."

Business is dull there. English papers express surprise at the war feeling in America. There the feeling is more pacific.

The idea broached in England of the establishment of a monarchy in Mexico is received with favor in Paris.

Algiers.—A French correspondent writes:—"From Algiers the news has been of a very grave character since my last. Without entering into details, for which I have not room, it may be stated that the army was out in all directions but the right one, in search of Abd-el-Kader; that that dauntless hero had entered and ravaged several of the French provinces, from which it had been believed he had been driven for ever, and that he had even had the audacity to advance within three hours march of Algiers itself. The sufferings of the French soldiers had been very great from fatigue, and want of food and clothing. The greater part of the cavalry had lost their horses, and had suffered dreadfully. Such was the melancholy state of affairs that the militia had to be called out, and the very condemned soldiers themselves had to be armed and sent into the field."



*Lent.*—The archbishop of Paris has published a long appeal to his people, in favor of penitence and prayer during Lent; but winds up with his gracious permission to eat meat on certain days, and to consume eggs and milk on certain others. This permission, a French paper thinks unnecessary, as the French people will eat when and what they please.

Much satisfaction has been felt here by the Bey of Tunis having abolished slavery throughout his dominions. Such a proceeding was scarcely to have been expected from an African potentate, in whose country slavery has existed as long as the country itself. It was on the representations of the French and English consuls that he took this step. The French, albeit slavery still exist in their colonies, entertain an extreme abhorrence towards it; and nothing would afford them so much pleasure as to learn that their old friends and allies of the United States had determined on sweeping it away. In justice to the French, it should be added that though slavery exists in their colonies, measures have been taken for its gradual abolition, and those measures are now being carried into execution.

*Upwards of Four Hundred Lives Lost.*—Accounts have been received of the loss of the emigrant ship *Cataraque*. The vessel left Liverpool in April last with 369 emigrants on board, and a crew of forty-six, for Van Diemen's Land. In August, she reached Bass's Straits, and on the fourth of that month struck on a reef off King's Island. Nearly one half of the passengers were drowned below. About 200 reached the deck, and clung to the ship, but the severity of the weather caused her to go to pieces. Only nine of all on board survived. The ship was out of her reckoning.

England is said to have offered to arbitrate between France and the republic of Hayti in the pending dispute, and there is no doubt the offer will be accepted.

#### Remarks on Dr. Durbin's Prophecies. AND "INTERPRETATION" OF THE PROPHECIES,

Concerning "the Restoration of the Jews,"  
and "the Millennium."

But let us follow the argument of Dr. D. a little further, while he gives the "two most weighty reasons," to prove that the Jews are to be restored, by showing that it is "a sacred duty to remove their unbelief, and to inspire them with faith in Christ."

First, we derive our religion, with all its train of blessings, from the Jews; so that with great propriety we may say, "salvation is of the Jews." It was by the ministry of the Jews that we Gentiles received the Gospel. They spread it through Europe probably as far as to Britain, at the expense oftentimes of their lives. Every Prophet, every Apostle, every Evangelist, was a Jew. From the Jews we have received every word of the lively oracles of God: the Bible, under God, is the gift of the Jew to the Gentile world. A Jew "according to the flesh" was our Atonement, and is now our great High Priest, passed into the heavens to appear in the presence of God for us, and thence he will come again to be our final Judge. The apostle, in attempting to inspire the Gentile Christian with respect for the Jew, says, with great force, "Thou bearest not the root, (the Jew,) but the root thee." (Rom. 11:18.) He even makes the indebtedness of the Gentiles to the Jews for "spiritual things" the foundation of "duty to minister unto them in carnal things." (15:27.)—How much more, then, is the Gentile Church under obligation to repay them in spiritual things, and thus restore them to the favor and communion of their God?

To be sure "the Gentile church is under obligation to use 'their spiritual things,' to restore" all sinners "to the favor and communion of their God." But that is a very different thing from "restoring the Jews to Palestine;" and let the "sacred duty and obligation" be magnified as much as they may, we do not see that the proving our "duty" proves the fact of their restoration, in any sense. If the performance of duty by the apostles could not prevent the "unbelief" which "was the cause of their rejection and dispersion," can the performance of duty by the Gentile church necessarily change their condition? But we demur against this whole argument of duty, however specious, technically considered, as false, unscriptural, and blasphemous. What!

does Dr. Durbin mean to assert that those Jews, by whose ministry the Gentiles received the Gospel—every prophet, apostle, evangelist—those from whom we received every word of the Bible—and even our great "High Priest"—that these need to be restored "to the communion and favor of God?" Do these need to be "inspired with faith in Christ?" If he does not, it would hardly require a D'Israeli to discover in him a Jew, or certainly a Jesuit. If he had half as much faith in what these Jews have taught us, as he has in the "Jewish fables, and commandments of men who turn from the truth," he would never have written as he has.

The Roman church has a double calendar of saints, the true, and the counterfeit. The counterfeit are adored, the true are anathematized. But those who are anathematized at Rome, are venerated in America; for it is this class alone that have any current value among us. "The true church," however, is not wanting in expedients: the impostors, "her true children," who respond to the anathema at Rome, are instructed to promote the homage paid to the anathematized, when the interests of the church require it. She could not perform her part without this hypocrisy. What is true of the Roman, is true also of the Jewish church. Dr. D. invests her counterfeit saints with the virtues and deeds of the true, that he may seduce us, as he has been seduced himself, from following the true to adore the counterfeit.—Because she could not kill some of her prophets and apostles till they had given us the Bible, are we therefore indebted to these malicious murderers of the prophets and apostles for the Bible? He would beguile us, unconsciously, we hope, into an idea of their relation to the Gospel which would dash all its hopes into the dust.

We have listened to the honied but deadly words of those emissaries of the pope who cite us to the deeds of Lafayette and other members of the Roman church in the cause of human liberty, as a reason why we should love and confide in "the Catholics;" which means, that we should make them the guardians of our liberties. But the world knows that if these "Catholics" could have had the disposal of Lafayette, or Carroll, and others, their love of liberty would have expired at the stake or in the dungeon. Just so are we indebted to these wonderful Jews for the Gospel, the Bible, prophet, apostle, and evangelist. We have these unspeakable blessings only because God is stronger than their murderous hate, which did its utmost to destroy them. And since they could not destroy, like their "father, the devil," they have done the worst they could to corrupt by turning us from the truth to fables. It would not be surprising, should time permit, if the Gentile church should point to Dr. D., and his brethren, as the prominent agents in furthering the work.

And is it true that "the apostle, in attempting to inspire the Gentile Christian with respect for the Jew, says, with great force, 'Thou bearest not the root, (the Jew,) but the root thee!'" Paul evidently calls those "who fell" "the branches that were broken off;" were these also "the root" of the good olive-tree, into which the Gentile Christians were grafted? But Dr. D. himself says, "the good olive-tree is Christ," and we agree with him; how then can any of the branches, much less those that were broken off, be the root of that tree? Once more. Is it true, that "the apostle even makes the indebtedness of the Gentiles to the Jews for spiritual things the foundation of duty to minister unto them in carnal things?" Nothing, in all probability, would better please these Jews who are the sub-

jects of the Dr.'s affection, unless it is the joint stock operation in "spiritual" things which the Dr. is doing so much to bring about; and these, I think it will be seen, are "carnal" enough. Shall we look at the text to which he cites us, Rom. 15:27?—The preceding verse reads, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

It was "the poor saints at Jerusalem," whose "debtors" the Gentiles were, because they had "been made partakers of their spiritual things." These spiritual things were very different from those of which our brother has been made a partaker: The *spirit* with which the latter originates cannot be from above, if they must be sustained in this manner. Was ever such Jesuitism found on protestant lips before?

Let us still pursue the argument, which shows that "the restoration of the Jews is essentially connected with the triumph of Christianity," as it is brought to view in the second "weighty reason," why it is "a sacred duty, incumbent upon the whole Christian Church, to remove their unbelief, and to inspire them with faith in Christ."

"Secondly. A careful study of the New Testament will satisfy the inquirer that the latter days are to be marked by three great events, which are intimately connected with each other, the second and third being essentially dependent upon the first.

The first is the general conversion of the Jews to Christianity, a fact so earnestly defended by St. Paul in the 11th chap. of his Epistle to the Romans: "I say, then, Hath God cast away his people? God forbid; for I also am an Israelite. Even so, then, at the present time (as there always has been) also there is a remnant according to the election of grace. God hath not cast away his people which he foreknew." He then mentions "their fulness," or conversion to Christianity, as "life from the dead," and declares that this event shall introduce

The second great event which marks the latter days, viz., the triumph of Christianity in the world. "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more (shall) their fulness (enrich the world!) (v. 12.) For if the casting away of them be the reconciling of the world (to God,) what shall the receiving of them be but life from the dead?" (v. 15.) That state of great prosperity in the Church indicated in common Christian parlance by the *Millennium—the Latter day Glory*—and expressed in Scripture by the triumphant declarations, "Alleluia, the Lord God omnipotent reigneth; for the kingdoms of this world are converted, and have become the kingdoms of our God and his Christ," is to be brought about by the conversion of the Jews to Christianity."

Let us now, if we can, bring together the root and branches of Dr. D.'s argument, although it is indeed as hopeless a task as the restoration of the Jews; for the logic is as rare as the "interpretation" it is designed to sustain is false. We have given all the propositions, drawn from "the New Testament" out of which his argument can be formed; and no one can fail to discover that his argument (!) and that of the apostle are very different things. Between ourselves and the apostle there is no disagreement: he argues to show that the rejection of the Jews does not exclude them from the provisions of the Gospel; and that every means should be used to induce them to obey the Gospel; and that "if they" do so they will be saved. With the Dr. we do not agree: the points of difference are precisely those on which he differs from the apostle. To suppose the apostle refers to "the restoration of the Jews to Palestine," is as idle as to suppose

that he expected such a restoration himself,—that he who was a child of the Jerusalem above, expected an inheritance with the children of the bondwoman, the Jerusalem that now is; in a word that he contradicts himself and builds again the things which he destroyed. That he meant to prove that all the Jews would at any time become Christians is equally foreign to his argument. The awkwardness and boldness of Dr. D. in attempting to make the apostle speak, what he never could speak and be a Christian apostle, proves to us at once that he has forgotten the most obvious features of the genius of the Gospel in the case, and is entirely disqualified to carry out its design. With the apostle we fully agree. Let his argument stand. That of the Dr. must be treated differently. He attempts to prove, that "the Jews are to be restored to Christianity or to the Promised land." His argument, not the apostle's, is—what? What, we ask, is his argument? We were about to say, we cannot meet that argument, for the very good reason that no argument can be found. But let us in all candor make the best of what there is, that we may see what a great man in "Israel" can do when he perverts the abilities and the position, which God holds him responsible to use for a very different purpose, in order to gain say the truth.

1. "It ought not to be doubted, that the triumph of Christianity is essentially connected with the restoration of the Jews; for Paul says, 'if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their fulness or restoration enrich the world.' [Paul does not say their fulness or restoration shall enrich the world.] For if the casting away of them be the reconciling of the world, what shall the receiving (restoration) of them be but life from the dead? For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And so (then) all Israel shall be saved."

2. "The cause of the rejection and dispersion of the Jews, the apostle expressly affirms, was unbelief; and then says, 'if they abide not still in unbelief, they shall be grafted in again into the good olive-tree, which is Christ.' To remove their unbelief, and to inspire them with faith in Christ, is a sacred duty, incumbent upon the whole Christian Church."

3. A careful study of the New Testament, will satisfy the inquirer that the latter days are to be marked by the general conversion of the Jews to Christianity."

4. "St Paul mentions their fulness, or conversion to Christianity, as life from the dead, and declares that this event shall introduce the triumph of Christianity in the world." [If the "fulness" of the Jews means "their conversion to Christianity, why does not "the fulness of the Gentiles" mean their "conversion to Christianity?"—Consistency would ruin the Dr.'s "general tenor of Scripture."]

5. "The Millennium or latter-day glory, expressed in the Scriptures by the triumphant declaration, 'Alleluia, the Lord God omnipotent reigneth; for the kingdoms of this world are converted, and have become the kingdoms of our God and of his Christ,' is to be brought about by the conversion of the Jews to Christianity." [It is not a "declaration of Scripture that the kingdoms of this world" are to be "converted."] Here are the only elements of Dr. Durbin's argument to prove "the restoration of the Jews to Palestine," which he draws from the New Testament.—(To be continued.)



## Church of Adventists in Jamestown, N. Y.

It has been denied by our opponents, that Adventists are denied any of the privileges in the several denominations that other men enjoy. Many have left the churches, because in their church they were "gagged." The following correspondence will show one church that has solemnly declared that Adventists cannot, in their body, enjoy the rights of conscience and of speech, which every man in this republic has a right to claim.—Churches were not originally organized for the purpose of extending laws over the consciences of men; but they were designed that Christians might meet as brethren.

To the Editors of the "Advent Herald."  
Dear Brethren:—We address you in behalf of our Second Advent brethren and sisters, who were formerly members of the Baptist church in this place. In common with most of our Advent brethren, we have been called to pass through severe trials in coming to our present position in regard to the doctrines which are peculiar to us as Adventists. In reviewing the past, we feel that we have great reason to be grateful to God that we have been kept from the many errors and delusions into which some of our dear brethren have been led. And although but few in number, we are united and happy in "contending for the faith once delivered to the saints." We believe in church organization and order: we are associated in church capacity with a number of brethren and sisters, who have left their respective churches in consequence of their faith. The mass of professing Christians of all denominations in this section seem to be strangely blind to the important and glorious doctrines which relate to Christ's second coming: and while they profess to be willing that we should enjoy our sentiments on the subject, and remain with them in church relation, they are unwilling that we should attach any importance to them, or hold them as a matter of faith; in other words, they are grieved with us because we intimate that there is responsibility connected with the rejection of these doctrines, or in refusing to search the Scriptures to see if these things are so. We have often been requested by our Advent brethren who have visited us, and who are best acquainted with our history, to forward to you for publication in the "Herald" the correspondence between the church and ourselves in relation to our separation and exclusion, which will give our brethren and the community the facts in the case.

## CORRESPONDENCE.

## To the Baptist Church in Jamestown.

Dear Brethren:—In behalf of the Adventists in the church, we, by their request, respectfully address you in reference to the difference of sentiment which exists between us and many of the church. It is, alas! too evident to us and to all, that our differences have, and still are, producing alienation of feeling between us, and is the cause of the want of that fellowship and brotherly love which should exist among the professed disciples of the meek and lowly Jesus. We feel, therefore, brethren, in view of these things, the cause of Christ bleeding, God dishonored, and the enemies of the cause triumphing, to make any sacrifice required for the union and peace of Zion, consistent with those principles which are dear to us as Adventists, and which we sincerely believe are the principles of the gospel, and committed to the people of God as a sacred trust by the God of truth. These we cannot, dare not sacrifice for any earthly consideration, however dear, though dear as a right hand, or right eye, or even life itself. We feel that to surrender these for the maintenance of which the apostles labored and suffered, and for which the martyrs have bled and died, would peril our own salvation, and expose us to the loss of the saints' eternal inheritance. Our hope, based upon these principles, is, we believe, the same hope that cheered and animated the ancient patriarchs, was spoken of by all the holy prophets, was more fully developed by our blessed Jesus, our divine prophet, and his inspired apostles, and is an anchor, sure and steadfast, which held secure the primitive Christians, and the martyrs and confessors of Jesus in every age, amid the storms of affliction and persecution which they endured. And we sincerely feel it to be a source of joy unspeakable and full of glory to us, while looking for its consumma-

tion, at the appearing of our Savior Jesus Christ. Permit us, then, affectionately to submit for your consideration a declaration of our principles, which distinguish us as Adventists, and which we firmly believe to be the immutable truth of God's blessed word, and which we must ever maintain, until convinced by the word that they are erroneous.

## PRINCIPLES.

Art. 1. The word of God teaches that this earth is to be regenerated in the restitution of all things which God hath spoken by the mouth of all his holy prophets, and restored to its Eden state, as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

Art. 2. The only Millennium found in the word of God is the one thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Rev.; and the various portions of Scriptures which are adduced as evidence of such a period in time, are to have their fulfillment only in the new earth, wherein dwelleth righteousness.

Art. 3. The only restoration of Israel is the restoration of the saints to the new earth, "when the Lord our God shall come, and all his saints with him."

Art. 4. The signs which were to precede the coming of our Savior have all been given, and the prophecies have all been fulfilled except those intimately connected with the coming of Christ, the end of this world, and the restitution of all things.

Art. 5. All the prophetic periods, as we understand them, cluster around the present time as the point of their termination. These are our views in which we differ from many of the church—these the objects of our hope, which we feel we can never abandon, and respecting which we esteem it our duty and privilege to converse, in order to comfort each other, and edify our own souls. These principles we believe we are sacredly bound, by our duty to God and to our fellow men, to propagate by all the means which God has given us. But, brethren, while we are forced by the word of God to differ from you, in the views we have expressed, we declare ourselves Baptists, having never left or departed from the declaration of faith as adopted by the Baptist church in Jamestown; and while we are sentimentally Adventists, yet we do not sanction or fellowship the excesses in doctrine or practice which some are guilty of, and neither do we think them connected with our principles, as expressed in this communication. And now, dear brethren, we affectionately and respectfully ask, in view of our honest differences of opinion, and with our settled conviction that God's blessed word sanctions our views, What shall we do? Can you permit us to continue in your fellowship, and retain and propagate them, as we feel it to be our sacred duty? Or do you require us to abandon them in order to retain our standing in church relation?

WM. BREED,  
E. MITCHELL, } Committee.  
A. A. PARTRIDGE.

(Presented to the Baptist church Dec. 4th, 1844.)

The following resolution was passed by the church in answer to the above communication:—

"Resolved, That we consider an honest difference of views among the members of this church, regarding the manner in which the Millennium is to take place (as the personal and spiritual reign of Christ) as no bar of fellowship."

(Adopted by the church Dec. 7th, 1844. Seven voted—affirmative, 4, negative 3.)

The following letter from the Baptist church to the Advent brethren and sisters:—

The Baptist Church in Jamestown to their Brethren and Sisters Worshipping at the Ware-room.

Dear Brethren:—The occasion of this letter is a source of sincere regret to all our hearts, that anything should prevail in the church of Christ to the severing of those holy ties which should bind his followers together in indeed cause of sorrow. It is long since we have been permitted to enjoy your presence among us. Those holy ties seem to have been broken, and our efforts for the glory of God have not been put forth together, nor our prayers and praises mingled as they should have been in his earthly sanctuary. How much evil has resulted from your separation from us we do not, we cannot know; and where the responsibility for that evil lies, we

do not say, because at present we not see as we are seen. We do not affirm that all our conduct and conversation, having reference to the subject which has divided us, have been entirely such as we shall meet and review with pleasure at the great day. But we have loved you as brethren—we still love you, and we hope that our behavior towards you has ever been dictated by gospel charity. We know no feelings, and pray we may never cherish any emotion, inconsistent with the Savior's great command, that we love one another. And when we thus assure you of our love, we hope to be believed; and also when we say that your departure is our deep and constant grief, we hope equally to be believed. Seeing, as we have been able to, no sufficient cause for such a departure, and trembling for the evil which might result from it, we have hoped and prayed for your return. You doubtless are conscientious—we certainly believe you to be—in the course you have pursued. But you are well aware, that a man may think himself doing God's service, while he is like unconverted Saul, an active opposer of the blessed gospel of grace. Our consciences, then, should not alone be our trust. Let us examine thoroughly the sources of our conviction, for it is possible and easy for many unworthy considerations to enter into those sources. Believing your course erroneous, and that a sincere and prayerful attention to the word of God will bring you to the same conviction, we do most kindly and affectionately entreat you as brethren, to return to your places in the church, with which for years past you have been identified,—which was to some of you the birth-place of your souls, which has been to all of you the city of your solemnities. In urging upon you this entreaty, we remind ourselves and you, that doubtless many things have occurred, since and before your separation, which we should mutually forget and forgive. We would remind ourselves and you, that the great Master at his coming—an event to which we, as well as yourselves, look forward with hope and pleasure—can only be displeased to find his professed friends separated, while they should, like kindred drops, be mingled into one. We would remind you (and not forget ourselves) that such a separation can be expected to result only unfavorably to the cause of our common Lord; and the world around us, and the feeble among us will be but the more sadly exposed to him who seeks to devour. How shall we be better prepared for that glorious and awful event to which we all look, than by being found of him in peace with our brethren, joined with them in sustaining the truth, and spreading it abroad. We earnestly hope you will consider this request, and regarding nothing but your duty and the glory of God, we trust you will immediately return to your duties and privileges in the church.

In conclusion, dear brethren, as there would be a manifest impropriety in continuing your names as members of a church with which you never meet, and by so doing indicate no desire to be longer identified with it, you will readily perceive the position in which we are placed. And if after prayerful consideration you should still adhere to your present course, you will also perceive the painful necessity on our part, of withdrawing from you the hand of fellowship, with which we so cordially welcomed you into the kingdom and patience of Jesus Christ. After so great a delay, which has been prolonged by our affection for you, any farther delay must appear to you as it does to us, unnecessary and improper. We hope, therefore, that you will attend our next church meeting, on the first Saturday in Dec. next, and by so doing, and at that time, make satisfaction for the past, and signify your intention henceforth to walk with us. And we are obliged to say, that so many of you as have been labored with by the church, and shall not now comply with this request, must consider themselves as excluded from our number and fellowship after the time of our next church meeting, as above mentioned. And may the Holy Spirit of God direct your affections and your will, and restore the wounds under which Zion mourns, and remove from us and you all occasion of future grief, and repentance and sorrow in relation to this matter.

(By order and in behalf of the church.)

A. HANDY, Pastor.

R. D. WARNER, Clerk.  
Jamestown, Oct. 25th, 1845.

To the Baptist Church in Jamestown.

Dear Brethren:—We address you at this time in behalf of the seceding brethren and

sisters who worship at the Ware-room. We have recently received a communication from you by your pastor, relating to the separation which has taken place between us, tendering to us a kind and affectionate invitation to return to our former place in the church with you. In reply, we say that we approve of the sentiment and spirit expressed in it throughout. And we think we can appreciate the motives and kind feelings of our brethren in thus addressing us. We however consider the communication deficient in one particular, in not pointing out the causes that led to the separation, and in not assuring us that those causes were removed. And now, dear brethren, permit us briefly to express our feelings on this subject frankly, and to ask you a few questions, which, if answered, will settle this matter. We feel that there should be no division, among the people of God,—that they should be of one heart and one mind, walking in the truth, and that we should, in all matter of doctrine, appeal to the Spirit and Word for a correct decision. In our former communication, we expressed to you fully our faith in regard to those doctrines, which are peculiar to us as Adventists, and which we still consider to be truth; but, like the other doctrines of the Bible, we hold them subject to review, having no other standard than the word of God. We wish to give every doctrine that prominence in our mind that the Bible gives; and while we profess to believe them all, we would not neglect any, nor consider them unimportant.—And should we return to our former place in the church, we must claim the privilege of advocating and defending these doctrines which we believe, wherever we may be; and we are willing to assure our brethren, that we hold no doctrines that are inconsistent, or that come in contact with those doctrines expressed in the articles of faith of the Baptist church in Jamestown. On the contrary, the doctrines which we hold, and which are peculiar to us as Adventists, in centuries past, were considered by the Baptist denomination doctrines of the Bible, and were recognized as such by their articles of faith. And now, dear brethren, after expressing to you, in short, our feelings, and stating our position, in conclusion, we ask the following questions: In returning to our former place in the church, can we enjoy the privilege of holding, advocating, and defending the doctrines referred to in common with the other doctrines of the Bible, without any opposition but that which is prompted by love for the truth? Can the house be opened on suitable occasions for the presentation of our views, by such men as the body of Adventists in the church shall approve of? Can we enjoy the privilege of meeting occasionally, or weekly, with Adventists, to talk and pray in reference to our views without grieving our brethren?

WILLIAM BREED,

A. A. PARTRIDGE, } Committee.

SILAS SHEARMAN.

Jamestown, Dec. 6th, 1845.

From the Baptist Church to the Adventists.

At a meeting of the Baptist church of Jamestown, held on Saturday, Dec. 13th, 1845, the communication received from the Advent brethren and sisters, and dated Dec. 6th, 1845, being under consideration, and all the brethren present having made some remarks on the subject, it was unanimously

Resolved, That while we have most cordially and affectionately invited the Advent brethren and sisters to return to their places and duties in the church, and while we would rejoice to receive them back again, and would always allow them to enjoy all the privileges that are or should be enjoyed by any of our members; still, inasmuch as they propose to return, making no kind of a confession, and asking as the condition of their return certain special and extraordinary privileges, we cannot conceive it our duty thus to receive them.

Yours most affectionately,  
A. HANDY, Pastor.

To A. A. PARTRIDGE,  
WM. BREED,  
SILAS SHEARMAN, } Committee.  
(The above is a copy.)

## Correspondence.

LETTER FROM BRO. TEWKSBURY.

Beloved Bro. Himes:—I have taken your paper from No. 1, Vol. 1, to No. 1, Vol. 11, and can truly say that it has been to me meat in due season. I have ever admired the firm, Scriptural, and straight-forward course you



have taken while proclaiming to the church and world, Behold the Bridegroom cometh go ye out to meet him. I thank God that you have been called to the work of publishing to the saints scattered abroad the glad tidings of the kingdom, and that he has enabled you thus far to war a good warfare; for you have had to contend against principalities and powers, and spiritual wickedness in high places, and the darkness, or ignorance of this world: but the Lord hitherto has caused you to triumph, which has caused much joy among the saints. May the Lord still bless and prosper you in all your labors of love, and may the brethren all remember that we are to help bear one another's burdens, and so fulfil the law of Christ. There is a company of sixty or seventy brothers and sisters in this town and Woodstock who are still holding on by faith, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, and are trying to purify themselves by obeying the truth: and notwithstanding '43 has passed, and the tenth of the seventh month, and we have been persecuted, and shamefully abused by hireling priests, formal professors, and an ungodly world, yet we rejoice believing that they that suffer with Christ shall reign with him in glory. And we are desiring that patience may have its perfect work, knowing that the coming of the Lord draweth nigh. And may we not be weary in well doing, for in due time we shall reap if we faint not.—I think what Bro. Hale has written showing how we came to be mistaken, and what caused us to settle down on '43, has, and will greatly relieve the minds of many of our brethren, and his arguments, and proof that he brings forward showing that '46 is the time that our hopes and expectations are to be realized, can not be resisted. May the Lord hasten it in his own time and prepare us all for his coming and kingdom.

This from your aged brother, who knows he has passed from death unto life, because he loves the brethren who are looking for the speedy coming and kingdom of Christ,

Moses TEWKSBURY.

Hartland, (Ct.), Feb. 22nd, 1846.

LETTER FROM BRO. I. H. SHIPMAN.

Dear Bro. Himes:—I have just returned from a three weeks' tour among the churches in Vermont. On the evening of the 11th of Feb., I preached to the tried company at Sutton, found them strong in faith, giving glory to God. Had an appointment for a Conference at Montgomery, to commence Friday the 13th. The snow was so deep, and our way laying through forests, and but little travelled, I did not arrive until nearly noon. On arriving at the little village, a goodly number had collected for prayer meeting. I felt some like the apostle when he came to the Three Taverns, saw his brethren, and took courage. The brethren there, after being disturbed where they formerly worshipped, concluded to build them a meeting-house; and in three weeks from its commencement, it was ready for meetings. They have now a convenient place for worship, and enjoy it unmolested. Bro. Stone, formerly a Baptist preacher, is now their pastor, and labors with them one half the time. He is an excellent man, and his influence is good. The brethren in that region, are much more numerous than I had anticipated. The notice for the Conference was short, yet we had a good representation from Troy, Richford, and other places. I have seldom met with a more humble, devoted company than there. May God prosper them, is my prayer. We met Bro. Kimball and Buckley at that meeting, and shared their labors with interest and profit. Quite a number of backsliders were reclaimed, as we hope, and the saints comforted, and encouraged. The meeting closed Sabbath evening. Our next meeting was at Vergennes. Bro. Buckley accompanied me there. On our way, we called on Bro. Watkins, at Cambridge. He is very strong in faith, and an able minister of the New Testament. I preached three evenings at Vergennes, and we had a refreshing time with the tired flock in that place. Saturday evening we met Bro. Grandy and his people, and were with them over the Sabbath. We broke bread to them on the first day of the week, and truly the Lord was present to bless. Tuesday evening I preached at Addison. The brethren seem to be firm and faithful, and their warm exhortations were truly reviving. Bro. Grandy and Buckley are laboring in that region to good acceptance. I hope the brethren will supply their temporal wants that they may give themselves

wholly to the ministry. Tuesday afternoon and evening I preached by request to the Wesleyan Methodists, at Weybridge, and had a candid hearing. May God bless them.—Also Wednesday, and Thursday at Bristol, where the brethren seem to be holding on to the blessed hope, and are an able, spiritual company of saints. They have not yet forgot the meeting you and Bro. Miller held in the Forge. From there I journeyed alone to Waterbury, and commenced a meeting Friday 27th, and held it over the Sabbath; and a more harmonious, heavenly time, I have not witnessed for a long time. In the evening, after a short discourse, we listened to some twenty-five, or thirty exhortations, and parted full of hope of soon meeting in the New Jerusalem. Tuesday, March 3d, I arrived home, and found myself surrounded with a company of warm-hearted, faithful disciples of Jesus, having visited many places, preached almost constantly, seen a goodly number of backsliders reclaimed, and the saints comforted, and my own health improved, and soul refreshed, and still expecting soon to realize the promise made to the fathers. Yours in the glorious hope,

I. H. SHIPMAN.

Sugar Hill, (N. H.), March 5, 1846.

LETTER FROM BRO. J. BILLINGS.

Dear Bro. Himes:—I cannot entertain the belief that time is the marrow of the whole system of truths clustering around, and embraced in the Advent doctrine. The various periods named in the Bible have all expired, and become history, excepting the 2300, and 1335 days. But God has so ordered the commencement of these periods, as to render their ending doubtful, and therefore the Savior gave his disciples to understand that a short space at the close of time, until the angel should proclaim, "Time shall be no longer," should remain unknown—the day and hour, and as we reckon, perhaps a longer fraction of time may be included, are to be withheld; and during this space, the appropriate caution is given to watch, for ye know not the time. Watch! for what purpose?—For the signs, and predicted events as indications of my coming, as given you, and for the purpose of holding yourselves in a suitable readiness, and preparation to welcome my return, and give me a joyful reception.—Our Savior has not left his dear followers in the dark, but has erected lights, and guideboards, and given them direction in their pilgrimage for their safety and well-being in their journey to the land of rest; and especially has he provided that his waiting, watching, and obedient children may know when the end of all things is near, even at the door. I believe that God was manifestly in the movements of '43 and '44, so far at least as his truth had prepared his children to make an entire and full consecration. This is a state of feeling which God has always required of his children; and when exhibited, he always owns and blesses; and so far he was in, and approved the sacrifice. Judging from my own experience, it was a suitable state of feeling growing out of a due preparation, and unwavering faith, to meet the solemn event should it then arrive, which received the approval and blessing of God; and not the error on definite time, nor for the noisy, unbecoming conduct of some. I know in whom I have believed, and feel strong in the faith that God is able to keep me in those truths revealed to me, as by him stated, by his Word and Spirit, constituting the whole system of what I call the Advent doctrine. And it is only by the light of truth emanating from the Word, witnessed by the Spirit, that I expect to triumph over sin and error, through the blood of the Lamb. God is kind to his obedient children, but they must be careful not to mutilate, add to, take from, wrest, or misinterpret his word to suit any favorite doctrine, which is not plainly and clearly sanctioned by the Word of truth.—God is jealous of his word, to fulfil every jot and tittle in its time and season; and when he is dispensing his messages of mercy, all are to be received, and believed, as they are developed to be the present truth.

Yours, JOHN BILLINGS.

Claremont, (N. H.), March 5, 1845.

LETTER FROM BRO. H. BUCKLEY.

For the last eight weeks I have been travelling in the States of Vermont, and New Hampshire, and in Canada East. On my way to Canada I passed through Waterbury, Morristown, and Danville, Vt. The cause appears to be in a prosperous state in those places. I spent a Sabbath with the friends

at Sugar Hill, N. H. There appears to be a good degree of interest in the Advent cause in that place. They have a large, intelligent, and I think, deeply devoted congregation, daily looking for the consolation of Israel.—They were blessed with the labors of Bro. I. H. Shipman a part of the time. From Sugar Hill I went directly to Derby Line Vt., stopping one night at Sutton Vt., where I found a few precious souls, whose lights burn brightly amid the surrounding darkness. I spent one Sabbath at the Line, and several evenings in the vicinity. At the Line we had a large congregation, who listened apparently with deep interest. There appears to be an increase of interest at Derby Line and vicinity. There are a goodly number in that section, whose memory I love to cherish, on account of their love to the cause of God. From the Line I went to Shefford in Canada. I stopped two evenings at the Outlet of Memphremagog lake,—found a few who were looking for Jesus, and love to hear of his coming soon. There appeared to be an increase of interest. I spent one Sabbath at Shefford, and though the day was extremely cold and blustering, we had a very good congregation. The interest in the Advent cause has not abated in that section since last summer. On my return I called at Montgomery Vt., where I found Bro. I. H. Shipman, Kimball, and Stone, holding a three days' conference. A goodly number of the faithful were present. The meeting was one of deep interest. Bro. Shipman accompanied me to Addison Co. He preached several times in Vergennes, Panton, Addison, Weybridge, and Bristol. His visit has been a blessing to the cause. In the county generally the cause holds its own. In Panton and Bristol there appears to be an increase of interest. I met with the friends in this place yesterday. The number here who look for the speedy coming of the Lord, remains about the same as formerly. Bro. Miller is at Addison. I think of visiting Saratoga Springs and vicinity soon. There is a great want of faithful laborers in every part of the country where I have been.—The people are perishing for lack of knowledge.

As ever, your brother in tribulation, looking for the mercy of God unto eternal life,

H. BUCKLEY.

Low Hampton, (N. Y.), March 2, 1846.

LETTER FROM BRO. I. R. GATES.

Dear Bro. Bliss:—I set down to express my sympathy for you, while you are called to mourn the loss of your little "Charles." I was much affected in reading your account of his sickness, and death. You no doubt will miss him much when you return to enjoy the company of your family. But the parting will be short before friends shall meet again, no more to part.

The "Herald" keeps up its usual interest, and is read by me with great satisfaction. I like the improvement much, especially the caption, and vignette. The news that it brings from all parts of the country, especially from England, is truly cheering. I hope Bro. Himes and Litch can go to that important, and (I hope) ripe field. That is a mission that I have for three years past felt to take a deep interest in; and I once gave Bro. Litch five dollars to assist him to go.—I will now say, that if it seems right in the providence of God for these brethren to go this spring, I will give five more, if able.—And if all will do as much, they will have no lack.

Our meetings here are quite interesting. One recently arose for salvation. The communion season last Lord's day was truly refreshing.

Yours, as ever, in the faith of Abraham, and hope of the Twelve Tribes, for which Paul was bound with chains,

I. R. GATES.

Exeter, (N. H.), March 4, 1845.

[We thank our brother, and all the friends who have sent their expressions of sympathy in this affliction. In the loss of friends the thought that it is gain to them to depart, and that that parting at farthest will be very short, buoy up our spirits, and enables us to praise the name of God, who doeth all things well.]

BRO. I. N. POTTER, of West Broomfield, N. Y., writes:—I think a good lecture would have a good hearing here, as there has not been any for a year or more. If any come this way, and can spend a week with us, and strengthen the things that remain, comfort the hearts of God's persecuted people, and

unfurl the Gospel banner unto a gainsaying, and wicked generation, it would do great good. O that the Great Head of the Church would direct some one of his faithful servants to come and proclaim the acceptable year of the Lord. Cannot Bro. Chandler respond to this call? as the seed he sowed here, if cultivated, would mature, and bring forth fruit to the glory of God, and add stars in the crown of his rejoicing. May the Lord bless him, and direct his way here.

[Bro. Potter mentions the decease of our aged brother, Dr. Bond, aged 101. The wife of the doctor died last July.]

BRO. WM. A. MERRELL, of Haverhill, N. H., writes:—I am well prepared to sympathize with Bro. Bliss in his late bereavement, having on the 6th of September lost my only child, Mary Ann, a lovely little girl of three years and one month. She said to her mother one day while weeping over her, "You may go with me, mama." On being asked where she was going, she said, "I am going to see Jesus." These little ones will soon return from the land of the enemy, and we shall enjoy their society with joy unmingled in the Savior's presence. We have some excellent meetings here. The Methodist class leader has come out, and declared himself a firm believer in the doctrine of the Advent.

BRO. A. WARD, of Ashburnham, writes, that the friends in that place have been very much scattered and divided, or turned to various views. Bro. W. thinks a judicious lecturer would be productive of good there. We sympathize with him in his relations to the church from which he has been cut off. But we cannot see that it would be advisable to publish a detailed account of it at this time.

#### Obituary.

Died of typhus fever, in Bristol, Ct., March 6th, Bro. SYLVANUS S. DOOLITTLE. He has left a wife, and four children, who most deeply feel and mourn their loss. But he sleeps in Jesus. Therefore they mourn not as those without hope. He died in the triumphs of faith in Him who is, and was, and is to come, the Almighty. For several years he had believed, and loved the Second Advent "nigh, even at the door;" and he held fast his confidence, unwaveringly, till he fell asleep in Jesus. He expected to sleep but a few days, then, waked by the Archangel's voice, and the trump of God, to rise immortal, incorruptible, in glory, and in power, and be triumphantly up-borne on angelic pinions to meet the Coming one, and being like him, to behold, and be with him forever. This was the blessed, glorious hope that he possessed. It filled his soul with glory. It was big with immortality—was an anchor to his soul, both sure and steadfast. It purified his heart; and although he met the frowns of a degenerate age, of a crooked, perverse, and viperous generation, yet he held fast his integrity, and was not ashamed, because the love of God was shed abroad in his heart by the Holy Ghost.

Our brother was buried on Sunday P. M., the 8th inst. The Baptist Church in Bristol having kindly opened their doors for us, we repaired thither with the body of the deceased. We selected for our text, the following words: "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John 14: 1-3. We dwelt more particularly on the 3d v. The congregation was very large, solemn, and attentive. Our object was to benefit the living. The second personal appearing of Jesus at the door, to consummate the hope of Israel, to me never appeared more certain, more glorious, nor more desirable. The congregation being dismissed, the procession repaired with the body of the deceased to the place of interment.

His deeply afflicted wife bereft, his orphan children, his aged parents, his sisters, and brothers, with gushing emotions of grief and sorrow, from hearts filled with Christian affection, sympathy, and love, while they saw the dark portals of death's cold, dismal vault closing upon him, bade him adieu till the resurrection morning. Then, in glory with Jesus, they expect to meet him, which may God of his infinite mercy soon grant. Amen.

J. H. KENT.

Middletown, (Ct.), March 11, 1846.



## FOREIGN AND DOMESTIC SUMMARY, Etc.

The Rev. Mr. Walker, of Brattleborough, Vt., lately had the temerity to preach a Temperance sermon in the church of which he was pastor. Though the majority of his church strongly approved of his discourse, a few others, having an interest in the commodity which Mr. W. was endeavoring to oppose, created a disturbance that proved rather too warm for him, and he was forced to ask for a dismission, which was reluctantly granted.

Two young ladies, daughters of two prominent members of the church of the Advent, in Boston, recently joined the church of Rome.

The Presbyterian Board of Missions is about sending out four missionaries to India, one to Palestine, one to Siam, and one as a physician to Burmah.

The Washington "Times" recently charged some of the Whig Senators with having league with Mr. Packenham to defeat the Oregon bill; and to compel government to enter into disadvantageous arrangements with Great Britain. The Senate appointed a committee to examine into the truth of the charges, who have reported that they are groundless.

Twenty physicians have recently been employed in visiting every house in Baltimore, to vaccinate the inmates.

Two women in Boone Co., Ky., lately made application to a church for admission as members. Owing to their bad character, the church declined receiving them. In revenge, they set fire to the meeting-house, which was burnt to the ground.

There have been freshets in Maine and Western New York, which have been productive of great loss. The magnificent bridge over the Susquehanna, near Harrisburg, has been swept away. Considerable damage has been done in the vicinity of Philadelphia, by the rise of the Schuylkill and Delaware.

Propositions have been received in Yucatan from the Mexican government, that if the former will again enter the Mexican confederacy, the latter will scrupulously enforce all treaties made with the former. The Legislative Assembly is about to consult on the matter.

Mr. O. R. Brownson makes the following easily-comprehended distinction between persecution and punishment. After reading it, and reflecting a moment, we think our readers will agree with us in saying, that to be required to believe some men honest and conscientious, is really a tax of no ordinary character. Mr. Brownson, in speaking of that church which history records as having put to death 50,000,000 of human beings—of that church, which, on the news of the massacre of the Huguenots reaching Rome, illuminated St. Peter's, and performed a Te Deum in honor of the event—says:—

"The Catholic Church is exclusive in the sense that truth is exclusive—but in no other. She never persecutes—never has persecuted—never authorizes or approves persecution. Legitimate authority may punish, it cannot persecute."

Two lawyers in New York lately received from one client a fee of \$20,000. Is it said that Fortune is blind. It must be so; for who ever hears of any cessation of labor by him who rises at break of day, and toils till night, and then wends his heavy and fatigued step homeward, with bare enough to fill the mouths of the little ones who play—and cry while they play—within the humble room that holds them,—but not enough to stop the tears of one who seeks to greet him with smiles of content, nor to afford nourishment to the pale, sickly little one that lies upon her breast. Whether Fortune is blind or not, she rarely finds the dwellings of the poor.

A family at Fredericksburgh, near Kingston, C. E., lately went to a wedding party, and when they returned it was to behold the ashes of their house, and to learn the death of their five children, who were burnt with it.

In Constantinople on the Sabbath, there are thirteen or fourteen Protestant services, and during the week not less than twenty, performed in various languages.

Rumors are afloat that Sonora, Sinaloa, and California, have declared against Mexico.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, MARCH 25, 1846.

## Candid.

The following paragraph from the "Aurora," an interesting paper published at New Lisbon, Ohio, is in striking contrast with the notices we have received from a certain so called religious Editor, whose falsehoods, we are forced from evidence to believe, he knows to be wilfully false, when he utters them: otherwise he would correct his slanders when they are disproved.

"Advent Herald is a name of a paper received here, which advocates the doctrine of a speedy dissolution of all things terrestrial. The people who advocate this theory may be wrong—for they do not pretend to infallibility—yet they are grossly slandered, and what is singular, they meet with most abuse from the religious press, so called. Every vagary that takes place in religious matters is immediately attributed to 'Millerism'; in this way these people have been made the scape-goats for all sorts of fantasies, from kissing women in

public, spiritual marriages, to feet-washing, and raising the dead. The editors of the 'Herald' repudiate these things as much as any body can do. As for Wm. Miller, he is one of the most devotedly religious men, perhaps, in the country, and has studied the Scriptures probably as much as any other man living. He is considerable of a theologian, and has written much in favor of his theory. The 'Herald' has recently been enlarged, and is a very handsome as well as entertaining paper to those who take an interest in theological matters. This is not to be understood as an endorsement of 'Millerism'; it is to record a fact or two."

THE GLENN'S FALLS MEETING was well attended, and we doubt not good was done among all classes. Brn. Miller, Hale, Buckley, and Himes gave lectures on the prominent points of the Advent faith to crowded audiences. We have hardly had a better hearing in any community. We were indebted to the Universalist society for their house, and also for protection and good order, against the prejudice of their professedly more pious neighbors. We trust these kind friends will have their reward.

The doors are opening everywhere for lectures. "The harvest truly is plentiful." It is no time to sleep. "Let us not sleep as do others." In the language of the indomitable Farel, one of the reformers of Switzerland, in a time when some were disheartened, and disposed to slumber:—

"Let us scatter the seed everywhere. Let there not be in Christ's body either fingers, or hands, or feet, or eyes, or ears, or arms, existing separately and working each for itself, but let there be only one heart that nothing can divide. Let not variety in secondary things divide into many separate members that vital principle which is one and simple."

THE CAUSE IN ENGLAND.—We learn by a letter from Bro. Burgess, that Brn. Mickelwood, Dealtry, Winter, and Burgess are laboring with success in their different fields of labor. They have frequent conversions and baptisms.

A number of American works have been republished, and are being scattered. The brethren are accomplishing a good work.

They still continue their earnest request for us to visit them. We are ready to do the will of God in this matter, and we only wait the opening of Providence. Two things are wanted—some one to supply our place at home; and means to sustain the mission. Our brethren there speak in the most encouraging terms in relation to the prospects for usefulness, and support.

Bro. J. Phelps' article is received. We view the question of gifts in a different light from what he does, and cannot see that the cause of truth would be subserved by the publication of his letter.

## Removal.

We have removed our office from 30 Devonshire-street, to No. 9 Milk-street, nearly opposite the lower end of the Old South, 3d floor. We hope our friends will be particular, hereafter, in addressing letters or parcels to this office.

NEW PLACE OF WORSHIP.—The Second Advent Society of Boston, will hereafter hold their meetings at the "Central Saloon," No. 9 Milk-street, three times on Lord's day, and on Tuesday and Friday evenings.

We have a fresh supply of Campbell and Macknight's Testaments. Wholesale, 33 1-3 cents; retail, 37 1-2 cents.

TO SUBSCRIBERS.—We occasionally receive complaints as to the non-receipt of the "Herald." The utmost care is used in the packing and mailing our papers; sometimes Postmasters write to us to discontinue them, on account of their not being regularly taken from the post office. We hope our friends will apprise us when they do not receive their papers, as it will always be to us a pleasure to send them another copy.

A friend wishes to know our views of the condition of the earth when the camp of the saints shall be compassed by the wicked, as predicted in Rev. 20:9.

We understand that the earth will have been brought back from the sword, and purified by the conflagration of the great day, that the beloved city, the New Jerusalem will have come down from God out of heaven; and that at the end of 1000 years from this purification the wicked dead will be raised, and come up on the four quarters of the earth, that Satan will at the same time be loosed from his 1000 years' imprisonment and go out to deceive them, and gather them to battle, and that they will come up around the camp of the saints, the New Jerusalem, but that there will be no battle; for before they can make an attack, fire will come down from heaven and devour them, and that they will be cast alive into the lake of fire and brimstone, to be tormented day and night for ever and ever. Read the whole chapter.

J. STARKWEATHER.—We have frequent complaints from brethren in relation to this individual. His course is one of disaster and mischief wherever he goes. We cannot help our brethren in this matter. Unless they take their stand against such extravagant and fanatical pretenders, they may always expect discord, and every evil work among them.

DANIEL'S STONE, AND DANIEL'S CLOUD.—We think the brother that sent this, will agree with us, that his suppositions are all based on conjecture. It should be our aim to adhere closely to the Word. If we depart from this into the regions of fancy, we may be carried into the deepest mysticism. As it is not based on Scripture, but on conjecture, we cannot see that any good would result from its publication.

Bro. Pinney's Diagram is received. We noticed it a few weeks since.

Dreadful Explosion and Loss of Life.—It has never been our painful task to record a more melancholy catastrophe than has happened on the South Eastern line this day. Upwards of 20 laborers took refuge from the heavy rain at dinner time in a cave, excavated just beyond the Shakspeare tunnel, and, as is their custom, smoked their pipes; some embers were scattered about and set fire to a considerable quantity of gunpowder which had been most incautiously suffered to remain; it exploded and caused a most fearful loss of life. Eleven bodies have been brought in dead and most horribly mangled. No pen can describe the dreadful cries of the survivors. Many are still expected hourly to breathe their last.—Daily News.

Louis Philippe is said to be in favor of referring the Oregon dispute to the arbitration of three English and three American gentlemen—thus carrying out the idea of Mr. Winthrop, of Massachusetts.

The suffering in Ireland on account of the potato plague, has become intense and alarming. Some of the English papers, hitherto skeptical on the subject, now admit that it is high time to meet the crisis with something more than mere words.

A lamentable accident recently happened near Zivelle, in Holland. Fifteen persons were upset in crossing the river in a boat, and every one of them perished in sight of their friends on shore.

A great sensation is stated to have been excited at Paris, by the extraordinary phenomenon of a young girl, from Normandy, who possesses the electric power of the torpedo. M. Arago has made several proofs of this singular quality.

The Flemish papers are very much occupied in recording disasters arising from recent inundations, which appear to have been very extensive in Belgium.

Thirteen coasting vessels were driven ashore during the late gales off different parts of the Welsh and the more distant portion of the western coast.

According to the German newspapers, there is now raging in several parts of Russia a violent disease among cattle, similar in every respect to the cholera.

Twelve men were killed near Dover recently by an explosion of gunpowder in a cave where they had taken refuge, and others terribly wounded. The men had been warned of their danger.

A family of five persons were accidentally poisoned near Liverpool a short time since.

Naples has entered into commercial treaties with Norway, Sweden, Denmark, and Sardinia.

POSTAGE.—Our postage bill has been heavy of late. We have sometimes had to pay five cents postage on letters containing only 10 cents of money for a pamphlet. An occasional letter like this would amount to nothing; but a large number soon become burdensome. Will our friends see to this.

Sister Jones, wife of Bro. I. E. Jones, fell asleep in Jesus on Thursday, March 12, in New York. She died of consumption.—We deeply sympathize with our beloved brother in his bereavement. Bro. J. will soon furnish particulars for publication.

## BUSINESS NOTES.

E. F. Hickcox.—Where has your paper been sent? A. J. Penniman.—The paper had been sent to Wabash, town, instead of Wabash.

E. Jacobs.—Please give us Bro. Gordon's given name; having only his last name, he may not get it.

Sister A. H. is informed, that we have sets of the "Library," bound and unbound; \$5 for the former, and \$3 for the latter. You can send the money to this office by letter, and we will direct a set to you may order.

The books were sent to Sister R. G. Whitcomb, Nelson, N. H. We now send a few by mail; and will send more if she will send for them by some one coming to the city, as she will be sure to get them.

## CONFERENCES.

The brethren at Rochester have made arrangements to have the Conference there to commence Thursday, April 2d, instead of March 11, as previously announced, to continue over the Sabbath. Brn. Miller, Himes, and others, are expected to attend.

SENECA FALLS, N. Y.—We will meet with the brethren in Conference at this place, "If the Lord will," March 27, 28, and 29, on our way to Rochester. Bro. Miller will not be able to attend either meeting. J. V. H.

## NOTICES.

"SECOND ADVENT LIBRARY."—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a set. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

CRUICK'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

\* \* \* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

AGENT.—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. R. Hollister, 91 Delancy-street.

Our friends in Western New York can obtain all our works of Bro. J. Marsh, 20 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

\* \* \* Peter Johnson is our Agent at Portland, Me., No. 24 India-street. He keeps the "Harp," and other Advent books, constantly on hand.

\* \* \* TORONTO, C. W.—The Harp, Hymns, and Advent books generally, can be obtained at Bro. Stell, in Toronto, of Bro. Daniel Campbell.

All letters or communications designed for this office should be directed (post paid) to "J. V. Himes, Boston, Mass."

## Letters &amp; Receipts for Week ending Mar. 20.

N. Merriam, v. 11; J. Baile, v. 10; H. Hunt, v. 11; J. Pettenger, v. 12 (besides donation); J. G. Crandell, v. 10; L. Wiswall, v. 11; J. W. Mardin (on acct); J. Clark, 284; Mrs. S. Wilder, v. 10; J. Morse, v. 11; E. R. Marton, 235; Dr. C. Thompson, 178; T. L. Carlton, v. 10 (the books were sent); A. Nelson, v. 11; C. Barnston, v. 11; O. M. Wade, v. 11; W. Holman, v. 10; L. N. Burnell, 259; W. Grant, v. 11; S. Sayles, v. 11; J. Kimbaly, v. 11; W. Walker, v. 11; E. W. Goff, v. 9; S. Brown, v. 11 (for books—sent \$1 worth of Hale's); P. Burdick, v. 11; A. Odell, v. 11; S. A. Stratton, v. 11; J. Hatchinson (\$1 not cred. before), v. 11; J. Wyatt, v. 11; D. B. Eldred, 261; P. Eldred, v. 11; S. Eldred, v. 11; H. Conant, v. 11; S. M. Case, v. 11; B. Sims, 269; L. Wallis, 313; N. Jones, 269; E. M. Griffin, v. 11 (the law allows anything to be sent in a letter, if the postage is paid)—each \$1.—L. Buel, v. 10; D. Bond, v. 10; S. Smith, v. 11; I. Freeman, v. 9; S. A. Beers, v. 11; W. Lawrence, v. 11; D. Morrison, v. 11—each \$2.—R. L. Baker, 321; L. Croker, v. 14; J. Winship, 237; J. Norland, v. 12—each \$3.—S. Collins, 261; S. Davidson, 293—each \$1 50.—E. McLeod (two copies), v. 12—\$5.—W. Pratt—50 cts.—W. Montecary, v. 10, \$1; E. Mason, 282; \$1. LETTERS.—J. Weston; S. Chapman; L. D. Fleming; A. Hill; E. Noyes (paper is regularly sent—is not in arrears, but paid v. 11 last fall); A. L. Gabriel.





"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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## Signs of the Times.

The days of old were days of might  
In forms of greatness moulded,  
And flowers of heaven grew on the earth  
Within the church unfolded:  
For grace fell fast on summer dew,  
And saints to giant stature grew.

But, one by one, the gifts are gone  
That in the church resided,  
And gone the spirit's living light  
That on her walls abided,  
When by our shrines he came to dwell  
In power and presence visible.

A blight hath passed upon the church,  
Her summer hath departed,  
The chill of age is on her sons,  
The cold, and fearful hearted;  
And sad, amid neglect and scorn,  
Our mother sits and weeps forlorn.

Narrow and narrower still each year  
The holy circle groweth,  
And wait the end of all shall be  
No man nor angel knoweth;  
And so we wait and watch in fear;  
Believing that the Lord is near.

## The New Birth.

Oh who will renounce that blest abode,  
Even the kingdom of our God?  
Who will with Jesus Christ be heir,  
And reign with him for ever there?  
Those only who are "born again,"  
Are cleansed from wickedness and sin—  
Are justified by faith in Christ,  
And in him only put their trust.

Those who have Christ to them reveal'd,  
And by the Holy Ghost are sealed,  
The path of these doth shine alway,  
Full more and more to perfect day.  
For when the last great trumpet is blown,  
The Lord will claim them for his own;  
They will be made like Christ their Head,  
Who was the "first-born from the dead."

Their mortal bodies thus will be  
Clothed with immortality;  
For none can reign with flesh and blood  
Within the kingdom of our God.  
So the new birth (which here begins,  
When man repents, and leaves his sins.)  
Will be complete, when Christ will come  
To take his ransom'd people home.  
Then, too, will Zion cease to mourn—  
At once a nation will be born.  
Who then can tell what joys will rise  
O'er the fair plains of paradise.  
When all the saints will leave the dead—  
Be rais'd, and chang'd, and glorified.

Durham, C. E., 1846.

J. M. O.

## The Austrian Empire.

BY REV. J. S. C. ABBOTT.

After the battle of Waterloo, which would unquestionably have resulted in the triumph of Napoleon, had it not been for the timely succor which the wavering troops of Wellington received from Blücher with his Prussian forces, the Prussians demanded of their king the fulfilment of his promise—to confer upon them a constitution. But immediately the Emperor of Austria interposes, with an imperious prohibition. "I cannot allow," he says, "free institutions to be established so near my throne. My subjects will thus be incited to desire the same. I shall consequently consider the granting a constitution to the subjects of the Prussian monarchy, as the declaration of war against Austria, and shall immediately invade

your territory with my whole military force." The king of Prussia has not yet redeemed his pledge; and he cannot do it without encountering all the calamities of a long and doubtful war.\* And it is supposed that Russia is ready to combine with Austria, to prevent free institutions from obtaining any foothold in Prussia, or in any other of the neighboring kingdoms.

One would naturally suppose that under such circumstances, popular indignation, though smothered, would be deep and strong. But this is by no means the case. Mind is so stagnant in Austria; the peasantry are so servile and ignorant, and the nobles so utterly abandoned to their rounds of dissipating pleasures, that as a general thing, there is no discontent with the government. A dull and stagnant tranquillity has settled down over the whole land. All that an Austrian asks, is that he may be permitted to live to-morrow as he has to-day—without change. He knows nothing better, and he desires nothing better. The white inhabitants of the United States, in their boundless freedom, not only manifest but feel almost infinitely more dissatisfaction with the acts of their government, than do the Austrians with the resistless despotism under which they repose. All travellers unite in representing the inhabitants of Austria, as on the whole a gay, thoughtless and contented people; never dreaming of any government better than their own, and satisfied with things as they are. If among the thirty millions who people this vast conglomerated empire, here and there a thoughtful person begins to exert his energies, and develops symptoms of discontent with the established order of things, he is immediately arrested by an argus-eyed police, and buried in dungeons from whence he is never heard of more. It is said that there are now many noble minds immured in the dungeons of Austria, for daring to think;—those gloomy cells which have been hallowed by the sufferings of that great apostle of liberty, La Fayette.

\* Mr. Abbott we find to be generally correct in his statements; but on this point there is a little discrepancy with other writers. Thos. Carlyle, a late English writer on "the Moral Phenomena of Germany," says:—"The late king of Prussia, in part carried by the stream, had remodelled his civic institutions; but had wisely, whether candidly or not, held back from fulfilling his supposed pledge regarding the national institutions of his kingdom." But he says:—"The present king, though determined to adhere to his father's policy, has in the first place enlarged the powers and functions of the provincial estates in regard to matters provincial; and has in the second place, empowered them to appoint a committee of the whole as a central assembly, to be summoned by him for his aid in the government of the nation." These powers are not very extensive, but Carlyle observes: "In this measure the king has not only gone to the full extent of what his subjects could really bear, but has succeeded, with one or two exceptions, in paving the way for the practical exhibition of the true relation between a monarch and his national councillors, with an accuracy hitherto unexampled even by the British Constitution."—Ed. Herald.

The Emperor of Austria is, in the ordinary acceptance of the terms, a humane and benevolent man—a kind despot.—The ordinary administration of justice in the empire, between man and man, is good. And there are many and amiable virtues which adorn the royal family.

Mr. Dwight relates an amusing anecdote, illustrative of the opinions entertained in that country respecting America and the Americans. "While residing in one of the large cities of Europe, a family from a neighboring town came to pass a few days in the metropolis, and took a suite of rooms next to my own. They inquired of the landlady who occupied my rooms. She replied, 'A gentleman from America.' 'From America!' said they, raising their hands in consternation, 'are you not afraid of him?' 'No; he has done nothing to excite our alarm.'—'I am almost afraid to stay here; are you sure that he is harmless?' She observed that I had resided there some weeks, and behaved as well as other travellers. As the door opened from one of my rooms into the first of theirs, they still thought there might be danger, and requested her to fasten it. This, however, was not a sufficient defence. The trunks of the whole party were piled against the door, to prevent my entrance. Unfortunately for the fears of this family, the chimney sweepers came at an early hour the next morning, and commenced their sooty employment. The party were suddenly awakened by the strange and incomprehensible noise of trowels and scrapers coming in contact with dry brick.—They arose in great alarm, and called out to the mistress of the house, begging her to come to them. As she entered the room, they wished to know if that American was not the cause of the disturbance, mistaking probably the noise of the scrapers for a sharpening of the tomahawk."

Similar sentiments in reference to Americans very generally prevail in the centre of Europe. Travellers from the United States are frequently amused by the astonishment which is manifested in finding that they are both white and civilized.—It is greatly for the interests of the despots of Europe, to perpetuate this ignorance respecting the free institutions of our country. And it is indeed keenly cutting to the pride of a traveller from the free States of America, to see in the shop windows of Vienna, in lithographic prints, his country represented as merely the great mart of slave breeding and slave flogging—the Guinea of Christendom. To prevent any more correct information from entering his realms, Ferdinand has a standing army of two hundred and seventy thousand men, in a state of the highest discipline, scattered through impregnable fortresses. And they are ready at any moment to extinguish in blood the first glimmerings of the spirit of liberty. By calling out the well-armed militia battalions, this number can at any time be raised to seven hundred and fifty thousand men. This is a fearful force, to be

guided by the energies of one despotic mind.—N. Y. Ecangelist.

## The Doctrine of the New Testament ON THE TIME OF THE SECOND ADVENT.

BY REV. WM. FYN, M.A., VICAR OF WILLIAM, HERTS, ENG.

1 Thess. 5:1-6: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

The subject, which has been selected for our meditation this evening is "The Doctrine of the New Testament on the time of the Second Advent." And if there be one, which stands prominently forward in the book of God, as more important than its fellows, and which is therefore deserving of our best attention, it is that of the *second coming of the Lord*. That the Church of Christ has long failed to give to it the attention which it deserves, none, I think, can deny; for if it be not permitted to occupy the same position in our divinity, which it confessedly occupies in that of the writers of the Old and New Testament, we then fail to follow them as they followed Christ.

The passage which I have selected from St. Paul's Epistle to the Thessalonians, refers clearly to the subject, and may well form the groundwork of our present meditations. I propose, therefore, to view it after the following manner, and would endeavor to show:

I. That God has set times, or seasons, for all his works.

II. That he has revealed to his Church the times of those operations, in which she has been chiefly interested, before their arrival;

And I would then inquire:

III. Whether the time of the second advent of the Lord is an exception to this rule, according to the doctrine of the New Testament.

Here let me remind you of our privilege on such occasions as the present, which is to look to the Holy Ghost as our teacher. May our hearts, therefore be lifted up to him, who sitteth on the right hand of power, as the heart of one man, to ask of him this gracious gift, and having received that unction of the Holy One, may I speak "as the oracles of God," and may you receive the truth in the love of it, to the glory of God by us, through Jesus Christ our Lord!

I. Our position is, That God has set times, or seasons for all his works.

I. The attributes of the Godhead, as the God, who governs the world, demand it.

When we consider the condition in which God placed man upon this earth, and his early rebellion against him, we might have supposed, that the



sin of our first parents would have so provoked him that he would have withdrawn from it his fatherly care, and excepted this one world from his wide-spread administration. But no; he still loved it, and watched over it, and upheld it, and ordered and overruled all things concerning it. Hence, three of the Divine attributes rendered it absolutely necessary that he should have had set times, or seasons, for all his works in connexion with it. If it were not so, what would become of his *fore-knowledge*? Deprive the Divine character of this, and he ceases to be God. Again, his manifold *wisdom* requires it. If it be essential to him, as the God who governs the world, that he should have known all things concerning it from the beginning, as essential is it that he should have appointed all things by the rule of his infinite wisdom; and, therefore, set times for everything connected with it. And as we know that he is *the author not of confusion, but of order*, so we are driven to the like result, and must believe, for this reason also, that the thing is true. Indeed, the very fact, that sin had brought in disorder, and confusion, and every evil work, tends only the more effectually to exhibit the glory of God in this respect, and to convince us more powerfully of the existence of this feature in his character; inasmuch as he has triumphed thereby over all those evils, and is overruling and directing all to bring about his eternal purposes.

2. But his mighty deeds proclaim it, whether we observe them in the ordinances of nature, or examine the appointments of his grace.

Look to the instinctive actions of the fowl of the air. Jeremiah tells us, that "The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming." (Jer. 8:7.) Who hath implanted that sure guide within them? God. Look to the seasons, as described in Noah's covenant, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22.) And now lift up your heads and contemplate the starry heavens above them, and say who binds "the sweet influences of the Pleiades," or looses "the bands of Orion," who brings forth "Mazaro in his season," or guides "Arcturus and his sons," (Job 38:31.) Have not I the Lord? "He appointeth the moon for certain seasons, and the sun knoweth his going down." (Psalm 104:19.) "He telleth the number of the stars, he calleth them all by their names." (Psalm 147:4.) In each of these cases, the same fact is declared, and of God it is proclaimed that he is a God not of confusion but of order, and has set times and seasons for all his operations.

The same doctrine is taught by the *ordinances of grace*.

When the first Adam sinned, what became of man's heritage? It was desolated, and fell into circumstances of dissolution. Had Jehovah failed to anticipate this state of things, or to provide a remedy for this emergency? Let the second Adam reply. "The earth is dissolved, I bear up the pillars of it." (Psalm 75:3.) The heritage was laid waste, but God had provided Christ to restore the desolation. Hence, when the remedy had been revealed, that the seed of the woman should bruise the serpent's head; what, according to man's judgment, would be the time for the manifestation of this remedy? We should have expected that it would speedily have appeared. But God's ways are not as our ways, and four thousand years and more must revolve before the great mystery of godliness should be exhibited, because then, and not till then, the fulness of time would have arrived according to Divine appoint-

ment. But, when that fulness of time did come, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5.) The mind of Eve seems to afford an illustration of the doctrine which we have advanced. If the idea be correct, which some have entertained, that the words (Gen. 4:1) translated, "I have gotten a man from the Lord," may mean "I have gotten the man Jehovah;" then her thought was, that her first-born child should stand in the breach which she had made between God and man, and be the peacemaker betwixt them. The event proved the unsoundness of her expectation; and it is one mark of our fallen condition to entertain incorrect, and, therefore, unbecoming notions of God. It was so with them of old time, who, finding that they could not rise to his high standard, attempted to bring Him down to theirs, and thus measured him by the measures of a man. And we walk in their steps, and become partakers of their error, when thus we judge concerning him. Our God is not a God of expedients like man; surprised as it were by this event, and suddenly called upon to provide for that emergency. "Known unto God are all his works from the beginning," and from the unfathomable recesses of his own eternity, he has looked forth over all the future concerns of time, fore-ordaining everything according to his pre-determinate counsel; and, consistently with that sure rule, shall each be unfolded in its season. Thus, I think, our first position is established, and we proceed to the next.—(To be continued.)

### The First Resurrection.

BY REV. T. E. BIRKS, M. A.,  
FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The hope of the resurrection, even when embraced in its most general form, is a mighty triumph of faith over sight, and of the testimony of God over the senses and experience of man. Death, for six thousand years, has been the law of the natural universe. No wisdom of man could possibly assign a limit to its fearful dominion. He might, perhaps, by his own powers, attain a conviction that the soul is immortal: but that corruption and the worm should yield up their spoil, and myriads of immortal bodies, after ages of decay, should rise from the dust to rejoin the separated spirit, is a truth which far surpasses the range of his unaided reason. And thus, from the first days of the Gospel until now, the natural man receiveth it not: the Athenian philosopher, and the debased African savage, alike reject the doctrine with mockery and scorn.

Human science, indeed, amidst all its wonderful discoveries, has brought us no tidings of this victory over the grave. It has explored the immensity of the heavens; but those starry spaces have disclosed to us no sounds of life, much less of a resurrection, and reveal none of their secrets but a vast and cheerless solitude. It has searched the depths of the earth for the relics of former ages; but has found in them only the sepulchre of buried worlds, the trophies of death, and the memorials of destruction. He only, who stretched forth the heavens, and laid the foundations of the earth, could pierce through this dark veil, and bring life and immortality to light by the Gospel. He alone could proclaim that message of hope to perishing sinners: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die."

But the first resurrection offers a still severer trial to the faith of the Christian. We cannot here appeal to innumerable texts where it is plainly revealed: we cannot point to creeds, in which the Church from the beginning has with one voice borne witness to its truth. On this doctrine pious Christians have been, and are now, divided in their judgment. It is true that it was generally believed in the first ages of the Church; and novelty, at least, cannot be laid to its charge; but their authority seems more than balanced by the general disbelief of it in later times. The analogy of Scripture, however decisive in its favor, appears at first sight obscure and ambiguous. In maintaining this doctrine, therefore, we have to rest only upon the Word of God, and chiefly on this one prophecy. Human authority stands aloof from the inquiry; and to the law and the testimony is our only possible appeal.

But besides these hindrances to the reception of the doctrine, there is another, not less powerful, of a different kind.—Truth, in its details, makes a far greater demand on our faith than when presented in a general form. The resurrection, as an abstract theory, may have a deep interest even for worldly men. Philosophers may love to speculate on its hidden laws; while others, of a more imaginative temper, may be allured by its beauty. It may awaken in them a strange sense of awe and mystery, and exercise over them the fascination of some wild and fairy dream. But the doctrine of the first resurrection strips away from the whole subject this unreal character. It is no longer a lifeless theory, a plaything of the fancy; it stands out in bold relief as an historical fact, linked in with the chain of actual events, and with the whole course of Divine providence. It now becomes a solemn reality of eternal interest, which strikes on the unawakened conscience with intolerable power. And thus thousands, who repeat continually those words of the creed, almost without a thought,—"I believe in the resurrection of the body,"—would start, perhaps, at the bare mention of the first resurrection, as at some apparition from the dead.

Why, then, should a doctrine, in appearance so disputable, and beset with such difficulties, be now pressed on the attention of the Church? The answer is very plain. Grant for one moment that the doctrine is true, and you must feel, my Christian brethren, that it is one of deep interest to ourselves. Its importance must be increasing every day, as the time draws nearer and nearer; and the difficulties and prejudices which surround it are, so many reasons why it should be clearly explained, and applied in its Divine power to the heart of every Christian.

The present state of the world has convinced thoughtful observers that great changes are near at hand. Wars, almost unvaried in vastness among civilized nations, have been followed by a deep pause; as if some secret and invisible spell had been thrown over the angry passions of mankind. Society, after those convulsive struggles, has returned to a feverish and restless calm. Meanwhile, all events have worn the character of intense and earnest preparation. The inventions of science have crushed the world into half its space, and opened a rapid intercourse between the most distant countries. That power, which for ages was the scourge and terror of Christendom, has withered and wasted, till a breath seems enough to complete its ruin. The Gospel has been preached, more widely than ever, among all nations.—To make this remarkable sign of Providence more striking and impressive to the most careless minds, it has even joined the remotest islands of the ocean, as a fresh province, to our own empire.

At such a season, when all men are looking forward in hope or in fear, surely the Christian is bound to search the Word of God, that he may discern the signs of the times. It is only by a knowledge of those things which are coming upon the earth, that our own hopes can be guided into the path of the Divine counsels.—Now in the forefront of those prospects, which the Word of God discloses to the Church, stands the promise of the first resurrection; and this lays us under a plain obligation to ascertain, simply and prayerfully, its true meaning. How grievous will be the folly and sin of a careless ignorance, if the time is indeed near when all the people of Christ shall enter into their inheritance, and like Daniel, stand in their lot at the end of the days! Do we desire to be found ourselves, however unworthy, among that holy company? Then at least let us search the Scriptures, like the noble Bereans, whether these things are so; and laying aside all prejudice, receive meekly and in reverence the testimony of God's holy Word.—(To be continued.)

## Communications.

### Who are, or were the House of Israel?

SHALL THEY RETURN TO THE  
LAND OF CANAAN.—NO. III.

From the Scriptures quoted in the concluding portion of my last, we learn, among others, three things, which we will notice particularly:—

1st. That after a certain time "those days"—referring to the old covenant—the new covenant should be made with the house of Israel and the house of Judah, literally.

2d. That the only remaining hope and expectation of the house of Israel and Judah in the time of the first advent was predicated exclusively upon the same covenant—"the mercy promised to their fathers"—"the holy covenant, the oath which he sware to our father Abraham," &c. See Gen. 17, and 22:17.

3d. The result of the covenant.—1st. The knowledge of God: "They shall all know me." Isa. 1:3; Jer. 9:24; John 13:3. 2d. Everlasting remission of sins: "I will forgive their iniquity, and I will remember their sins no more." 3d. Deliverance from all enemies, with everlasting security: "Without fear in holiness and righteousness," or glory.

And the Lord ratifies these promises with the above solemn assurances, that the seed of Israel shall not cease from being a nation before him; from which it is argued that "the descendants of Jacob must return in the flesh, and be restored to nationality at some future day." But in opposition to this I argue, If God hath at any time raised up unto the house of Israel and Judah the promised "Deliverer"—"the rod out of the stem of Jesse"—"the righteous Branch unto David," and through him hath offered all these things freely, without money and without price, even the knowledge of God, remission of sins, everlasting life and glory, and that "whole nation" hath rejected those offers, and put "The Lord their Righteousness" to death; it places an absolute foreclosure upon the whole matter, and precludes, necessarily and for ever, this claim of return and restoration of the Jews in the flesh. Will any one professing the Christian faith deny that such has been the fact? No Christian can deny the premises. And it seems to me none but a Jew of the present day, in his darkest infidelity, can deliberately object to the conclusion. I need not cite evidence in proof of the premises from the testimony of the apostles, that Jesus Christ was of the seed of David; that he was born of a virgin;



that he was sent not "but to the house of Israel;" that he proved himself able to remit sins, and deliver them from every evil; offering unto them the kingdom, and power, and glory; and whatsoever two of them should agree on earth to ask pertaining to it; and how, notwithstanding every possible and unanswerable appeal to their reason and senses, seeing they perceived not, and hearing they understood not that it was He to whom alone all the promises were made, but rejected him—"cast him out and slew him."—These are familiar to all Christians.—Then how can any so far deny Christ as to claim that the descendants of those who rejected him and his blessings eighteen centuries ago, shall have the same things imposed upon them in some future day in behoof of such descent? All the glorious things promised have been offered once to the house of Israel in the flesh, they could not be offered again to the same without falsifying the testimony of the previous offer, given us by the apostles, which no Christian can admit. There are no means by which the past can be made future.

But it is still argued, that as "ALL Israel shall be saved," (when) "As it is written, The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob" (Rom. 11:26), the apostle holds out a future prospect for the Jew. But in opposition to this, I hold that the apostle clearly referred to the past. "For (he continues) this is my covenant unto them when I shall take away their sins" [saith the Lord]. Now let me ask, 1st. What is the covenant unto them here set forth? I answer: "The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob." 2d. When? "When I shall take away their sins." 3d. What is the result predicated upon this? "So all Israel shall be saved." 4th. Now, is that past or future? Past. 5th. By what act did the Deliverer turn away ungodliness from Jacob—i. e., take away their sins? When he came out of Zion, and by means of death offered one sacrifice for sins, by which he purged away the sins of the people: for by one offering he hath perfected for ever them that are sanctified [or purged]. Or in other words (Heb. 13:12), "Wherefore Jesus; that he might sanctify [purge away the sins of] the people with his own blood, suffered without the gate" [of Zion]. 6th. Was not this the crucifixion of Christ? Certainly; none will deny it. 7th. Was not this the mediation of the new covenant which God promised to make with the house of Israel and Judah—"after those days" of the old covenant (which ceased with that act)—by which he would take away their sins, and remember them no more for ever? (Heb. 8:13; 9; 10:1—18.) Most assuredly. 8th. Then, if the sins, or ungodliness of Jacob were not taken away by that act of mediation, would not the promise fail? So it appears to me. "For what if some [of the seed of Jacob] did not believe? Shall their unbelief make the faith of God of none effect?" God forbid. Yea, let God be true but every man a liar; as it is written, "That thou mightest be justified in thy sayings, and mightest overcome them when thou art judged."

Then "all Israel shall be saved," for all their sins were purged or taken away when the Deliverer went without the gate of Zion, and shed the blood of the new covenant for the remission of sins, that we past through the forbearance of God. Rom. 3:25, 26. And "not as though the word [promise] of God had taken none effect." As obviously would be the case if the descendants of Jacob of the present day were Israel (Jacob). Neither because they are the seed of Abraham are they all children (of the

promise). That is, they who are the children of the flesh (John 7:63; 8:39—44) these are not the children of God; but the children of the promise shall be counted for the seed." Rom. 9:6—8. Now, that generation of the seed of Jacob who saw the Lord in the flesh fell—were broken off from the promise through unbelief; for they stumbled at that stumbling-stone; as it is written, "Behold I lay in Zion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed." That generation believed not, and were broken off from the promise; consequently they cannot convey any prospective title to God's glorious immunities unto their descendants, any more than the Romans of that day can to theirs. They became, then, no more Israel—the people of God.—Again: All the promises were made unto the seed of Abraham, Isaac, and Jacob, or "Israel." And they were ratified by God, as above quoted, that the "seed of Israel should not cease from being a nation before him for ever." Then let me ask those who claim the Jews' return this question. Has the oath of God failed? It most certainly has if the present descendants of Jacob are the seed of Israel here indicated. For they themselves agree that they have ceased to be a nation since the destruction of Jerusalem; even as completely so as Sodom and Gomorrah. But no, the word of God can never fail. His oath standeth fast as the rock of eternal ages. He hath of necessity himself established it by Jesus Christ:—of necessity, because the flesh profited nothing. As Isaiah testifies, "Except the Lord of Sabaoth had left us [Israel] a seed, we should have been like unto Sodom, and made like unto Gomorrah." Then how is the oath established? Thus:—The nationality of the house of Jacob was miraculously preserved, with the records complete, until Christ—the throne of his father David was given to him, with power and majesty (2 Pet. 1:16)—the multitude escorted him to Mount Zion—babes and sucklings proclaimed him King in Israel with loud hosannas. Nevertheless, they cast him out of Zion, and slew him without the gate. By the shedding of his blood he took away the sins or ungodliness of that innumerable multitude who had died in the faith of him (Heb. 11:12, 13); but God raised him from the dead, and exalted him above every name that is named, to sit at his right hand, until his enemies be made his footstool. He is the Seed of Israel—the Hope of Israel—the Lord Our Righteousness—"Who in his times shall show who is the only Potentate, the King of kings." The whole nation is redeemed by his precious blood, and will be manifested from the dead in due time, in all the glory of God. They are hid in him, together with all who have been incorporated into the commonwealth of Israel, made fellow-heirs of the same body, and partakers of the same promise in Christ by the gospel.—(Eph. 3:6; Rom. 10:11—13.) And in the dispensation of the fulness of times he will gather together all things in him, both which are in heaven and which are on earth, even in him. So the oath of God is confirmed in Christ, the seed of Israel. The nation has not ceased, like Sodom and Gomorrah. The King sits on his Father's throne. His territory is trodden down by his enemies. His subjects are justified in him; and as sure as the oath of God is confirmed in him, so sure will he clothe them with his own glory, and reign with them on the earth. I conclude—

1st. There is no Israel of promise in the flesh since Christ's death.

2d. All Israel's promises were made to the "seed," which is Christ; they are all yea and amen in him.

3d. Therefore it is a dangerous error to give those promises to Jews in the flesh, or Gentiles either, other than through the faith of the gospel, "for there is no difference." Yours, &c.

J. WOLSTENHOLME, JR.

### Precepts and Examples of Christ.

Dear Bro. Himes:—In view of the near coming of the blessed Savior, the question almost constantly propounds itself—How should Christians manifest the spirit of their Master, in labors and sacrifices for the advancement of the cause of truth as it is in the gospel? And to this I am aware that you are ready to say, that we have only to refer to the precepts of the gospel, and to the example of its divine Author, in order to gain a satisfactory answer. This is admitted to be both a reasonable and a proper course.—But in this a question arises, How are we to understand the teachings of the Savior—literally, or figuratively? When the self-righteous young ruler came to Christ to enquire what he should do that he might have eternal life, "Jesus said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come take up the cross, and follow me." To his disciples he said, "He that forsaketh not all that he hath, and followeth me, cannot be my disciple." "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and inherit everlasting life." "Sell that ye have, and give alms; provide yourselves with bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth.—For where your treasure is, there will your heart be also." It seems to have been one grand object of Jesus, in his sermon on the mount, to exhibit the distinguishing traits of Christian character, and fix the standard of life and moral virtue. He says, "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (for after these things do the Gentiles seek,) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." The spirit of this same doctrine is fully exemplified in the commission which he gave to the apostles, when he sent them forth to preach in the land of Judea.—"Provide neither gold, nor silver, nor brass in your purses, nor script for your journey, neither two

coats, neither shoes, nor yet staves; for the workman is worthy of his meat."—The same instructions, in substance, were given to the seventy. (See Luke 10:4.) Now, I ask, how did the apostles and primitive Christians understand these passages? For if we can ascertain how they understood them, we shall arrive at their true meaning. If the apostles had misapprehended the positive assertions of their Master, it is certain that either Christ himself, or the Holy Spirit, by whom they were afterwards inspired, would have set them right. It is not certain, then, that the apostles and early Christians understood these injunctions of the Savior, so far in a literal sense, as to consider the accumulation of worldly gain for themselves wholly inconsistent with the spirit of the gospel; and consequently, held everything they possessed, or were able to acquire, as sacredly consecrated to the service of Christ. Whatever his honor, or the extension of his cause, or obedience to his commands, required them to relinquish, they cheerfully, unreservedly, and unconditionally resigned for his sake. This principle of self-denial was carried not merely to the surrender of private property; but of the nearest relatives and friends, and even of life itself; and thus carried out to its extreme, it was made the test of Christian character. Hence said Christ, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." "He that findeth his life shall lose it; and he that will lose his life for my sake shall find it." The apostles and early Christians, therefore, must have understood that supreme love to Christ was an essential qualification of his true disciples; and that this supreme love required the unreserved surrender which has been described above. This sentiment fully accords with what is related of the primitive disciples. When Christ called the twelve, one after another, it is said that they immediately left whatever they possessed, or whatever they were doing for a livelihood, and followed him. Of this Peter took occasion at one time to remind him: "Behold, we have forsaken all," &c. Besides the examples alluded to, we have that of the great apostle to the Gentiles. All his possessions, and the distinguished honors which he had acquired among his own countrymen, in addition to all his prospects of future eminence, he cheerfully resigned for the cross of Christ, by which he was "crucified unto the world, and the world unto him." In his epistle to the Philippians, after he had taken a retrospect of the things of this world which he once possessed, he says, "But those things which were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," &c. In his second epistle to the Corinthians, he gives an affecting sketch of the sacrifices and self-denial which he endured, in common with others engaged in the same work. He introduces the subject in reference to the sufferings and self-denial of Jesus Christ, and says, "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. Giving no offence in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left, by honor and dishonor, by evil report and good report;



as deceivers and yet true; as unknown and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." There can be nothing more obvious, then, from the conduct of the early Christians and apostles, than that they understood the precepts of their divine Master, which have been quoted in the foregoing, in a literal sense, and were imbued with the very spirit which those precepts enjoined as literally expressed. Although they were very laborious, and many of them were doubtless engaged in business of a lucrative nature; yet we have no account that any of them, from the time they became Christians, ever hoarded up property. They expended their earnings as they went along, for the benefit of the church, for the support of the gospel, and for the advancement of divine truth. Not only so, but they were ready to make a sacrifice of even life itself, for the honor of Christ, and for the general interests of his cause. Paul even speaks of certain disciples, who, in his behalf, were ready to lay down their own necks; and John says, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." *G. W. C. Landaff (N. H.), 1846.*

## The Advent Herald.

"REHOLD! THE BRIDEGROOM COMETH!"

BOSTON, APRIL 1, 1846.

### The Augsburg Confession.

(Abridged from D'Aubigne.)

The legate of Rome had designed to stifle the Reformation, by having the question examined and decided against, by a committee in secret conclave. The Protestants believed they had nothing to fear from a public proclamation of their faith. The emperor consented to a public sitting. The Protestants appeared with the Confession and Apology for their faith. Chancellor Bruck arose and said:—

"It is pretended that new doctrines not based on Scripture, that heresies and schisms are spread among the people by us. Considering that such accusations compromise not only our good name, but also the safety of our souls, we beg his majesty would have the goodness to hear what are the doctrines we profess."

The Papists objected to the reading, and contended that the Protestants should be satisfied with putting it in writing, and handing it to the emperor. The Protestants replied, "Our honor is at stake; our souls are endangered. We are accused publicly; publicly we ought to answer." Their request was complied with; but it was to be less public, and in the Palatine palace, on the 25th of June.

The day arrived. Only about two hundred of the principal men of the empire could gain admittance; but an immense multitude were assembled outside. Beyer read the Confession in German, in a voice so slow, clear, and distinct, that not a syllable was lost by the crowd outside. He began, says D'Aubigne:—

"Most serene, most mighty, and invincible emperor and most gracious lord, we who appear in your presence, declare ourselves ready to confer amicably with you on the fittest means of restoring one sole, true, and same faith, since it is for one sole and same Christ that we fight. And in case that these religious discussions cannot be settled amicably, we then offer to your majesty to explain our cause in a general, free, and christian council."

This prologue being ended, Beyer confessed the Holy Trinity, conformably with the Nicene Council, original and hereditary sin, "which bringeth eternal death to all who are not regenerated," and the incarnation of the Son, "very God and very man."

"We teach, moreover," continued he, "that we cannot be justified before God by our own strength, our merits, and our works; but that we are justified by Christ through grace, through the means of faith, when we believe that our sins are forgiven in virtue of Christ, who by his death

has made satisfaction for our sins: this faith is the righteousness which God imputes to the sinner."

"But we teach, at the same time, that this faith ought to bear good fruits, and that we must do all the good works commanded by God, for the love of God, and not by their means to gain the grace of God."

The Protestants next declared their faith in the Christian Church, "which is," said they, "the assembly of all true believers and all the saints," in the midst of whom there are, nevertheless, in this life, many false Christians, hypocrites, even, and manifest sinners; and they added, "that it was sufficient for the real unity of the Church that they were agreed on the doctrine of the Gospel and the administration of the sacraments, without the rites and ceremonies instituted by men being everywhere the same." They proclaimed the necessity of baptism, and declared "that the body and blood of Christ are really present and administered in the Lord's Supper to those who partake of it."

The Chancellor then successively confessed the faith of the Evangelical Christians, touching confession, penance, the nature of the sacraments, the government of the Church, ecclesiastical ordinances, political government, and the last judgment. "As regards Free-will," continued he, "we confess that man's will has a certain liberty of accomplishing civil justice, and of loving the things that reason comprehends; that man can do the good that is within the sphere of nature—plough his fields, eat, drink, have a friend, put on a coat, build a house, take a wife, feed cattle, exercise a calling; as also he can, of his own movement, do evil, kneel before an idol, and commit murder. But we maintain that without the Holy Ghost he cannot do what is righteous in the sight of God."

Then, returning to the grand doctrine of the Reformation, and recalling to mind that the doctors of the Pope "have never ceased impelling the faithful to puerile and useless works, as the custom of chaplets, invocation of saints, monastic vows, processions, fasts, feast-days, brotherhoods," the Protestants added, that as for themselves, while urging the practice of truly Christian works, of which little had been said before their time, "they taught that man is justified by faith alone; not by that faith which is a simple knowledge of the history, and which wicked men and even devils possess, but by a faith which believes not only the history, but also the effect of the history; which believes that through Christ we obtain grace; which sees that in Christ we have a merciful Father; which knows 'His God; which calls upon him; in a word, which is not without God, as the heathen are."

"Such," said Beyer, "is a summary of the doctrine professed in our churches, by which it may be seen that this doctrine is by no means opposed to Scripture, to the universal Church, nor even to the Romish Church, such as the doctors describe it to us; and since it is so, to reject us as heretics is an offence against unity and charity."

Here terminated the first part of the Confession, the aim of which was to explain the Evangelical doctrine. The Chancellor read with so distinct a voice, that the crowd which was unable to enter the hall, and which filled the court and all the approaches of the episcopal palace, did not lose a word. This reading produced the most marvellous effect on the princes who thronged the chapel. Jonas watched every change in their countenances, and there beheld interest, astonishment, and even approbation depicted by turns. "The adversaries imagine they have done a wonderful thing, by forbidding the preaching of the Gospel," wrote Luther to the Elector; "and they do not see, poor creatures! that by the reading of the Confession in the presence of the diet, there has been more preaching than in the sermons of ten preachers. Exquisite subtlety! admirable expedient! Master Aricola and the other ministers are reduced to silence; but in their place appear the Elector of Saxony, and the other princes and lords, who preach before his imperial majesty, and the members of the whole Empire, freely, to their beard, and before their noses. Yes, Christ is in the diet, and he does not keep silence: the word of God cannot be bound. They forbid it in the pulpit, and are forced to hear it in the palace; poor ministers cannot announce it, and great princes proclaim it; the servants are forbidden to listen to it, and their masters are compelled to hear it; they will have nothing to do with it during the whole course of the diet, and they are forced to submit to hear more in one day than is heard ordinarily in a whole year.... When all else is silent, the very stones cry out, as says our Lord Jesus Christ."

That part of the Confession destined to point out errors and abuses still remained. Beyer continued: he explained and demonstrated the doctrine of the two kinds; he attacked the compulsory celibacy of priests, maintained that the Lord's Supper had been changed into a regular fair, in which it was merely a question of buying and selling, and that it had been re-established in its primitive purity by the Reformation, and was celebrated in the Evangelical churches with entirely new devotion and gravity. He declared that the Sacrament was administered to no one

who had not first made confession of his faults, and he quoted this expression of Chrysostom: "Confess thyself to God the Lord, thy real Judge; tell thy sin, not with the tongue, but in thy conscience and in thy heart."

Bayer next came to the precepts on the distinction of meats and other Roman usages: "Celebrate such a festival," said he; "repeat such a prayer, or keep such a fast; he dressed in such a manner, and so many other ordinances of men—this is what is now styled christian life; while the good works prescribed by God, as those of a father of a family who toils to support his wife, his sons, and his daughters—of a mother who brings children into the world, and takes care of them—of a prince or of a magistrate who governs his subjects, are looked upon as secular things, and of an imperfect nature." As for monastic vows in particular, he represented that, as the Pope could give a dispensation from them, those vows ought therefore to be abolished.

The last article of the Confession treated of the authority of the bishops: powerful princes crowned with the episcopal mitre were there; the Archbishops of Mentz, Cologne, Salzburg, and Bremen; the Bishops of Bamberg, Wurtzburg, Eichstadt, Worms, Spire, Strasburg, Augsburg, Constance, Coire, Passau, Liege, Trent, Brixen, and of Lebus and Ratzburg, fixed their eyes on the humble confessor. He fearlessly continued, and energetically protesting against that confusion of Church and State which had characterized the Middle Ages, he called for the distinction and independence of the two societies.

"Many," said he, "have unskillfully confounded the episcopal and the temporal power; and from this confusion have resulted great wars, revolts, and seditions. It is for this reason, and to reassure men's consciences, that we find ourselves constrained to establish the difference which exists between the power of the Church and the power of the sword."

"We therefore teach that the power of the keys or of the bishops is, conformably with the Word of the Lord, a commandment emanating from God, to preach the Gospel, to remit or retain sins; and to administer the Sacraments."

This power has reference, only, to eternal goods, is exercised only by the minister of the Word, and does not trouble itself with political administration. The political administration, on the other hand, is busied with everything else but the Gospel. The magistrate protects, not souls, but bodies and temporal possessions. He defends them against all attacks from without, and, by making use of the sword and of punishment, compels men to observe civil justice and peace."

"For this reason we must take particular care not to mingle the power of the Church with the power of the State. The power of the Church ought never to invade an office that is foreign to it; for Christ himself said: 'My kingdom is not of this world.' And again: 'Who made me a judge over you?' St. Paul said to the Philippians: 'Our citizenship is in heaven.' And to the Corinthians: 'The weapons of our warfare are not carnal, but mighty through God.'

"It is thus that we distinguish the two governments and the two powers, and that we honor both as the most excellent gifts that God has given here on earth."

"The duty of the bishops is therefore to preach the Gospel, to forgive sins, to exclude from the Christian Church all who rebel against the Lord, but without human power, and solely by the Word of God. If the bishops act thus, the churches ought to be obedient to them, according to this declaration of Christ: 'Whoever heareth you, heareth me.'"

"But if the bishops teach anything that is contrary to the Gospel, then the churches have an order from God which forbids them to obey (Matt. 7:15; Gal. 1:8; 2 Cor. 13:8, 10). And St. Augustin himself, in his letter against Petilian, writes: 'We must not obey catholic bishops, if they go astray, and teach anything contrary to the canonical Scriptures of God.'"

After some remarks on the ordinances and traditions of the Church, Beyer came to the epilogue of the Confession.

"It is not from hatred that we have spoken," added he, "nor to insult any one; but we have explained the doctrines that we maintain to be essential, in order that it may be understood that we admit of neither dogma nor ceremony which is contrary to the Holy Scriptures, and to the universal Church."

Bayer then ceased to read. He had spoken for two hours: the silence and serious attention of the assembly were not once disturbed.

This Confession of Augsburg will ever remain one of the masterpieces of the human mind, enlightened by the Spirit of God.

The language that had been adopted, while it was perfectly natural, was the result of a profound study of character. These princes, these warriors, these politicians, who were sitting in the Palatine Palace, entirely ignorant as they were of divinity, easily understood the Protestant doctrine; for it was not explained to them in the style of the schools, but in that of every-day life, and with simplicity and clearness that rendered all misunderstanding impossible.

At the same time the power of argumentation was so much the more remarkable, as it was the

more concealed. At one time Melancthon (for it was really he who spoke through the mouth of Beyer) was content to quote a single passage of Scripture or of the Fathers in favor of the doctrine maintained; and at another he proved his thesis so much the more strongly, that he appeared only to be declaring it. With a single stroke he pointed out the sad consequences that would follow the rejection of the faith he professed, or with one word, showed its importance for the prosperity of the Church; so that while listening to him, the most violent enemies were obliged to acknowledge to themselves that there was really something to say in favor of the new sect.—(To be continued.)

CONSISTENCY.—Much has been said by the "Watchman" in disparagement of the Adventists, because the "Tabernacle" passed into the hands of those who converted it to theatrical purposes. It will be seen by the following, that as soon as the Tabernacle was burnt, these Baptists—notwithstanding their holy horror at the use the Tabernacle was put to—were perfectly ready to admit the entire theatrical company, that there performed, into their Tremont Temple, which is occupied on the Sabbath by Mr. Colver. O consistency!

"The complimentary benefit given Mr. and Mrs. Ayling at the Tremont Temple on Saturday evening last, was entirely successful. The number of tickets sold was 2500, the receipts \$1250; deducting \$350 for expenses, leave about \$900, which the committee have paid over to the beneficiaries. In addition to this sum, the committee have received from Mr. James M. Ford a very valuable and handsome stage ornament for the breast, which the committee have presented to Mr. Ayling, in accordance to the wishes of the donor, as a mark of respect for his private worth, and his exertions and gentlemanly conduct as an actor and manager.—Transcript.

"My Savior, or Devotional Meditations on the Names and Titles of the Lord Jesus Christ. Boston: J. B. Dow, Publisher.

This is a devotional work of 250 pages, 32 mo., containing fifty-two meditations—one on each of the titles by which Christ is referred to in the Scriptures. It is for sale by the publisher, in Washington-street. As a specimen of the style and manner in which the several titles of our Savior are assigned, we select the meditation on that of the

PASSOVER.

My Savior is my Passover: "For even Christ our Passover is sacrificed for us."—The Passover was, strictly speaking, that act of mercy whereby the Israelites were spared and saved, when the destroying angel, passing through the land of Egypt, destroyed the first-born of every family not redeemed by the blood of the appointed lamb. The name was afterwards given to the feast which commemorated that deliverance; subsequently, to the sacrifice, which afforded the feast; and ultimately, to the Lamb of God, as the great antitype, to which the redemption of Israel, the commemorative feast, and the atoning lamb pointed.

In the person of my Savior I see my true Passover. "He was brought as a lamb to the slaughter;" meek and unopposing; spotless and unblemished; taken, as it were, from the flock, as being of our own nature; and, like the lamb to be slain, which was taken from the flock four days before the day of sacrifice, devoting himself to his redeeming work in the fourth year before he suffered."

I recognize my true Passover in my beloved Savior's sufferings and death. Like the paschal lamb, he was slain "by the whole assembly of the congregation of Israel," who conspired his death. The sin of a whole guilty world raised that shout—"Crucify him! Crucify him!" The lamb was killed by the effusion of his blood, and was then roasted with fire, without the breaking of a bone. This latter feature in the type was fulfilled by the special providence of God, who restrained the Roman soldiers from their usual barbarity; and my soul mingles joy with my tears, while I ponder the atoning agonies of my Lord, when he voluntarily "poured out his soul unto death," deliberately letting fall, drop after drop, of his most precious blood, until enough had been shed; and patiently enduring the fiery wrath of divine justice, until, the smile of his Father's countenance returning, he knew that his atonement was accepted and finished. Moreover, the time and place of the typical and antitypical passover were the same, at least from the time of David, between noon and sunset, "in the place where the Lord chose to put his name."

My Savior's blood is called "the blood of sprinkling," because, being sprinkled on my



guilty soul, as the lamb's blood on the doorpost of the Israelites, my sin is remitted, and the Angel of vengeance has no authority to smite me. I am safe. It was by faith that the Israelite obeyed the law of the paschal sacrifice, and received its promised benefits. By faith let me receive "the law of the Spirit of life in Christ Jesus," and all the rich results of his death.

### Remarks on Dr. Durbin's Prophecies.

AND "INTERPRETATION" OF THE PROPHECIES,  
Concerning "the Restoration of the Jews,"  
and "the Millennium."

It will be asked, perhaps, if anything can be wanting in all this to constitute an argument? And we must certainly admit that there is no want in the number of statements or in their verbal quantity; neither is there any deficiency in the strength of the assertions, or in their popularity. Nor, indeed, is it wanting in its reference to Scripture.—No question could need a better argument in all these respects than this of Dr. Durbin, to prove the "restoration of the Jews to Christianity, or to the Promised Land." But the logic, and the morality, and the divinity are incomparable, even in the nineteenth century! They inspire us on a closer examination, with the raptures of Byron:—

"This is an age of oddities let loose!"

The old scholastic formula, which proved, as clearly as logic could prove a thing, that "every cat hath three tails," is the perfection of intellectual wisdom and beauty, compared with this; the divine who established the doctrine of universal salvation by "the triumphant declaration of Scripture," "He that believeth and is baptized shall be saved, and he that believeth not," was an apostle compared with Dr. Durbin; and the fanatical desperadoes among the Jews, who could prove from the prophecy of Daniel, that the Jews and their city were to be delivered, in their times, by the Messiah, were holy and true men compared with him. I wonder that the "divine fury," as Josephus calls it, (Jos. Wars, B. 6, c. 5, sec. 3.) of the poor "lunatic," whose incessant cry of, "Woe, woe, woe to Jerusalem!" does not seize on every Christian who has any sense of what God has spoken in reference to our world, on reading these rash and fatal statements, fatal in any event, of Dr. Durbin!

But to the consideration of his argument. 1. There are a good many things which it is supposed are "not to be doubted," which, instead of being self-evident truths—the only propositions that are "not to be doubted"—are self-evident absurdities. Whether Dr. D. has enlarged, or diminished the catalogue remains to be seen. 2. Admitting "the Apostle expressly affirms that the cause of the rejection and dispersion of the Jews is their unbelief," although he says nothing about their dispersion; as their restoration, in any sense,—to the favor of God, or to Palestine,—can take place only "if they abide not still in unbelief," nothing certainly can be proved amounting to such a restoration by stating the cause of their rejection and dispersion. As their restoration depends upon their faith; and as their being "inspired with faith in Christ" depends upon the performance of a sacred duty by "the whole Christian church;" and as "the whole Christian church" are to be impelled to the performance of this sacred duty by a due consideration of "two most weighty reasons;" and as one of these "reasons" is to be understood by "a careful study of the New Testament," to "satisfy the inquirer that the latter days are to be marked by the general conversion of the Jews to Christianity," there certainly is room enough to doubt that which "is not to be doubted." But when

it is considered that no more could be expected from the performance of duty by the whole Christian church, if that could be depended on, than was realized from its performance by Christ himself and the apostles; that a large part of the Christian church, not fanatics, after a careful study of the New Testament, can find that no such event as the general conversion of the Jews to Christianity is to take place at all; that as Dr. D. himself is obliged to "add to the" New Testament to find any such event there; and as the triumphant declaration of Scripture, which speaks of that state of great prosperity in the church called the Millennium, quoted by Dr. D. is not the declaration of Scripture, and when intelligently understood holds out as a hope anything but the conversion of the world; and finally, that the Jews are converting more Christians to fables, than Christians are inspiring with faith in Christ among them; and that the Jews, and "the whole Gentile church," might as well be Jews, as to study the New Testament as Dr. D. studies it,—when all this is considered, the doubt remains in spite of the argument (?) of Dr. Durbin. And his Millennium, which "is to be brought about by the conversion of the Jews to Christianity," is equally doubtful.—If anything could make it more so, it would be the reading of the text he has improved, as it stands in "the New Testament," together with the fearful circumstances which give it an unmistakable meaning, as there brought to view.

We will give the text, which he pretends to quote that the reader may compare it with his improved reading; and call attention to these circumstances, for the instruction of the reader, and of Dr. D. The text reads: "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever," Rev. 11:15.

Is anything said in this text about these kingdoms being "converted?" Certainly not; but how could the needed "general tenor of Scripture" be made out without mutilating these particular texts! True, God has said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book;" (Rev. 22:18, 19) but this is for those "who hear the word of God and keep it;" and who is so fanatical as to suppose that it is the office of such Doctors of the law to keep the word of God? Where did "the great corruption of the Jewish and Roman Catholic religion," of which Dr. D. speaks, come from? Let him answer. In the case of the former, from "the traditions of the elders contained in the Talmud;" in the case of the latter, from "the traditions of their church;" and in both cases, traditions are substituted for the word of God. So is it with Dr. Durbin.—"The traditions" are, that "the world is to be converted," and this is "to be brought about by the restoration of the Jews to Christianity, or to Palestine." Nothing now remains to be done but to make the announcement of a "war to the inhabitants of the earth," by an angel of God, the announcement of their "conversion." And surely a man can fear nothing from "the plagues" of a book, which are so easily turned into such blessings.

"But can it be," it may be asked, "that the text referred to by Dr. D. unfolds anything else than the conversion of the world?" Let any one look, for a moment only, at the

circumstances associated with that text and ask such a question if he can. 1. It opens the scene to be realized at the sounding of "the seventh angel." 2. When four of these angels have inflicted their judgments "upon the earth," in answer to "the prayers of all saints," the events to take place under the sounding of "the other three" are thus heralded:—

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound," Rev. 8:13.

"The fifth" and "sixth" perform their work, and the seventh is again more distinctly announced as follows:—

"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. 10:5-7.

The scene unfolded by the seventh angel is fully exhibited thus:—

"The second wo is past; and behold, the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:14-18.

It is in this announcement of "the third wo," of the "reign and wrath of the Lord God Almighty," of the "judgment of the dead," of "the rewarding of the saints, and the destruction of them that destroy the earth," that Dr. D. sees the "conversion" of the world!

Having made out, in this manner, his "general tenor of Scripture," by which he makes void the whole bearing of the prophecies upon the world's destiny, and all the promises, to which they are heirs who "are the children of God by faith in Christ Jesus," of no effect, Dr. D. takes the wings of fancy, and if ever there was a "fanatic of prophecy," he here sustains this character. But a man who could thus treat the word of God, would of course do anything with the facts of history which "common Christian parlance" might dictate. Daniel informs us that "the astrologers, the Chaldeans, and the soothsayers,"—whom the king of Babylon called in to read the mysterious and ominous inscription made upon the walls of his palace, by the fingers of an unknown hand, while he drank wine with his princes, wives, and concubines, from "the vessels of the house of God,"—that these astrologers "could not read the writing, nor make known to the king the interpretation thereof." Dan. 5:8. It was their "purpose" to assure the king that "the recent painful excitement in various parts of the country concerning" certain prophecies of one Jeremiah, that at a stated time "Babylon was to be visited," and her captives set free, were without foundation; and to enable "every" Babylonian "to settle it in his mind not to look for that event." And what could that "writing" mean to "wise men" who could see nothing in the presence of the

armies around their city, which God had pointed out as the instruments of its overthrow! And what should we expect from men who can trifle with the words of the same God—words, in the development of which the fate of all the nations of the earth is involved? How can God speak to ears that hear not, and hearts that do not understand? If any of the facts to which Dr. D. refers in support of his errors have a meaning, as the subject of prophecy, they assure us that the King of kings is about to appear to judge the quick and dead, and to set up his everlasting kingdom over the whole earth. If it be proper to speak of reasons, as stronger or weaker, where the word of God is given, there are ten reasons to look for this event at any moment now, where there was one to look for the deliverance from Babylon in Daniel's day.—(To be continued.)

THE INVESTIGATOR.—We perceive by the last number of the "Investigator," that the editor of that paper complains of the incivility of our sexton towards him for leaving our meeting the Sunday evening previous, before its close. We regret any incivility on the part of our sexton; but we suppose, he had been disturbed heretofore as we frequently are, by rowdies who come in and tarry a short time, and then leave for the sake of making a disturbance. Our sexton has been determined to put an end to this. But a man who goes out in a still, peaceable manner, as we presume our neighbor of the "Investigator" did, should be permitted so to do.—He says he has always before been kindly treated in our meetings. We think we can assure him that he will always be hereafter. No evil was intended.

### Second Advent Believers.

The "Signal of Liberty," of March 16, has the following:—

According to our exchanges, in many places a portion of this class of believers have run into disgraceful and unjustifiable excess. We noticed some weeks since in the Cleveland American, an article, warning the respectable and exemplary portion of the denominations from countenancing the gross and notorious improprieties of their brethren. The last Cincinnati Herald says:—

We understand that many of the Second Advent people in this city have become utterly fanatical. They believe that the Lord has come—that there ought to be no longer any marrying or giving in marriage—that the elect should have none but spiritual wives, &c. Several respectable women have left their husbands, led away by these lying notions, and the peace of quiet, loving families has been broken up. The meetings of the deluded people are held in private houses. Much excitement has been the result, and some of the leaders of these meetings have been threatened with mob violence.

We should have no complaint to make, when these excesses of Messrs. Pickands and Jacobs are published, if they would properly distinguish between their followers, and Adventists who repudiate and abominate such things. As it is, the Adventists as a body have to suffer the reproach of all this fanaticism. When we are buffeted for our own faults, we are willing to take it patiently.

Bro. P. W. Lamkin of Hickory Grove, Bond Co., Ill., writes that he hopes Bro. Weetsee will visit Springfield of that State, according to Bro. Helm's request; and says if he will take Hickory Grove in his way, he will accompany him to Springfield.

In answer to his question, we would inform Bro. L. that the Advent Library does not embrace the "Herald;" but the various tracts, some 45 in number, of from 36 to 300 pages. We have mailed you Miller's Lectures. By the fourth kingdom in Dan. 7:23 we understand the Roman empire, which was the fourth universal kingdom, and which subjugated the whole civilized world.



## Letter to Mr. George Brewster.

Sir:—In looking over "Zion's Herald" of Feb. 11th, I find an article headed "Rev. Mr. Himes' Advice," signed by you. In that article I find some things which I wish you to re-consider. As to the many whom you say left the churches, and have now returned to them again, I shall not stop to notice. God knows which of the two steps are in accordance with his will. Many, I doubt not, left the churches in obedience to the will of God, following the example of the apostles. See 2 Cor. 6:14-18; Eph. 5:7-11; 2 Thess. 3:5, 6, 14, 15; 1 Tim. 6:3-5; 2 Tim. 3:1-5. See, for example, Acts 19:8, 9. Much more of the like might be quoted, but let this suffice. Mr. Himes' reply to the one who wrote relative to a "home," &c., viz., "He will be gagged on the subject of the Advent—it will be used by the opposers and scoffers in that body, to injure those who are looking for the consolation of Israel." You then ask, "What does the gentleman mean by being 'gagged'?" &c. Now, sir, it is quite probable that Bro. Himes, and many others, could answer that same question to your satisfaction, through the same medium in which it is asked, could they have the privilege; but the same power that has gagged them on the subject of the Advent, would most certainly gag them were they to attempt to reply.—Therefore, thinking no one will notice or answer your questions, I take the liberty of doing so, and of stating what some know of being "gagged" on the subject of the Advent.

1st. It is by being denied the privilege of preaching, talking, and reading in our respective houses of worship, what the Bible teaches respecting the everlasting inheritance of the saints, the nature and territory of the kingdom of God, and the time of its establishment—the character and period of the Millennium, and the nature and time of the second advent of Christ.

2d. By refusing to publish in the (so called) Christian papers what the Scriptures teach relative to the same; whereas their columns were open for almost everything else.

3d. The believers in the Advent have been requested to remain silent on the subject; and because some (feeling a deep interest in this thrilling doctrine) would occasionally speak of it, notwithstanding the prohibition, the request has been renewed by preachers, elders, class-leaders, and others of influence.

But this is not all. It is true there were many houses thrown open for a time, for the preaching of "this gospel of the kingdom," and several papers aided in the promulgation of the truth, the result of which was, the accession of large numbers to the different churches, many of whom were soundly converted to the truth, but many of whom have since fallen, not being fed with the "sincere milk of the word." The time, however, came, when the rulers could no longer bear the truth. They were alarmed, and began to publish, and help others to publish to the world, "vain babblings, opposition of science falsely so called," with the low sarcasms, wicked reports and misrepresentations of the reprobate. I allude to such as Dowling, Crowell, and a host of others, with whom the Bible was a weapon they were little disposed to use. Or when they took an argument therefrom, it was usually based on Catholic, Universalist, or Neological ground; thus causing more infidels than the remainder of the church could convert to Christianity in a century. This movement was followed by the censures and prohibitions of many preachers, who looked to the high and influential ones for example, and who, seeing that the Advent doctrine was now coming into disrepute, and that not many great, not many noble among them had received it, renewed their request, attended by threats of expulsion, or suppression, if they did not comply therewith. Next sprang up an "unholy crusade" against the advocates of this doctrine. Those who had been laboring night and day in the vineyard of the Lord, spending their money and health in His service, and undergoing the same, or similar trials with all reformers, have been traduced, their motives impugned, the world warned and cautioned against them, and all manner of evil spoken against them falsely—not for their sake, but for the truth's sake, which they preached, to destroy, if possible, their influence among men. In this also, the enemy of all righteousness has been too successful. Many have been caught in the snare, and led to seek a shelter from the storm of persecution, by uniting with those who are popular; and by ceasing to hold the truth, have escaped the offence of the cross. Some

there are who have not yielded to the voice of men, choosing rather to follow the voice of the good Shepherd; these have been unjustly censured and reproached. They have exhorted, prayed for, and wept over the unchristian faith and practice of those they had supposed were their brethren in Christ, but all to little purpose. Conferences and conventions have been held, resolutions have been passed, laws have been enacted, and thousands have been expelled, excommunicated, and driven out. And why was it thus? Not because they had definite time on the Advent (for many had not), but because they could not subscribe to all the dogmas of the churches, and aid them in all their worldly schemes of grandeur and policy, but continued to warn the world-loving professor of his danger. This was their great crime—this their dreadful sin.

This, sir, is what may be called *gaggism*. Were these permitted to speak that which God has witnessed, and angels have recorded, respecting the enforcing of gag laws, and resolutions, they would give a testimony which might well cause the sun to blush, and refuse to shine upon a land called Christian. Call to mind the gospel ministers who have been expelled by the conferences and conventions for believing and teaching that, according to prophecy, the Lord was at hand; also the many who, by suppression, have fallen, and then let your conscience answer, "what is meant by being gagged?" Call to remember the innumerable false statements that have been published to the world, and the vile, and slanderous reports which have been thrown after the Adventist—the many interruptions of meetings, the mobs, and other outrages, in which not a few church members had participated, and then answer the question, "How does he know there are scoffers in the church? How does he know the church fellowships them?" Again you say, "The church, as such, has always allowed the general subject of the Advent," &c.—Permit me to ask, who are "the church, as such," at the present day? If it be those who have the ruling power, I deny the assertion, unless you allude to a spiritual Advent. If it be a majority of numbers, it is equally that you are in error. You say that "time has been the main thing objected to." I well know that this has been made a scape-goat by the opposers of our hope; but in almost every instance, those attempting to disprove the time, have, before leaving the subject, either denied the doctrine of the Advent, or set another time, a great way in the future. You say, that "Mr. Himes, and many others stated in '43, that the churches were willing that they should preach the Advent, the time only excepted." Of the correctness of this statement, I am unable to decide.—If true, I presume they will not deny it. At that time however, the churches had not forgotten that their forefathers taught the doctrine of the Advent, and their standard authors also. There are some who remain in the churches, who are permitted to preach on the subject, if they will say, "we know nothing of the time," and also very respectfully add, "I am not a Millerite." As to your "opinion that Mr. Himes does not believe his own assertion," I have nothing to say, but I have seen what he asserts demonstrated, and know it to be true. You next speak of his answer as being "real come-outism."—Well I believe it is "real" Bible, and I pray God, that those poor starving souls, who are yet in persecuting churches, (and none others,) will obey the command, "Come ye out from among them, and be ye separate." You speak of his "stabbing the whole body." I understand the body to be the organized powers of the church, and that does not embrace the few pious entangled souls, who contrary to their conception of right, are duped by the heady, and high minded. In conclusion, you turn to address those who have come out, (of whom I am one,) and say, "Most of you left on the point of time; you did not then, nor do you now, believe the church to be corrupt in doctrine." This is incorrect. The most of those whom I have seen, did not leave on "the point of time," but because they believed the church to be corrupt in its present doctrine, and in its practice also, and they have come out in obedience to those commands to which I referred you on my first page, and some of us who have come out continue to call on those whom we believe to be Christians, to "come out and be separate," that they may not be led away by their errors. You say, "the time is past, and the cause of your leaving is taken away." In this you are mistaken—we find it to be in-

creasing:—you mistake altogether the true cause. You next ask us a few questions respecting our present "piety," "fire," "help," &c. These I can only answer for one; but I think that through grace we, as a people, are "living epistles, known and read of all men." As for myself, I think I have as much of the love of Jesus in my heart as ever before. I feel that the Holy Ghost is continuing to change my spirit and mind to that of Christ. To God be all the glory.—My heart still yearns over the perishing state of a fallen world;—"the love of Christ constrains" me to do all I can to persuade men, in Christ's stead, to become reconciled to God. As to the "help" of which you speak, I have more help now than formerly. I have the help of God, which is better than that of princes. In Him is my trust. You say we have to hear the preaching of certain sentiments, which you enumerate. Now, I have heard and read the exhortations of hundreds, and perhaps thousands of Adventists, and have heard but very few who reject all organization (which doctrine I by no means fellowship)—none that disbelieve the divinity of Christ—none that preach Calvinism (if you mean Calvinistic creeds)—none that oppose the doctrine of holiness—none who preach any other "restorationism" than that spoken of by all the holy prophets since the world began.

But permit me to say, I find many in the Methodist church, (to which I once belonged,) who believe in the Divine appointment of the present churches,—a temporal millennium,—peace and safety,—many who believe that Christ never will come, the dead never be raised, this mortal state of things never cease, and the earth is never to be inhabited by the meek,—very many who oppose the doctrine of holiness, some who believe that God is the cause of death, that death is the gate of heaven, and not the resurrection,—some who believe that the saints are to dwell eternally "beyond the bounds of time and space," (which by the way is nowhere,) and some who believe all men will be saved; all of which I believe to be contrary to the word of God.

Please study the Bible faithfully, and without prejudice,—seek not to bend it to your creed, and you will have that truth which will sanctify, that hope which will purify, and lead you to look for the Lord, prepare you to meet him, and share in the kingdom soon to be established.

Yours in love,  
J. C. WELLCOME.

Hallowell (Me.), March 2, 1846.

## Correspondence.

LETTER FROM BRO. S. CHAPMAN.

Dear Bro. Bliss:—After an absence of more than three months, I am again permitted to date at home,—have been in the city two days,—met with the Advent church for worship last evening, and had a precious season of "comforting one another." The brethren here having "counted the cost," are fully resolved to press into the Kingdom, expecting soon to "see the King in his beauty," and more than all, "to be like him," and "forever with him." O glorious anticipation. The evening after the date of my last, (S. Kingston, R. I., Jan. 20,) I gave my concluding lecture to our colored brethren in that place. At the close of public service, a young woman, (the proudest and most dressy in the society,) who had attended most of our meetings, as we were about to leave the house, said, "Won't you pray for me before you go?" This was manifestly said with a broken heart, and many tears. I replied, "If we comply with your request, will you promise to pray for yourself?" Her answer was direct, "I will sir." I then repeated the words of the prophet, Joel 2:32, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered," and uttered a few words only in prayer, in which all the brethren with strong faith heartily united. As soon as I ceased speaking, she commenced praying, as if every thing depended on the effort of that moment, and indeed within that period of time, her earnest prayer was turned to joyful praise. The brother who accompanied her home (a distance of more than a mile) informed us the next morning, that she continued as she travelled in a loud voice to exclaim, "Praise the Lord! Glory to God!" &c. The next morning before I left, a brother, T. R., for whom many prayers had been offered by the brethren, was happily reclaimed from a back-

slidden state. So that I left those dear brethren (natives of the soil) in a happy and prosperous state, and am happy to say, through this medium, that quite a number of them cheerfully subscribed for the "Advent Herald," promptly paying for the same in advance. Bro. I. Nocake, a leading member of that church, gave me encouragement that he would before long, address to you a few lines for publication; if so, you may be assured that it will be entirely original, and will, I know, be respected by you. This brother anticipates much pleasure in seeing Bro. Himes at C. Mills, R. I., and I hope he will realize his expectations. From S. Kingston I went to Providence, where I passed a week in connexion with Bro. F., with the dear friends there, met often for social worship, and for the time being it appeared that some little good had thereby been accomplished. It was indeed very pleasant to be thus employed for that length of time with a people so devoted to God, looking for, and loving his appearing. But for the past week I have been sorely tempted to conclude that my labors there were of little or no benefit to that community, and if so, I pray the Lord to pardon me for wasting at this late hour, so much precious time, and in the future direct by the blessed Spirit all my steps. From Providence I went to Bristol, spent a little more than a week with that devoted people, and found it mutually good and profitable to meet evenings, and on the Sabbath for the worship of God, to communicate and receive instruction from his blessed word.—Their faith in the Lord's speedy coming was revived, and their spiritual strength renewed. This is truly a consistent and devoted people, adhering strictly to the "old land marks," looking for, and expecting to meet the Bridegroom at the termination of the 2300 days, whose coming will be visible, and manifest to all the saints. From Bristol I returned to Providence, met with the dear friends for worship in the evening, probably for the last time, and the next day I visited the Advent church in North Scituate, in connection with Bro. Bellows. I labored with that people about ten days, the result of which was, the church became quickened, sinners in Zion (the church) were made to tremble, and two precious souls were happily converted to God. This is truly a happy people, all united, both in prayer, and also in sustaining Bro. B., their minister. Having completed my labors there, I met an appointment at the Academy, five miles north. Bro. B. and others kindly accompanied me on foot, and participated in the services of the evening, by means of which, I felt greatly sustained. It will be known hereafter, I trust, that this effort was not in vain in the Lord. At ten o'clock found it hard parting with Bro. B. and others, considering it very doubtful whether we should meet again in the flesh. The same evening walked to Gloucester, in company with Bro. C. Phetteplace, a distance of five miles. The people collected at his house the next evening, and listened attentively to a lecture, showing that our present position was clearly a matter of prophecy, and that the next important event to occur, was the actual coming of the Lord. A favorable impression was manifestly produced on several minds, and the season was truly refreshing to that dear family, and myself. The next day I left R. I., and visited the brethren in Pomfret, Abington, and Hampton, Ct. It was indeed like cold water to a thirsty soul, to enter upon the field of my former labors, and again to mingle with friends whom I so dearly love, and in whose sympathies and love I have shared much. In Hampton held a few meetings, and much conversation to good effect. A Sister M. and others, will, I trust, in remembrance of the same, continue to praise God while they have breath. Left Hampton on the 19th ult., to visit a Sister Marcy, or Mar, in Ashford Centre. She was converted to the Advent faith under my labors in Hampton, more than two years since, and having continued in the faith, she was exceedingly anxious that an effort should be made to arouse her friends and neighbors on the subject, and as the doctrine had never been preached in that section, she was very confident that the word there would take effect. A brother of hers, seeing the anxiety of his sister, kindly opened his house for a lecture the next evening. Several young persons left the meeting that evening with a heavy heart, being convicted of the truth of the doctrine to which they had listened, and of their lost condition as sinners. After the first evening, our meetings were held at a school-house near by, and continued



with increasing interest for two weeks, and I am happy to say, that the effect produced was, several individuals received the doctrine in the love of it, many of the saints were quickened, prejudice was removed from the minds of nearly all who attended our meetings, four or five individuals gave evidence of a change of heart, and Sister M. was truly overwhelmed with gratitude to God, that he had heard her prayers, and in his own time, though at the eleventh hour, answered her request in converting some of her neighbors to himself, and to the Advent faith, and that a weekly meeting was established in that place which will probably be sustained until the Lord comes. Bro. Bolles, one mile at the north, and Bro. Cody at the south, both decided Adventists, were of material service in this enterprise, as they met with us, and uniformly took an active part in the meeting, and much will depend on them hereafter in sustaining this interest. The Lord will, I trust, direct them and others in this matter. Left Ashford on Friday, and met with the Wellington band that evening, had a good time, and on the Sabbath addressed the brethren at Square Pond. It was truly a day of mutual joy and rejoicing. Spent the following night with the friends at Kitch Mills, and then returned home.

Yours in tribulation and hope,

S. CHAPMAN.

Hartford, (Ct.), March, 13, 1846.

P. S. To Bro. J. D. Boyer, of Shiremans-town, Pa., I wish to say, the respectful call from him, communicated through your columns of the 4th ult., has met my eyes, and should I pass that way before the Lord comes, will visit that place with pleasure; but in my situation, having no family cares, and with my views of the shortness of time, should not dare to locate any where short of the new earth.

Truly yours with much respect, S. C.

Bro. S. Cogswell, of Leominster, writes: We have a few in this place, I trust, that have not bowed the knee to Baal, and are holding on by faith to the glad tidings of the coming kingdom of our blessed Redeemer. I often have desires arise, that mortality may be swallowed up of life, and that Christ who is our life may appear, that we may appear with him in glory. But if our heavenly Father sees best to continue our state of trial a little longer, I would feel not my will, but his be done. I know that the blessed Jesus will do all things well. There is no danger in putting our whole trust in him. We have no Advent meetings in this place, but we go and meet with the brethren at Lunenburg where we get our souls refreshed in holding up to view that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who will chase our vile bodies, that he may fashion them like unto his most glorious body.

Bro. T. P. Kedrick, of Laurel, Ind., writes:—My "Herald" comes very irregular, and sometimes I do not receive it at all. This you must know is a great affliction to one who has but few around him who are willing to converse upon the sweetest of all topics,—the second coming of our Lord and Savior Jesus Christ, but rather oppose it with a spirit which bears no resemblance to that which characterized our Master, and the primitive people of God who loved his appearing. "Out of the abundance of the heart the mouth speaketh," is the language of inspiration, and if a man, or woman loves our Lord Jesus Christ, they will love to see him, or his appearing. Oh what a sad delusion there is in morals generally, and more especially in the piety of the children of God. They have a name to live while they are dead.—And because iniquity abounds, the love of many, very many, is waxing cold. What a contrast there is now in the lives of God's professing people, and those professing but about 10 or 15 years back. Then they deified themselves, took up their cross, and followed him consistently, but now they can profess loudly, and frequent most places of entertainment, and those highly criminal in the sight of God, and destructive to the cause of religion. There is not, I honestly believe, hardly salt enough to preserve the world from moral putrefaction. But why should we be slow of heart to believe those things, The Savior and his apostles have taught us to look for them, and to consider them as the signs of his coming to judgment. May the Lord preserve us all by his grace until his appearing and kingdom.

I shall try and send you several new subscribers shortly, and the money. You do not urge upon the brethren and sisters sufficiently the importance of assisting in the support of the "Herald." There are believers enough in the country to enable you to publish largely. Urge upon them frequently.—It is the Lord's work, and he will sustain it; but we must do our duty. May the Lord bless you, and make you a blessing in your arduous labors.

We can assure our brother that we take great pains to send all our papers off regularly. We mail them all on the Saturday and Monday preceding the date of the paper.

As to urging on our readers the importance of sending us new subscribers, we are loth to remind them of it too often. Besides, we want they should feel the necessity of it, without our reminding them of it. By the way, we are happy to add, that a goodly number of the brethren do thus feel and act; so that since the commencement of this volume, we have had quite a number of new subscribers sent us by kind and dear friends, for which they have our hearty thanks.

Bro. R. Baker, of Chickopee Falls, Ms., writes:—I have just returned from my tour to Vermont, with Bro. Ratt, where we met with the brethren agreeably to our appointment. In Northfield, Mass., there are a few tried and faithful souls; as also there are in Vernon, Vt., who stand firm in the faith of soon seeing their blessed Savior. They no doubt will know how to prize deliverance.—We next met with our brethren in Newfane, where we were favored with the Baptist meeting-house to hold our meetings in. We had a very interesting, and I trust, profitable season there. The people were very anxious to hear more on the subject of the Advent. From there we went to Wardsborough, Jamaica, Grafton, and North Springfield, where we had a very interesting time. In all the above places there are some faithful brethren who love the truth. On our return we called at North Leverett where we found our good Bro. Everett and family, firm in the faith of soon seeing Jesus their Savior coming in the clouds of heaven. Bro. Adam Sherwin, of Grafton, Vt., was ordained elder, in the church of God, March 3d, 1846, to administer the ordinances, and preach the gospel of the kingdom of God at hand.

Bro. A. Sherwin, of Grafton, Vt., writes: How blessed is the assurance, that the consummation of Israel's hope, will soon be realized. To my mind the evidence is clear, irrefragable, not to be overthrown, that the "glorious appearing" of this "same Jesus" is now especially near, even at the door; so that we may not be compelled to remain in doubt, nor to fluctuate, through any uncertain opinions, knowing our deliverer is at hand. How visible is the fact, that the great mass of opposition against this solemn, momentous truth, does not arise from any defect in the evidence upon which it is based, but from the hearts of those who assail it. They love not his appearing—they desire it not, hence the hatred to the reign of the "Prince of peace." O that all would seek to promote that love, which will lead them into God's everlasting kingdom. We have witnessed, we trust, the happy effects, recently, of God's word in subduing the heart, converting the soul, and bringing it to love Jesus, and his appearing. God grant that all those who have recently put on Christ, may "prove faithful to the end," always abounding in the work of the Lord, that when he who is our life shall appear, they, together with all the Israel of God, may receive an unfading crown of glory.

Bro. H. Flagg, of Jericho, Vt., writes:—I can truly say if ever I was encouraged with the prospect of soon seeing my Redeemer, it is now. Instead of being discouraged, or even tempted to give up this blessed hope, in view of any consideration whatever, I am more and more confirmed that we have been, and are still, right in looking for our Savior about this time. Although we have passed some trying scenes when our faith has been most severely tried, yet the way is brighter than ever. The only safe ground for us to occupy at this time, is, to plant ourselves upon the pure word of prophecy, with our garments pure and white, looking hourly for our Lord from heaven.

Bro. N. Merriam, of New Salem, Mass., writes:—I like the new dress of the present volume of the "Herald," better than that of any one preceding it. You have my prayers that the paper may be sustained in its improved condition, till the Son of man shall truly be seen coming in the clouds of heaven, with power and great glory. Be not dismayed by reason of the ridicule that is thrown upon us, not only by the infidel, and inebriate, but by the professed disciples of Christ. It is no more strange than it was at his first advent, to be slain by the professed people of God. How true it is that all who will live godly in Christ Jesus, shall suffer persecution. "Millerism" is no more of a stigma upon us, than "Christian dogs" was upon the first Christians. I am of strong faith that 1847 will not pass till all will be finished, and perhaps this year is the year of Jubilee. I have not felt so confident that this is the last year as some have, but I can say from the bottom of my soul, Come this year. I love time, and consequently I love every argument that brings that glorious day near.

#### LETTER FROM BRO. J. LENFEST.

I would just say to those of my brethren and friends who may enquire concerning my anticipated tour to the south, that I am preparing as fast as I can; but were I even now ready to go, should not be able to sail in two or three weeks. With hearty thanks to those who have so liberally aided me thus far in this enterprise, I have to say that I am considerably in arrears for the book that I wish to carry with me, and should be very glad if those who have not, would now send in their orders for the little book, that has been noticed, and thus render me their aid in scattering light among those who sit in darkness, and the shadow of death. A mere trifle from my brethren who have this world's goods, would greatly help the cause at this time, and might not be much felt by them. What is to be done, must be done quickly.

J. LENFEST.

Boston, March, 1846.

Bro. C. K. Fansworth, of Washington, N. H., writes:—Last spring I embraced the view that the Bridegroom had come, but I now view the coming of the Bridegroom as none other than the literal coming of my Lord, to take his children home. I suppose you remember, that last spring I sent to have my paper stopped, but you have continued it, and I praise the Lord that you have, and wish you still to continue it. And may the Lord enable you still to give meat to his hungry children. The meat that feeds my soul is, that Jesus is coming to raise his sleeping saints, and change the living ones.

Bro. N. Dearborn of Corrina, Me., writes, that they are suffering much for want of an efficient laborer there. He wishes to know if Bro. Churchill, or some other brother will not take a tour that way.

#### Obituary.

Dear Bro. Himes:—The hand of the Lord hath touched me. Mrs. Jones declined from the first of last August, and died of phthisis, at half-past 11 on the morning of Thursday, the 12th ult., in the 40th year of her age.—Her end was peaceful, as her life had been devoted and faithful. All who were intimately acquainted with her will bear me record, that if meekness, long-suffering, gentleness, temperance, patience, sincerity, charity, and truth constituted the Christian character, she manifested it. Her religion did not so much consist in ecstasy and high profession as in principle—in words as in works. She esteemed and cared more for others than for herself. I will mention one case. About two hours and a half before she expired, while in great distress, so that no one had been allowed to speak with her that morning, after repeated efforts to articulate, she succeeded, and requested me to go out to breakfast. On my declining, she made a great effort and said, "You must go out and eat, and preserve your health." I do not recollect to have known her to either distrust or repine at Divine providence for the last nine years. I turned her in bed four or five times on the Tuesday before her death, when she said, "You cannot help me, can you? I should be glad of a few moments rest, if it were the will of the Lord; but I do not expect to rest till I reach the grave." And she at once changed the expression of her countenance from anxiety to composure. On the same day I thrice

said to her, "I am greatly distressed that I cannot alleviate you." Her answers were, "O! this is nothing to what the Savior suffered for me. All this is nothing—nothing!" She said that she had given up all hopes of recovering several weeks since, and had given up everything. I asked her if she had not some direction to give respecting the children, and some other matters. "No," she replied; "God can direct better than I can. I do not see how you can get along with the children in your ill health; but God, who has so wonderfully provided for us thus far, will not leave you if you trust in and serve him, but will open up ways that neither of us can now perceive. I leave you entirely with Him. I had rather go first, as it is his will, if either must. The time of our separation will be short—perhaps less than a year, but at the longest not long." She said much more of the same character. She retained her reason to the last, and watched her nails till within two minutes before she gasped, to see the blood settle under them, when she attempted to speak, but could only say,—"Now!" probably meaning that the "mortal strife" was then closing.

She left a smile of heavenly sweetness on her face, which, with the white rose and fragrant geranium, with which the friends lined the coffin around her head, seemed to speak to all of the vast concourse who saw her, of the blessedness of that hope, which, like an anchor, held her in peace amid the stormy billows of death.

Bro. Whiting preached an appropriate and inspiring discourse on the hope of the church, to be consummated in the first resurrection, founded on Philip. 3:7-11. Through the kindness of elder Wheelock and his church, the services were attended in their house, in 16th street, elder W. and elder Hawks assisting in them. The body was deposited in the vault under the church.

Through the mercy of God, in the kindness of our friends, everything had been done for her which human help could afford. I rejoice for her; but I weep for myself and for my children. The purposes of life were attained by her; and whether living or dead, she was and is the Lord's.

"I spread my books, my pencil try,  
The lingering noon to cheer;  
But miss her kind, approving eye,  
Her meek, attentive ear."—Heber.

But—

Her snowy hands, and rosy lips  
I hope are long to press,  
Beyond cold Jordan's stormy wave,  
In Canaan, ever blest.

I. E. JONES.

Will "Zion's Herald" copy some portion of the above, and oblige I. E. J.  
New York, March 19, 1846.

Died of pleurisy, on the 21st of Feb., in the 43d year of his age, in Brooklyn, N. Y., our beloved Bro. Elijah J. Austin. His end was truly that of the righteous—peaceful as the "morning star melts away into the light of heaven." Notwithstanding his disease caused acute suffering, he did not groan, much less express any irreconciliation through the seven days that he languished with it. He took an affectionate leave of his weeping wife and child, and pronounced the benediction of heaven upon them; exhorting his companion to steadfastness in the faith, and gave directions respecting his body, and other matters, with perfect composure; yea, with smiling sweetness and gladness of soul.

The subject of this notice removed from Vergennes, Vt., last spring, for the benefit of his wife's health. But he has fallen first. Bro. A. had many natural excellencies, all of which were heightened and exalted by grace. He was gathered like a sheaf of corn fully ripe, in the strong hope of soon being raised, to die no more.

I. E. JONES.

New York, March 9, 1846.

Died, on the 13th March, Bro. Wilder B. Start. He had labored incessantly in preaching the Advent doctrine since the fall of 1842. It is supposed that the changes of weather and fatigue which he encountered in his journeyings hastened his death. Bro. D. R. Mansfield, who gives the particulars, says:—"My dearly beloved companion in tribulation, and fellow-laborer in the gospel, is no more. About an hour before his death he prayed, and exhorted those around his bed to be faithful to the Lord, for they would soon be brought to judgment. He said he had finished his work, had kept the faith, and was ready to be offered. He continued exhorting and praying for the children of God until he fell asleep."

D. R. MANSFIELD.

Camden (Me.), March 14, 1846.

"Voice of Truth" please copy.



## FOREIGN AND DOMESTIC SUMMARY, ETC.

Considerable excitement was manifested in England, when the intelligence reached there that the President had peremptorily declined to submit the dispute between the two governments to arbitration. The commercial classes were in great consternation, the character of the intelligence being entirely unexpected, while the journals teem with indignation and surprise.

The agitation that attended the introduction of the famous "Coercion Bill," some years since, is about to be again witnessed in Parliament. The Earl of St. Germans has introduced into the House of Lords a bill, for the protection of life in Ireland. It confers on the Lord Lieutenant much discretionary power, and provides that in districts where any outrage has been committed, he may declare it to be unlawful for any one to be out of doors after sunset, under the penalty of imprisonment or transportation. This will militate severely against the farmers, who are compelled to start for the markets before day-break. At the last meeting of the Loyal Repeal Association, this measure was commented on in terms, that evince a spirit almost ready to burst out into open resistance. The bill was read twice; there can be no doubt it will become a law.

A Liverpool paper contains an address from Canada, addressed to the British Government, setting forth the mutual advantages that would accrue to the United States and Canada by a union. The address says, in so many words, that Canada will declare itself independent of England. We have heard little of such a determination here, but in this age of wonders, few things awaken in us any surprise.

The number of criminals convicted in England and Wales, between the ages of 10 and 20, during the year 1844, was 11,348, or one in 304 upon the population of the same age. We think we are warranted in saying, that this moral condition of the young is plainly foretold in the Bible as a characteristic of the "last times."

Dr. Fitzgerald, physician to the Croom and Fedmore dispensary (Ireland), writes, "that fever, in a most aggravated form, is raging here. There is scarcely a family in some localities here that is not suffering under the malady." He says that it is produced, in a great degree, by the badness and insufficiency of food.

The President, in answer to a resolution of the Senate, asking whether the foreign relations of the United States were such as to demand an increased appropriation for the navy and army, has sent a message to Congress, in which he urges that such appropriation be made. He says that the difficulties between Great Britain and this country are such, in connection with the warlike preparations of the former, that such a movement on our part is called for, as a matter of wise precaution. He expresses his desire and intention to do all he can to settle the matter amicably. He still urges that the notice to terminate the joint occupancy be given.

The German papers contain accounts of the existence of a revolutionary plot among the Poles at Posen and Galicia. Active and stringent measures are being taken by Russia and Austria to prevent the insurrection. It is not unlikely, though, that an outbreak has taken place in Warsaw and Lithuania.

The Boy of Tunis has abolished slavery in his dominions. The decree passed into immediate effect, without being accompanied by any disorder; the most of the slaves remaining with their former masters as hired laborers. This act in a barbarian state may well serve as an example worthy to be followed by civilized America.

Mr. Newman, the Oxford Tractarian, in his "Essay on the Development of Christian Doctrine," advances the principle, that it is lawful for the Roman Church to persecute heretics. Mr. Brownson reiterates the same sentiment, though under modified phraseology; he says that "legitimate authority" may "punish." We confess our inability to account for this phase in the human character—the apparent entire inhumanization of those who apostatize to Rome, when, prior to that transition, such wickedness of heart was not apparent.

A woman in Berlin, Prussia, aged 103, lately married a youth of 70! The bride had one son, a lad of 80!

A Paris paper contains a letter from Rome, stating that the Roman calendar of saints is about to be enlarged by the canonization of the late Princess Borghese.

The Apostolic Delegate, appointed by the Pope to convey the cardinal's hat to France, intended for the Archbishop of Aix, arrived in Paris, and presented it to Louis Philippe, who, with great state and ceremony, placed it upon the head of the aforesaid ecclesiastic.

The "National Protestant" says that there are in the United States 21 Roman Catholic sees, 749 churches, 437 missionary stations, 762 clergymen, 21 ecclesiastical institutions, 25 colleges and literary institutions, 36 convents, 53 female academies, and 97 charitable institutions. The number of Roman Catholics is estimated at 2,000,000.

A revolution has broken out in Burmah. The king of Ava has been assassinated, and the Prince Meckward, who is favorable to the introduction of the gospel, has been appointed regent. This renders Burmah accessible to missionary effort.

Six Roman priests have arrived in Burmah, and six will soon follow, for the purpose of establishing a mission among the Karens. "And Satan came also among them."

The proprietors of the Augustine church in Philadelphia (two brothers, we believe, one a Catholic priest),

have made application for \$100,000 damages, sustained by the destruction of their church during the riots in '44. They set forth their claim under the title—"The Hermits of the Order of St. Augustine." On examination, no record could be found, where such an Order had been chartered. The application was dismissed, on the ground, that a society under foreign auspices could not prosecute in their corporate capacity. The boldness and cunning of the above attempt are unparalleled.

Great distress has resulted to large numbers of German emigrants, who have been induced, by false and wicked representations of designing men, to leave their own country for the United States and Texas. Effective measures are being taken in Germany to prevent further emigration.

A large number of the clergy of the English church have joined the Evangelical Alliance. No doubt they have been impelled to this step from alarm at the continued secessions from their ranks. It will be remembered, that when the Alliance held its first sitting at Liverpool on 1st of Oct. last, but fifteen of the Episcopal church were present, though the convention numbered two hundred and fifteen.

There are 21 Roman Catholic Bishops in the United States, 22 Protestant Episcopal, and 7 Methodist Episcopal. American soil is favorable to the growth of Papal prelacy. It would require but a few years to convince the people of this country of this fact, in a way little dreamed of by the unthinking and the worldly wise.

The Rev. Mr. Remington, an esteemed minister of a Methodist church in Lowell, Mass., lately entered the Baptist church, having been convinced that immersion is the correct mode of administering the ordinance of baptism.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, APRIL 1, 1846.

## Removal.

We have removed our office from 30 Devonshire-street, to No. 9 Milk-street, nearly opposite the lower end of the Old South, 3d floor. We hope our friends will be particular, hereafter, in addressing letters or parcels to this office.

**NEW PLACE OF WORSHIP.**—The Second Advent Society of Boston, will hereafter hold their meetings at the "Central Saloon," No. 9 Milk-street, three times on Lord's day, and on Tuesday and Friday evenings.

☞ We have a fresh supply of Campbell and Macknight's Testaments. Wholesale, 33 1-3 cents; retail, 37 1-2 cents.

☞ The Conference which closed here a week since, was one of much interest. A goodly number were present, in the spirit and the faith of primitive Christianity. There were two very satisfactory cases of hopeful conversion; and others were impressed with the importance of an interest in the Savior. Bro. T. G. Clayton, who is stopping in the city for a few weeks, and several other ministering brethren, were present. The meeting resulted in a reviving of our own society, and in the increased confidence of the friends from abroad.

The Advent congregation at Central Saloon is large and united.

☞ An obituary of sister Jones will be found on another page. Bro. J., with his five motherless children, most deeply feel her loss. They need the sympathies of all the friends. While Bro. Jones resided in this city, we had an opportunity to become well acquainted with the virtues of our departed sister. We were always impressed with her amiable and gentle disposition. May Bro. J. receive all the grace and consolation he needs in this trying hour. He is not only buoyed up by the consolatory thought, that while she is absent from the body she is present with the Lord, but he can look forward with joyful anticipation a little while to Jesus' coming, when the unclothed will be clothed upon, and become equal to the angels—when those who are torn asunder here, will be re-united for ever.

Elder Wheelock, of the Baptist church in 16th street, was very kind to open the doors of his church on the Sabbath for the funeral services. May the love of God abound richly in all their hearts, as a reward for their kindness to our afflicted brother. We assure him of our deepest sympathy.

☞ The "Palmer Sentinel," as we expected, unblushingly adheres to its falsehoods respecting the cause of Mr. Walker's death, notwithstanding their infamy has been branded by irrefutable testimony. The "Sentinel" is conducted by two young men, who have lately commenced its publication. One of them we think would be inclined to do right; but the other, if any dependence can be placed in his physiognomy and phrenology, would unblushingly persist in any statement like the one respecting Mr. W. Those acquainted with him, had no expectation that he would make reparation; or that the force of the testimony presented would be perceptible through his moral obtuseness.

**ANOTHER HONEST JOURNAL.**—The "Cross and Journal," a Baptist paper published at Columbus, Ohio, makes the following candid statement relative to the case of the unfortunate Walker. The "Cross and Journal" is one of the Baptist papers we referred to that will correct a wrong impression. Unlike the "Watchman," it is a candid paper, and worthy the patronage of its denomination:—

**Insanity.**—A statement of facts in reference to the case of the unfortunate Mr. Walker, of Belchertown, Mass., who died recently of insanity, has been published in some of the Boston papers. His insanity was said to have been occasioned by excitement on the Second Advent doctrine. In this "statement," however, the Second Advent people vindicate themselves from the charge of being accessory to his death. From certificates obtained from his wife, brother, sister, father, and mother, it appears his insanity could not have arisen from the cause assigned.

**A Lucky Discovery.**—Dr. Wolff, who went on a mission to Bokhara, in Asia, in order to procure the liberation, or learn the fate of two British officers, has published a journal of his journey and mission, in which he shows the reason why the prediction of the Millerites with regard to the Second Advent was not fulfilled. He says that he examined three ancient copies of the Bible during his journey, with regard to the number stated in Dan. 8:14, which in our Bible is 2300. "At the Armenian Convent of Uth Kelesse (i.e. Three Churches), situated near the Euphrates," says Dr. Wolff, "I found an ancient manuscript of the Bible, in the Armenian tongue, and I looked particularly at the number mentioned in Dan. 8:14; and there 2400 is found. Thus the Hebrew manuscripts at Bokhara, at Arrianople, and at Uth Kelesse confirm this hypothesis." This discovery is very fortunate for the Millerites in one respect, but since the public know that the world is safe for an additional hundred years, they must change their tactics.—*Bost. Bee.*

There is no doubt but that our neighbors of the "Bee," in the innocence of their soul, really believe that this is a new discovery. It is not. 2400 is the reading of a few copies of the Septuagint. But those and the Armenian copies are only translations of the Hebrew. In the original Hebrew it reads 2300; and the original must take precedence of all translations.

**BRO. PEARSON'S CHART.**—This chart we before noticed. We have now received a supply of them. They are offered at half the advertised price. It is accompanied by explanations, which make it very clear, as far as we have any evidence on the question. How certain that is, time will alone decide. Price 3 cts.

☞ Bro. Moses Chandler intends removing to Milwaukee (W. T.) this spring. Though he will be located there, he will attend to calls from brethren anywhere within a reasonable distance of that place. We commend Bro. C. to the confidence of our brethren wherever he may travel. He will act as an agent for the "Herald," and can furnish the "Harp," and other Advent publications.

☞ Bro. Porter, of the "Scientific American," is informed, that we mail our paper every week to his exchange. If it is not received, we cannot account for it. We direct it to his paper, to New York city. If that is not right, please inform us. The "Scientific American" is a valuable paper to all interested in mechanical pursuits, and is well worthy the patronage of such. We should be sorry to lose its exchange, and therefore regret that our paper has not been received there. We hope that it will not fail in the future.

☞ By a reference to the "Notices" on the last column, it will be seen that our friends in Philadelphia have returned and worship at the old place, at the Chinese Museum.

☞ Bro. Fleming is informed, that we have no subscribers in Newark, N. J. The brother referred to must, therefore, receive his paper from some other source. We will send it to his new address.

☞ Bro. Himes left home a week since, for the Conference at Rochester, intending to stop at Seneca Falls on his way.

☞ We shall give our readers some interesting documents from England in our next.

## BUSINESS NOTES.

J. H. Mills—We have none of those charts. The price of Ward is \$1 per dozen.

E. S. Haskins—We have had to send to you by express, as bound books cannot be sent by mail, according to the new law.

S. Webster—All right now. Those wishing any alteration in the direction of their paper, had better always write to us. If you get others to write, or make a verbal request to any one, there is always danger of some mistake; but when you write us just what you wish, there need be no mistake. If you send word by any brother, you had always better give it to him in writing, even if it be to any who are connected with this office.

T. Hudson—You did not give the P. O. address of C. F. Hudson, so we send both pamphlets to you, and wait the Herald for further orders.

T. M. Preble—You and sister Miles were each credited five dollars on the book, at the time you refer to.

Bro. T. Smith, \$1—J. Kenney was credited for v. 11. Who was to be credited for the dollar sent for a Concordance which was sent in a bundle to J. C. Wellcome?

## NOTICES.

"SECOND ADVENT LIBRARY."—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a set. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

**BOOKS FOR SALE.**—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

**WHITEHEAD'S LIFE OF THE TWO WESLEYS.**—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

**GRIDEN'S CONCORDANCE.**—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

**MEETINGS IN BOSTON** at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

**MEETINGS IN NEW YORK** are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-ats. J. LITCH.

☞ We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

**AGENT.**—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. R. Hollister, 91 Delancy-street.

☞ Our friends in Western New York can obtain all our works of Bro. J. Marsh, 20 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

☞ Peter Johnson is our Agent at Portland, Me., No. 24 India-street. He keeps the "Harp," and other Advent books, constantly on hand.

☞ TORONTO, C. W.—The Harp, Hymns, and Advent books generally, can be obtained at Bro. Stell, in Toronto, of Bro. Daniel Campbell.

☞ All letters or communications designed for this office should be directed (post paid) to J. V. Himes, Boston, Mass.

☞ Bro. Hale intends being at Worcester, Mass., next Sabbath.

☞ Bro. R. Baker's address is Broomfield, Mass.

## Letters &amp; Receipts for Week ending Mar. 27.

Lucy Canfield, v 11; E. Hamon, v 11; E. Sanby, v 11; J. P. Hall, v 11; E. Baldwin, v 8; C. Johnson, v 11; S. L. Sprague, v 11; H. Hudson (with pamphlets), v 11; H. W. Lapough, 256; H. Tarble, v 11; L. Currier, 253; E. Mearns, v 11; H. Williams, v 11; A. Farmer, v 11; J. C. Stone, 259; H. L. Leland (for books); W. Cook, 256; T. Parkins, v 9; A. Matteson, v 12; E. Gillett, 257; D. Overton, v 10; J. Smith, v 10; L. Parial, v 11; N. Dunes, 256; D. A. Arthur, 256; W. C. Smith, v 11; J. Pulsifer, v 10; A. Thayer, v 11 (sent the pamphlet); H. Millin; E. S. Baker, v 11; S. Judson, 295; J. St. John, v 11; J. Morse, v 11; C. Connell, 282; S. Sikes, 256; E. G. Allen, 259; G. Burrows, 259; J. Burford, v 11—each \$1.—B. Burnham, v 11; S. King, 256; L. Robinson, v 11; J. C. Stone, 259; H. Cook; Dr. C. Brown, 256; E. Platt, v 11; D. Baldwin, 255; F. White, v 11; L. Bartholomew, v 11—each \$2.—T. A. Eaworth, 257; L. Hicklin, v 12 (and bal. acct)—each \$5.—Mrs. D. B. Lum, 267; Mrs. M. E. Henry, 267; L. Martin, 183; G. Miller, 256—each 50 cts.—J. Thomas, v 9; J. Martin, 256—each \$1 50.—C. Bullock, 287—\$3.—J. Hazlett, \$1; O. Hayzen, \$2, v 13; N. Bachelor, \$1, 257; J. Bachelor, \$1, v 10; J. Burley, \$2, v 11; W. E. Leeman, 281; J. S. White—J. Hall (paper has been stopped—is that right?); J. C. Tuck, v 10; J. Taylor, 223; R. A. Thompson, v 12—each 75 cts.

**LETTERS.**—P. Johnson, 82; G. W. Foster, C. Babcock (over \$1); H. Stinson, \$10; J. Pearson, Jr.; R. T. Haskins (the Locker was sent); H. Buckley, \$1; O. R. Fassett.



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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### Christ the Only Refuge.

Abba! Father! canst Thou hear  
Such a worthless prayer as mine?  
Dost Thou mark each sigh and tear,  
And Thy pitying eye incline?  
Yes, Thou dost; for Thou hast part  
With the humble, contrite heart.

O Thou High and Lofly One!  
Dwelling in eternal light;  
What is man, that from Thy throne  
Thou should'st bend on him Thy sight?  
That for worms so vile as I,  
Christ, the Lord of Life, should die?

What is man, that he should be  
Ransomed thus from sin and death?  
One in Christ, and one with Thee,  
Filled with Love's transforming breath,  
King, and priest, and heir of heaven,  
What sure hope to him is given!

If, then, we with Christ be risen,  
Let us seek for things above;  
Let us leave our earthly prison,  
And a better inheritance prove,  
Knowing that when He draws near  
We in glory must appear.

For that shout will soon be heard,  
And the trumpet's blast will roar,  
And the Archangel speak the word,  
"It is done, and time's no more."  
Then, when Christ from heaven descends,  
May we meet among His friends.

Up and watch, ye sons of light!  
Lest that day of sudden doom,  
Stealing like the thief of night,  
Unawares, shall close in gloom.  
Peace and safety can be none  
But in Christ, and Christ alone.

### The Austrian Empire.

BY REV. J. S. C. ABBOTT.

We have alluded to Hungary, as one of the most important provinces of the Austrian empire. This vast realm, containing a population of more than ten millions, scattered over sunny and fertile plains, and enormous mountain ranges, is, even at the present day, almost an unknown land to the rest of the world.—Unaffected by that rapid progress with which the rest of Christendom is rushing onwards in the career of improvement, Hungary reposes in as deep and dreamless a sleep, as when all Europe was enveloped in the gloom of the dark ages. There is the craggy castle, covered with the accumulated moss of centuries; from whose baronial halls, imperious lords and haughty dames look down with contempt upon a servile peasantry, who sow and reap and gather in the harvests, that their masters may be charioted in splendor. And there are the cabins of the serf, scattered around the castle, in the very shadow of its battlements; miserable hovels, constructed of hurdles, not defended even by the addition of mud on the inside, from wind and rain. Some of these wretched habitations are only dens under ground. Crowds of children, unwashed, uncombed, and actually naked, around the door with pigs, goats, dogs, hens, and ducks, as if all were of the

same order of existence. At the first sight of the Hungarian peasant, one is convinced that all stimulus to invention and all incitement to exertion, save to the dull lazy drudgery of a most monotonous existence, are wanting. There is no ambition. There is no desire to improve. When you have seen one, you have seen all. "From the same little hat, covered with oil, falls the same matted, long black hair, negligently plaited or tied in knots. And over the same dirty jacket and trowsers, is wrapped on each a cloak of coarse woollen cloth, or sheep-skin, still retaining its wool.

Prince Esterhazy, a Hungarian baron, is generally represented as the richest man in the world. He lives in the highest style of earthly magnificence. His estates contain one hundred and thirty villages, forty towns, and thirty-four castles. One alone, of his four country-seats, contains three hundred and sixty rooms for his visitors and also a spacious theatre for the amusement of himself and his guests. By the feudal customs, still undisturbed, he possesses the power of life and death on his estates. An English traveller, not long ago passing through Hungary, visited the castle of one of the lordly barons. The Hungarian noble took him, on a pleasant afternoon, to a ride over his extensive lands. They passed, in their drive, a group of peasants who were assembled together in the enjoyment of some of their rustic amusements. The baron imagined, or pretended to imagine, that one of the peasants did not bow to him, as he passed, with sufficient obsequiousness. He immediately ordered some of his attendants to seize the poor man, and scourge him severely. His orders were instantly executed, and the shrieks of the poor sufferer filled the air. The English gentleman, thunderstruck at such wanton barbarity, entreated the baron to put an end to the severe and unmerited punishment. The baron looked upon his guest with amazement, and said, "What! do you intercede for such a brute as he? he is nothing but a miserable peasant. Here, my lads, lest these people should think anybody cares about them, give the fellow twenty more lashes in honor of this stranger." And the lashes were administered. Such recitals cause one's blood to boil. But justice will not always sleep. There is an avenging arm, slowly but surely gathering strength. There is an hour of awful retribution steadily approaching.—Oppressed humanity will eventually assert its rights. And woe to the people upon whom shall fall the avenging arm of those who are coming from degradation to vengeance. In the horrors of the French Revolution, and in the massacres of St. Domingo, we see the *resultant* of ages of oppression. What recital shall next cause the ear of Christendom to tingle? Heaven in mercy grant, that the avenger and the cry of his victim may not resound from our shores.

There are many curious stories told of

the genealogical pride of some of the old French nobility. In the coat of arms of one, Neah is represented as entering the ark, with a bundle of papers labelled "papers of the house of Croye." Another represents the ancestor of a noble duke as standing, hat in hand, before the Virgin Mary; who says, "Cover yourself, my cousin."

But Prince Esterhazy surpasses even these in the antiquity of his ancestral line. In one of his castles there is a genealogical tree of all the Esterhazies, in which it is made out as clearly as possible, that beginning with Adam, who reclines in a very graceful attitude at the bottom of the tree, they pass through every great name, Jewish as well as heathen, from Moses to Attila, till they find themselves what they now are, the magnates of Hungary. Not long ago, Prince Esterhazy visited the Lord of Holkham, who exhibited to him a flock of two thousand beautiful sheep, and inquired if he could show as fine a flock in Hungary. "My shepherds," replied Esterhazy, "are more numerous than your sheep." This was literally true; for there are two thousand five hundred shepherds on his estates. This man has quite a little army of grenadiers under his pay, and imprisons or executes at his pleasure.

The conquest of Austria, by Napoleon, constitutes one of the most wonderful chapters in the history of Europe.—There are no events, either in ancient or modern warfare, more replete with sublime and awful interest, than those which occurred when this mighty conqueror, heading his victorious legions, came thundering down the valley of the Danube, driving before him the two hundred and seventy thousand Austrian troops, and marking his dreadful path with desolation, and blood, and flame. Horrid war, in all its horrid annals, can hardly exhibit any scenes more awfully sublime. Humanity sickens at the recital of the conflict, where proud self-confidence on the one hand, and desperation on the other, inspired the battle.

Napoleon arrived in person before the walls of Vienna, immediately planted his batteries, and in less than ten hours, three thousand flaming projectiles were thrown into the city. Vienna contains about two hundred and fifty thousand inhabitants, enclosed in a very narrow space, and is one of the most densely populated cities in the world. There is an average of forty inhabitants to each house. One house is occupied by four hundred tenants, and yields an annual rental of thirty thousand dollars. Such was the city before which Napoleon planted his terrible batteries, and upon which, for ten hours, he rained down a shower of bomb shells at the rate of five a minute. It is not easy to imagine, and it is impossible to describe the terrors of this night. Amid the rush and the uproar of contending armies, there was the incessant explosion of artillery keeping up one continuous roar, louder than heaven's heaviest thunders.—

The midnight sky was streaked with the fiery glare of bomb shells, falling upon every part of the city, breaking through the roofs of the houses, exploding at the fireside where terrified mothers and children were gathered together, and even in the very cradle of the infant, and burying mangled families in the ruins of their own dwellings. Conflagrations were bursting forth in every quarter. Dismay and death were everywhere. The shouts of the combatants, the shrieks of the terrified, the groans of the dying, the mangled corpses strewn over the streets and through the dwellings, the explosions of artillery, the glare of bombs and red-hot balls, and the wasting conflagrations, conspired to create a scene which has had but few parallels, even in this warring world.

The young Princess Maria Louisa, the subsequent bride of Napoleon, was at that time sick in the imperial palace, and incapable of being removed to a place of safety. The palace was directly opposite the French batteries. "It was," says Alison, "by the thunders of artillery, and the flaming light of bombs across the sky, that Napoleon's first addresses to the Archduchess Maria Louisa were made." Such were the characteristic *billet doux* with which the conqueror of Europe wooed his bride. Napoleon being informed of the dangerous situation of the noble captive, ordered the direction of the pieces to be changed. Thus while destruction and death were rained down upon every other part of the city, the future Empress of France reposed upon her sick bed, secure and unharmed. Napoleon soon silenced all opposition, and taking possession, with his victorious troops, of the riddled and blazing city sought repose from his own fatigue in the magnificent chambers of the Austrian king. The king of Austria and his spouse had found safety into the wilds of Hungary.—N. Y. Evangelist.

### The Doctrine of the New Testament ON THE TIME OF THE SECOND ADVENT.

BY REV. WM. FRYM, M.A., VICAR OF WILLIAM, HEATH, ENG.

I Thess. 5:1-6: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

II. That God has revealed to his Church the times of those operations, in which she has been chiefly interested, before their arrival.

Here permit me to remind you of some few of the more prominent instances, recorded in the Scriptures, in order to prove our doctrine.

I first turn to the history of the old world in the days of Noah. What was



the condition of the Church at that time? It was brought very low: confined to one family; "all flesh had corrupted his way upon the earth," and "Noah alone walked with God." (Gen. 6:9, 12.)—The universal wickedness called for universal judgment. "It repented the Lord that he had made man on the earth, and it grieved him at his heart," wherefore he came to this conclusion, that the end of all flesh was come, and that he would destroy them with the earth. But did the judgment come suddenly, without one note of warning to the Church, or to the world? He revealed his purpose to Noah, and granted a respite of one hundred and twenty years. (Gen. 6:3.) Now Noah was "a preacher of righteousness;" by him, therefore, the world was warned, and during that season called to repentance. Here we find a confirmation of our doctrine. Here a specific period was revealed to the Church of the coming judgment, that Noah might prepare an ark for the saving of himself and house.

I turn next to the Egyptian bondage and deliverance. When the Lord covenanted with Abraham, we find that he revealed to him many particulars respecting his posterity. Thus, in Gen. 15:13, 14, "He said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

Here, again, were circumstances in which the Church was deeply interested. Here was a time of suffering, and of deliverance, and how did God deal with her? He revealed both. And the revelation is made with distinctness *as to time*, that when Moses is recording, under the influence of Divine inspiration, the accomplishment of the promised deliverance, he tells us that "on *the self-same day*" it was fulfilled. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day, it came to pass that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." (Exodus 20:40—42.)

Let us look forward now, in the Church's history, to the seventy years' captivity and return. The long-suffering Jehovah had been wearied out, and, by the mouth of Jeremiah, he foretold that judgment was at the door. But observe, how in the midst of judgment he remembered mercy, and how accurately he defined the period of the endurance of one, and the return of the other. "Thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill-stones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

(Jer. 25:8—12.) Here was the revelation of a specific time. We find, accordingly, that Daniel was occupied with this very revelation of Jeremiah, in order to ascertain where he stood, *as to time*, in respect to the promised deliverance (Dan. 9:2); and thus we also find another confirmation of the truth which is contained in our second head.

We will next attend to the first advent of Christ. This was a subject of lively interest to each branch of the ransomed Church of God, to things in heaven, as well as to things in earth; for the decease, which he was to accomplish in Jerusalem, was the act upon which the standing of the spirits of just men, made perfect in heavenly places, was depending, as well as the hope of the militant branch here on earth. This was the event which many prophets and righteous men desired to see, but had not seen. What now, in *a way of time*, had God revealed concerning this? Daniel will inform us. "Seventy weeks are determined upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Dan. 9:24—27.) Here, once more, we discover peculiar accuracy respecting this then coming event. Here we perceive, that God informed the Church so clearly when she was to expect Messiah's appearing, that when John the Baptist began his ministry, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not." (Luke 3:15.)

But if the coming of the Lord in humiliation was thus explicitly declared long before, so was the overthrow of the Jewish polity in Church and State. Here we must go back to Jacob's prophecy, where we meet with the following striking passage: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Gen. 49:10.) This is commonly referred to the time of the appearing of Jesus Christ in the flesh; but the difficulties attendant upon the correct application of this prophecy to the time of that coming, oblige me to adopt Joseph Mede's explanation of it, which I must acknowledge to be satisfactory:—

"Some will have it to have been when Pompey first brought the Jewish State under the Roman subjection. But against this it is objected—First, that it anticipates the time of Christ's birth too much, being sixty years before it. Secondly, that it might as well be affirmed, that the sceptre departed from Judah when Nebuchadrezzar carried them captive to Babylon, or when they were subject to the Persian or Greek monarchies." "Others make it a little after: when Herod, an Idumean stranger, yet formerly incorporated into the Jewish State and blood, was by the Romans invested to be their king, the

Asmonean, or Maccabean race (which till then had borne the chief rule) was by him extinguished. Against this, also, lies the exception, that it was too early, being thirty years or more before the birth of Christ, and more than twice as much before his passion and ascension, at which time he began his kingdom."—"If the sceptre were departed from Judah, because one, not of their *own tribe*, had the sovereign rule over them, why was it not departed all the time the Asmonean, or Maccabean families, who were Levites, reigned? No man would say, that the sceptre had departed from Poland, though the Poles should choose a Swede, a German, or a Frenchman for their king. So neither from Judah, though a Levite or Idumean proselyte were their prince." (From Mede's "Diatribes.") He then establishes what is advanced in the text.

Considering our translation to be incorrect, he adopts the following: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and the gathering of the nations be to him:" i. e., "until Messiah come, and the people or nations be gathered unto him, the sceptre shall not depart."—"Where, *two things were to take place, before Judah ceased from being a commonwealth*; first, the coming of Shiloh into the world; secondly, the gathering of the Gentiles to him. At the destruction of the Jewish state by Titus, both these things took place; and we derive a confirmation of this view, from the recorded fulfilment, in Rom. 10:10, of our Lord's prophecy of Matt. 24:14, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." To which St. Paul evidently refers, in the following: "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10:18.) In all which we find our position strengthened. Were it otherwise, where would be the long-suffering, the mercy, and the grace of God; those attributes which form the chief attraction to sinners, in his condescending dealings with them? When he declared his name to Moses, and made all his goodness pass before him, what was the style in which, as his own herald, he proclaimed himself? "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." (Exod. 34:6, 7.) He said nothing of his power, little of his justice, and nothing of his holiness. He had to deal with sinners. And if, when the holiness of God is displayed, man hides his face before him; if when his justice is declared, man lays his hand upon his mouth; if, when his power utters its voice in thunders, the holiest men may cry, "I exceedingly fear and quake;" when the still voice of mercy is heard, he begins to lift up his head; when his grace is proclaimed, he feels encouragement to draw near to him when his long-suffering is unfolded, he comes, and with a holy boldness, to a throne of grace. Our God has not forgotten to be gracious in his dealings with his Church; for, "in these things I delight, saith the Lord."—(To be continued.)

### The First Resurrection.

BY REV. T. R. BIRKS, M. A.,  
FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Let me entreat, then, your serious and patient attention, while I endeavor from these words, first, to prove the reality of

the first resurrection as a literal fact; secondly to remove the most common objections to its truth; and, lastly, to unfold its practical power, in some of those great lessons which it should fix deeply in our hearts. May the Holy Spirit, whose office it is to reveal things to come, raise us at this holy season to some lively apprehensions of this blessed hope, that through the cross and the passion of our Lord, we may ourselves be brought to the glory of his resurrection!

I. The eternal contrast between faith and unbelief, the righteous and the wicked meets us in every part of the word of God. This is the great truth, which all corruptions of the Gospel strive, in one way or other, to obscure, that they may cheat the soul with some refuge of lies. But nowhere does it shine with a clearer light than in these prophecies of the resurrection of the just, and of the unjust; a resurrection of life, and a resurrection of damnation: some shall rise to everlasting life, and others shall rise only to shame and everlasting contempt.

The interval of time between these events, as it was less needful for us to know, is revealed more sparingly, and in fewer passages. There are, indeed, several intimations that such an interval does exist; but its length is revealed in this chapter only. It is here taught us, in the plainest terms, that a thousand years will intervene between the resurrection of the saints and the final act of Divine judgment.

That this doctrine is nowhere else stated so plainly, is no real presumption against its truth. The resurrection itself, for a long time, was very dimly revealed. Till our Lord had appeared in the flesh, and confirmed the truth in his own person, the Holy Spirit seems to have withheld a full disclosure of the great mystery. The vision, like that on the mount, was not to be unfolded till the Son of man was risen from the dead; and even then, the moral features of the judgment, and the awful contrast of reward and punishment, were far more important to the church than details of manner or of time. It was enough that one clear statement should be given, before the inspired Volume was closed, which might serve for a key to all the other prophecies, and brighten into fuller and fuller evidence when the time of the fulfilment should be drawing near.

Now such is the exact character of this important text. Its own language is clear, full, and unambiguous. The truth which it reveals unites and reconciles many prophecies which must otherwise be explained away, or left in hopeless contradiction. It is founded on the earliest of all the types in the Word of God; it blends into harmony the promises of the Old and of the New Testament, which else would seem to be at variance; and, in short, it forms a sacred key-stone in the glorious arch of Divine providence.

But since the literal meaning of these verses has often been set aside with contempt, as a gross and carnal fancy, let us examine the words more narrowly, and consider some of those arguments which fix its true signification.

I. First of all, THE PREVIOUS EVENTS, described in the former chapter, prove that a real and personal resurrection is the true object of the vision.

From the first opening of the Apocalypse, one great event is set before the eye of the church,—the second coming of our Lord. This truth stands foremost in the prophecy,—"Behold, he cometh with clouds, and every eye shall see him." It is repeated by our Lord himself, in nearly all the seven epistles, as the motive to watchfulness and holy obedience.



Towards the close of the book, under the sixth vial, the warning is repeated once more: "Behold, I come as a thief: blessed is he that watcheth and keepeth his garments." The whole current of the prophecy seems to converge on this great event. After its visions are complete, the Spirit and the bride echo the voice of invitation; and the Savior himself renews the message: "He which testifieth these things saith, Surely I come quickly. Amen, even so come, Lord Jesus."

Now where, in the course of the visions, is this advent described, since it is quite incredible that it should be passed over in silence? The question admits only of one answer. In the nineteenth chapter, and there only, we have a full description of this great event. Heaven is opened, and the mighty conqueror appears. His name is called the Word of God. The heavenly armies are seen attending him in his descent from the skies. He wears on his brow the diadems of earthly dominion, so long usurped by the dragon, but which are now reclaimed by him whose right they are. He rules the nations with a rod of iron, and all enemies are subdued before him. On his vesture and his thigh He wears that incommunicable name, the token of his supreme dominion, "King of kings, and Lord of lords."

In this sublime description every main feature of the second advent is prominently combined. The following chapters, on the other hand, have not one word which can properly denote the coming of the Lord from heaven. Let us only compare the silence of the one passage with the full description in the other, and it will be plain that the vision before our text is the true place, in this prophecy, of the second advent.

Now, throughout all Scripture, the coming of the Lord is joined, in the closest manner, with the real resurrection of his people. The statement of our text, in its literal sense, is thus in full harmony with the uniform voice of revelation. When the Lord has executed judgments on his enemies, the happiness of his servants is announced in the gracious promise, "Blessed and holy is he that hath part in the first resurrection."

To deny that a literal prediction is here given, is therefore to distort the words of a plain text, in order to force them into discordance with every other part of Scripture. A resurrection, all Christians must allow, attends without an interval the coming of the Lord: but if the passage before us were a mere figure, a thousand years must elapse after the Advent, before the people of Christ are raised from the dead and enter on their glorious inheritance.

The only escape from this argument is, to make the Advent in the previous chapter a mere figure also, and to suppose a real Advent in some later part, where the prophecy is totally silent concerning such an event. But what an unwarrantable license is here! Are we then at liberty to explain away the strongest terms which can describe a personal Advent, the opening of heaven, the descent to earth, the company of attendant saints, the crowns of dominion, and the incommunicable name, and to turn the Lord of glory himself into a symbol and a figure? And not content with this, shall we also interpolate boldly a descent of Christ from heaven, with all his saints, where the prophecy maintains an unbroken silence? What is this but to bring ourselves, by one error, to the brink of a double curse, the curse on those who add, and on those who take away from the words of this prophecy? Contrast only the silence at the close of the twentieth chapter on this subject with the sublime description of the marriage supper of the Lamb; and surely every candid mind must see that

this first argument rests on a sure basis, which can never be overthrown.

The first resurrection, it thus appears, does not precede, but attends or follows the personal Advent of the Savior. And hence to turn it into a metaphor not only strains the words from their natural meaning, but contradicts the uniform testimony of God's word, which always connects a real resurrection with the day of the Lord's appearing.—(To be continued.)

### The Cause in England.

The following articles, received from England, will give a fair idea of the state of things in that country:—

LETTER FROM BRO. E. MICKLEWOOD.

*Beloved Brethren*—The Lord is still with us here, and good is being done: the churches are being awakened, and many added to the faith of the Lord's personal coming, and the other prominent truths of the Advent doctrine; and the unbelievers and scoffers are made manifest. Bro. R. Winter is in the south of England, laboring with good success. He baptized more than a hundred in three or four weeks. Brethren Dealtry and Burgess have been laboring in and about Plymouth, and a very great excitement has been made, and hundreds have been awakened and baptized. Bro. Burgess is still there, and Bro. Dealtry is here with me, intending to stay three or four weeks, after which we shall set out in a more extended sphere of action.

And now, dear brethren, permit us to plead with you for a little help in this great work. There are but four laborers, that we know of, in Great Britain, holding fully Second Advent views, and laboring earnestly therein, in humble dependence on divine aid. And what are these among so many! Notwithstanding the abuse of privilege with which England is chargeable, as you have many laborers in America, "Come over and help us! come over and help us!" Come, for Christ's sake, and the God of Abraham, and of Isaac, and of Jacob, according to his promise, shall protect, and feed, and bless you.

You will see, from the enclosed, something of the excitement which Bro. Dealtry and Burgess have created. The former, considering his trials, maintains his ground as a Christian. He improves in wisdom of the word of God, and in his address; and with a little more help, and a little more time to labor, we hope that England may yet be shaken, and Scotland also.

You will understand me in saying there are but four laborers on this subject, that we know of, in Great Britain. There are many more who look for the pre-millennial, personal Advent; but the time is not realized, and the restoration of the Jews darkens the view.

Yours, dear brethren, in the hope of eternal life,  
E. MICKLEWOOD.  
Nottingham (Eng.), Feb. 25, 1846.

It will be seen by the above, that the demand for laborers in England is as great as ever. The following are the documents referred to. We regret that the names of the papers in which they appeared were not given. It will be seen that they are from our opponents, and therefore they may be highly colored, for which allowance must be made. We regret that the term "Latter Day Saints" is applied to our friends, as it may lead to their being confounded with their antipodes, the Mormons, who glory in that cognomen. The Mr. Purdon referred to, is a clergyman of the Church of England.

*"Re-appearance in Plymouth of Dealtry and Burgess; with their explanation."*

Contrary to the expectations of some, these gentlemen have redeemed their promise of re-visiting Plymouth in the event of their prediction for last October being unfulfilled; and are again attracting immense auditories at Mr. Fisher's Central Hall, near Union-street. As the public curiosity seems still alive on the subject, we proceed to give Mr. Dealtry's explanation, as furnished by him on Sunday last, January 4th, 1846. He accounts for the failure of his prediction by referring to the qualification under which it was given, viz., *should the year 1845 be,*

*in reality, 1847.* Upon this point he now professes to have been in error, but still confidently insists on the event taking place in 1847. It appears to us to be rash and fanatical to assign any definite period for an event so uncertain as that of Christ's second coming. His argument is still built upon the 2300 days of Daniel, corroborated by another supposed period, the seven times, or 2520 years during which the Jews are to be chastised, mentioned in Lev. 26:28, and commencing with the captivity of Manasseh (2 Chron. 33d) which Mr. Dealtry places 673 years before Christ. Each of these seven times is interpreted to consist of 360 years. It will easily be perceived that 673 added to 1847 make up the number 2520. As far as regards the first of these periods, the 2300 days, most commentators suppose that they were fulfilled when Antiochus Epiphanes, King of Syria and Asia Minor, took Jerusalem, about 170 B.C., oppressed and destroyed the Jews, profaned the Temple and Altar, and abolished the daily sacrifice; which desolation lasted about six years and four months, or 2300 days. As to the other period, it may be fairly questioned whether the seven times will admit of the interpretation put on them, as they have always appeared to us to signify rather an emphatical mode of expressing the increased severity with which God would visit the Jews' obstinacy, than as indicating any definite period of time.

On the subject of Baptism, Mr. Dealtry and his colleague appear to be complete bigots, and as the limits of our paper do not admit of an argument on that topic, we shall dismiss it without further comment.

Notwithstanding these adverse opinions, we hold with Mr. Dealtry in some of his views and doctrines, and do, at all events, as earnestly desire the Redeemer's kingdom as he, or any individual possibly can; but are not so sanguine in our expectations of its immediate establishment. He boldly challenges any of the professed ministers of the Gospel to meet him, and confute his positions, and even derides their supposed dereliction of duty, in suffering a stranger to come into the midst of their flocks and preach doctrines which they pronounce to be false and heretical, without making any public effort to expose his error, and prevent the people from being led astray.—It does, indeed, seem somewhat matter of surprise, that as the Towns can boast several ministers of unquestionable learning and talents, some one among them does not stand forward to debate the matter in good earnest with Mr. Dealtry; that so the standard of truth may be set up, on which side soever it is to be found.

We have thus endeavored to lay before our readers a candid and impartial statement of the substance of these lectures, which the interest they are again exciting seems to demand. Messrs. Dealtry and Burgess purpose staying some time, the public will, therefore, have a full opportunity of hearing their opinions, and judging for themselves accordingly. *Audite, considerate, recte judicate.* "Prove all things," says St. Paul, "hold fast that which is good." As for such persons as choose to go and hear these gentlemen, the least that can be said, is, that they will have the gratification of hearing one of the most powerful and talented preachers of the present day.

Mr. Dealtry's friends are constantly boasting that no one is able to confute his theorems; but the writer of this paper, (although he would much rather the task should devolve on abler hands,) would undertake, for the sake of the truth, in a fair and impartial assembly, or in writing, to prove the following positions, viz:—

1st. That there are strong reasons to believe that the period of 2300 days in

Daniel, and the expression, "seven times" in Leviticus, are misapplied by Mr. Dealtry.

2nd. That even if correctly applied, Mr. D. is wrong in his calculations and chronological dates.

3d. That Baptism by total immersion is a futile thing, and not necessary to salvation.

### "Discussion with the Adventists."

On Thursday evening, a discussion of a somewhat novel character, took place at the Town Hall, the subject being a no less important one than the second advent of our Savior. Most of our readers are aware that towards the latter end of the last year two individuals, Messrs. Dealtry and Burgess, known by the appellation of "Latter Day Saints," visited our neighborhood, and lost no time in their exertions to promulgate their doctrines. They had travelled in different parts of the kingdom with more or less success—in some towns gaining over many converts to their theories, in others exciting the ridicule and indignation of the public. Their strange doings were published in the various local journals, though only as a means of setting the public upon their guard against their fallacies. They came to Devonport, however, where, as well as in the neighborhood, particularly Stonehouse, they found ample ground for urging their doctrines. We should here state, that one of these gentlemen, Mr. Dealtry, is, or appears to be, above the ordinary character of those religious enthusiasts—fanatics would be a fitter term—who, from time to time disturb the "world's quiet." He is a man evidently well educated, perfectly conversant with the Holy Scriptures—an eloquent speaker—correct declaimer, and, withal, earnest enough in his manner to produce effect. He is, in fact, just the sort of man to obtain a powerful hold upon the feelings of weak minded and ignorant people, stirring up in them a spirit of fanaticism, overpowering in its influence, and often the primary and immediate cause of consequences which can be contemplated only with feelings akin to horror. At Exeter, the exertions of these persons met with a sturdy resistance,—they were in fact, driven from that city—but in our neighborhood, as we have already stated, they found many weak minded persons ready to swallow their dogmas, and not over anxious to question the propriety of doing so.

They accordingly held forth at the Central Hall, where the vehement declamation of Mr. Dealtry, attired in a distinctive badge of his vocation—a black silk gown with a black band—his denunciation of what he was pleased to term existing errors—and his prophetic warnings given with apparent sincerity, that the world would be at an end upon a specific day named by him, with his positive assurance that such would be the case, proved, as he alleged, by certain passages of Scripture—"the devil can quote Scripture for his purpose"—added to his forcible enunciation, and enthusiastic manner, produced, as may have been expected, results well calculated to disturb the peace of our neighborhood at least. Not a few believed Dealtry an inspired orator—a prophet sent before to prepare the world for the things that are to be—and as the day, declared by this man to be that upon which the Savior of the world would re-appear upon earth, after it had been cleansed by fire, approached, the excitement his theories occasioned became more and more manifest, his deluded followers exhibited the most poignant distress of mind, and, we firmly believe hundreds of his partizans regarded the predicted day with terror and dismay.

But, at length, the fearfully expected hour came, and passed as other hours do



come and pass, with but this difference, that it was more than ordinarily the means of bringing comfort and reassurance to many who had been wiled away by the artfully constructed arguments of Messrs. Dealtry and Burgess. These men, however, did not wait the event they had predicted, in our neighborhood, but betook themselves to Cornwall, there to practise upon the credulity of the natives. With what success their efforts were attended in Cornwall we are unable to say; but certain it is, notwithstanding the proved fallacy of their doctrine they returned here and have for some time been laboring to show that the second advent of our Savior will be in the year 1847. How it is the public can be thus misled by these misguided men—for we will not be so harsh as to attribute baser motives to them—we are at a loss to conceive, and yet we should say that fully two thirds of those who attended the Town Hall on Thursday, were persons who had become converts to their doctrines. We assume this to be the case from the occasional levity of conduct displayed, and their repugnance to listen to any line of argument calculated to overthrow the presumptuous assertions of their misguided teachers. Such a subject as the coming of our Lord and Savior Jesus Christ, is of too important, too holy a character to be treated with levity, and we were really grieved to witness the unseemly clapping of hands when Mr. Dealtry advanced a statement agreeing with their blind infatuation, and the "hissing" which greeted Mr. Purdon, when he assailed the position taken by his opponent, proving its weakness, by his own weapons, Scriptural authority. Such a subject, we maintain, if proper at all to be discussed before a public body, should have the advantage of a perfectly unbiassed audience, whereas those, or the majority of them, who attended the Town Hall on Thursday, were the converts of Mr. Dealtry; and, while we admired the strength of nerve displayed by Mr. Purdon throughout the discussion, and feel that his simple unassuming method of eliciting the truth, contrasted most favorably with the pompous vehemence of his opponent, and are gratified in believing that he inflicted "a heavy blow and sore discouragement" upon the doctrines of Messrs. Dealtry and Burgess, we should have been better pleased if he had held aloof from the discussion, and allowed those gentlemen to work out their own end.

The discussion was opened by Mr. Dealtry, who first called upon some gentlemen near him to name a Chairman, and, after a deal of coquetry, Mr. Bennett, an evident partizan of the "Latter Day Saint," took the Chair. Mr. Dealtry then eulogised the motive which induced Mr. Purdon to come forward on the occasion, though he expressed his determination at the same time, almost in the same breath, without knowing the argument he would adduce, to leave him without a leg to stand on. The united ministry of the three towns came in for their share of abuse, they not having condescended to meet Messrs. Dealtry and Burgess, to discuss the veracity of an assertion, presumptuous in itself, as emanating from mere mortality, and carrying with it its own condemnation.

The speaker then referred to the 8th and 9th chapters of Dan., and these he contended, fully bore out his positive declaration that, in the year 1847, our Savior would appear upon earth. Upon these two chapters alone he rested his arguments, and defied his opponent to disprove his veracity. Throughout the address of Mr. Dealtry, there was exhibited a degree of assurance and self-sufficiency that was truly lamentable to behold,

and, though it may have pleased the ignorant, could not but have grieved the judicious portion of the vast assembly present. Mr. Purdon simply contented himself by asserting the human impossibility of knowing the precise period of our Lord's second advent. He contended that it was the height of presumption and folly for any man to assert positively that our Savior must come at a particular period of time. He, Mr. Purdon, believed as much as did his opponent, that he would come, but it was not in human power to say when, and he further contended, that however Mr. Dealtry might strive to delude the meeting by Scriptural quotations, which bore a very different interpretation to those he chose to give them, yet, they might rest assured it was out of his or any other mortal power, to say when that great event would take place, and he defied his opponent to prove by any positive evidence—and it was only by positive evidence they could come to a positive conclusion—that the position he held was a tenable one.

Thirty minutes was allowed to each speaker, and Mr. Purdon having occupied that time, his opponent rose to reply, when he embraced the opportunity of expressing a hope that the friends of Mr. Purdon were prepared for his funeral, for he, (Dealtry) would very soon decently bury him. This indecent expression gives a tolerable criterion of the manner of this Christian teacher, who appears to be wholly devoid of those elements of religion, charity and love for his species. Mr. Dealtry will probably understand from this time forth, that mere eloquence of diction is not sufficient to make the heart wise unto salvation, as he will that assertion is not fact; and, although he may for awhile pursue his course with impunity, yet, the time will come, and we predict it not far distant, when his fallacies will be thoroughly exposed, and himself and colleague held up to the indignation of their now blinded followers.

Towards the close of this discussion the partizans of the "Latter Day Saints" waxed exceedingly wrath, and while they lauded their "prophet," strove to ridicule his opponent. We feel we need say no more with reference to the discussion of Thursday. The problem to be solved was, simply whether Mr. Dealtry's interpretation of the Holy Scriptures, which led him to declare himself so far above his fellows, as to be able to assert positively that which, we are instructed, is unknown even to the "hosts of heaven," was the correct interpretation, and common sense answered that it was not—that Mr. Dealtry, though a clever man is mere flesh and blood, that he does not possess the power of divination, and that his doctrines are untenable."

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, APRIL 8, 1846.

### The Augsburg Confession.

(Abridged from D'Aubigne.)

The interest that Charles the Fifth showed in listening to the Confession seems doubtful. According to some, he endeavored to understand that foreign language; according to others, he fell asleep. It is easy to reconcile these contradictory testimonies.

When the reading was finished, Chancellor Bruck, with the two copies in his hand, advanced towards the Emperor's secretary and presented them to him. Charles the Fifth, who was wide awake at this moment, himself took the two Confessions, handed the German copy, considered as official, to the Elector of Mentz, and kept the Latin one for himself. He then made reply to the Elector of Saxony and to his allies that he had graciously heard their confession; but as this affair was one of extreme importance, he required time to deliberate upon it.

The joy with which the Protestants were filled shone in their eyes. God had been with them; and they saw that the striking act which had so recently been accomplished, imposed on the obligation of confession the truth with unmovable perseverance. "I thrill with joy," wrote Luther, "that my life was cast in an epoch in which Christ is publicly exalted by such illustrious confessors, and in so glorious an assembly." The whole Evangelical Church, excited and renovated by this public confession of its representatives, was then more intimately united to its divine Chief, and baptized with a new baptism. "Since the apostolic age," said they (these are the words of a contemporary), "there has never been a greater work, or a more magnificent confession."

The Emperor, having descended from his throne, approached the Protestant princes, and begged them in a low tone not to publish the Confession; they acceded to his request, and every one withdrew.

The Romanists had expected nothing like this. Instead of a hateful controversy, they had heard a striking confession of Jesus Christ; the most hostile minds were consequently disarmed. "We would not for a great deal," was the remark on every side, "have missed being present at this reading." The effect was so prompt, that for an instant the cause was thought to be definitively gained. The bishops themselves imposed silence on the sophisms and clamors of the Fabers and the Ecks. "All that the Lutherans have said is true," exclaimed the Bishop of Augsburg; "we cannot deny it."—"Well doctor," said the Duke of Bavaria to Eck, in a reproachful tone, "you had given me a very different idea of this doctrine and of this affair." This was the general cry: accordingly the sophists, as they called them, were embarrassed. "But, after all," said the Duke of Bavaria to them, "can you refute by sound reasons the Confession made by the Elector and his allies?"—"With the writings of the Apostles and Prophets—no!" replied Eck; "but with those of the Fathers and of the Councils—yes!"—"I understand," quickly replied the Duke; "I understand. The Lutherans, according to you, are in scripture; and we are outside."

The impression produced in other countries by the Confession was perhaps still greater. Charles sent copies to all the courts; it was translated into French, Italian, and even into Spanish and Portuguese; it circulated through all Europe, and thus accomplished what Luther had said: "Our Confession will penetrate into every court, and the sound thereof will go through the whole earth." It destroyed the prejudices that had been entertained, gave Europe a sounder idea of the Reformation, and prepared the most distant countries to receive the seeds of the Gospel.

Rome, bewildered for a moment by the blow that had struck her, rose up again with energy. "I stay with the mother," exclaimed the Bishop of Wurtzburg, meaning by it the Church of Rome; "the mother, the mother!" "My lord," wittily replied Brenz, "pray, do not, for the mother, forget either the Father or the Son!"—"Well! I grant it," replied the Archbishop of Salzburg to one of his friends, "I also should desire the communion in both kinds, the marriage of priests, the reformation of the Mass, liberty as regards food, and other traditions. . . . But that it should be a monk, a poor monk, who presumes to reform us all, is what we cannot tolerate."—"I should have no objection," said another bishop, "for Divine worship to be celebrated every where as it is at Wittenberg; but we can never consent that this new doctrine should issue from such a corner." And Melancthon insisting with the Archbishop of Salzburg on the necessity of a reform of the clergy: "Well! and how can you wish to reform us?" said the latter abruptly: "we priests have always been good for nothing." This is one of the most ingenious confessions that the Reformation has torn from the priests. Every day fanatical monks and doctors, brinful of sophisms, were seen arriving at Augsburg, who endeavored to inflame the hatred of the Emperor and of the princes.

What reply shall be made to the confession? was the question put by Charles V. to the Papal senators. "Let us beware," said the Papists, "of discussing our adversaries' reasons, and let us be content with executing the edict of Worms against the Lutherans, and with constraining them by arms." Others said, "Let us submit the confession to the examination of impartial judges;" and others were desirous that certain doctors should compose a refutation. Says D'Aubigne:—

The debate was very animated; the mild and the violent, the politic and the fanatical, took a decided course in the assembly. George of Saxony and Joachim of Brandenburg showed themselves the most invertebrate, and surpassed in this respect even the ecclesiastical princes. "A certain clown, whom you know well, is pushing them all from behind," wrote Melancthon to Luther; "and certain hypocritical theologians hold the torch and lead the whole band." This clown was doubtless Duke George. Even the

Princes of Bavaria, whom the Confession had staggered at first, immediately rallied around the chiefs of the Roman party. "If there is any fighting against the Lutherans," said Count Felix of Werdenburg, "I gratuitously offer my sword, and I swear never to return it to its scabbard until it has overthrown the stronghold of Luther." This nobleman died suddenly a few days after, from the consequences of his intemperance.—Then the moderate men again interfered: "The Lutherans attack no one article of the faith," said the Bishop of Augsburg; let us come to an arrangement with them; and to obtain peace, let us concede to them the sacrament in both kinds and the marriage of priests. I would even yield more, if it were necessary." Upon this great cries arose: "He is a Lutheran," they exclaimed, "and you will see that he is fully prepared to sacrifice even the private masses!"—"The masses! we must not even think of it," remarked some with an ironical smile; "Rome will never give them up, for it is they which maintain her cardinals and her courtiers, with their luxury and their kitchens." The Archbishop of Salzburg and the Elector of Brandenburg replied with great violence to the motion of the Bishop of Augsburg. "The Lutherans," said they abruptly, "have laid before us a Confession written with black ink on white paper. Well! If I were Emperor, I would answer them with red ink."—"Sirs," quickly replied the Bishop of Augsburg, "take care then that the red letters do not fly in your faces!" The Elector of Mentz was compelled to interfere and calm the speakers.

It was finally ordered that a refutation of the evangelical doctrine should be immediately drawn up by Romish theologians; and twenty of the most bitter enemies of the Protestants were commissioned to reply to Melancthon. They set to work, not to refute the Confession, but to brand it. Luther wrote to the Protestants that the answer of the Papists would be: "The Fathers, the Fathers, the Fathers; the Church, the Church, the Church; usage, custom: but of the Scriptures—nothing!" "Then the Emperor, supported by the testimony of these arbiters will pronounce against you; and then will you hear boastings from all sides that will ascend up to heaven, and threats that will descend even to hell."

The commission charged to refute the Confession met twice a day, and each of the theologians who composed it added to it his refutation and his hatred.

On the 15th July the work was finished. "Eck with his band," said Melancthon, "transmitted it to the Emperor. Great was the astonishment of this prince and of his ministers at seeing a work of two hundred and eighty pages filled with abuse. 'Ead workmen lose much wood,' said Luther, 'and impious writers soil much paper.' This was not all: to the Refutation were subjoined eight appendices on the heresies that Melancthon had dissembled (as they said), and wherein they exposed the contradictions and 'the horrible sects' to which Lutheranism had given birth. Lastly, not confining themselves to this official answer, the Romish theologians, who saw the sun of power shining upon them, filled Augsburg with insolent and abusive pamphlets."

There was but one opinion on the Papist Refutation; it was found confused, violent, thirsting for blood. Charles the Fifth had too much good taste not to perceive the difference that existed between this coarse work and the noble dignity of Melancthon's Confession. He rolled, handed, crushed, and so damaged the 280 pages of his doctors, that when he returned them two days after, says Spalatin, there were not more than twelve entire. Charles would have been ashamed to have such a pamphlet read in the diet, and he required, in consequence, that it should be drawn up anew, shorter and more moderate. "That was not easy," for the adversaries, confused and stupefied," says Brenz, "by the noble simplicity of the Evangelical Confession, neither knew where to begin nor where to end; they accordingly took nearly three weeks to do their work over again."

The next attempt of the Papists was to take each of the Protestant princes separately, and by smooth words and fair speeches, persuade them to "give up" every thing that was essential in the articles of their faith. To the Margrave of Brandenburg the Papal princes said: "Abandon this new faith, and return to that which existed a century ago. If you do so, there are no favors that you may not expect from the Emperor; if not dread his anger." To the other princes similar propositions were made; but all to no effect. "Return to the Church," was the cry from every side, "which means," interrupted the Strasburgens, "let us put the bit in your mouths, that we may lead you as we please." John, the Elector of Saxony, if he would not submit, was threatened with expulsion from his



states. After much mental anguish he said, "I must either renounce God or the world. Well! my choice is not doubtful. It is God who made me elector—me who was not worthy of it. I fling myself into his arms and let him do with me what shall seem good to him." When resolved to lose everything, he became free, happy, and tranquil. The Protestant princes, all remained unshaken.—(To be continued.)

### Speculation.

The motives by which men are actuated, are often apparent in the motives which they attribute to others. The man who rises early, and retires late, occupying every moment in the pursuit of gain, can only think of money. His continual effort is to add another dollar to the last. This being his ruling motive, he can have no conception of disinterested benevolence, and honestly supposes that every act of others must be actuated by pecuniary interest. A man whose bosom swells with disinterested benevolence, and desires to do his fellow beings good, would never surmise that others who are engaged in benevolent acts, were actuated by other than benevolent motives—unless evidence to the contrary were present.

It has been repeatedly published to the world, that we were engaged solely in a speculation, and therefore, have been denounced as unworthy the name of Christian. Among the loudest of our accusers, has been our neighbor referred to below. Although we possess no house, or land, or bank, or other stock of any kind, and nothing but what is devoted to this cause, yet he has refused to believe but what money was our sole object. And even when appealed to, and shown the unreasonableness of his accusations, he has claimed that "his head was too obtuse" to conceive that we had any other motive. We have therefore had to content ourselves with the supposition, that our accusers judged out of their own hearts, and supposed that we were solely actuated by the only motives which could actuate them. The following article, however, sheds some light on this question.

**Modern "Godliness is Great Gain."**—The Reverend Editor of the "Olive Branch" advertises that he is "just finishing several large and elegant houses on Spring street, in Ward 3," Cambridge. He informs us that he "has also two very large houses in Somerville." So! so! this is getting on in the world pretty comfortably for one who professes to follow in the footsteps of a man who despised "elegant houses," and who taught his followers to despise them too!—Wonder what he would say to his "Olive Branch" servant, were he to go over to Cambridge and see the "several large and elegant houses on Spring street," and then to Somerville, and see the "two very large houses" over there? What would he say? Why, probably just what we do, that *modern "godliness is great gain."*

The "Olive Branch" used to complain a great deal of Mr. Himes for getting rich by Millerism, but we fancy he did n't feather his nest by it so well as Mr. Norris has feathered his by Methodism.—Investigator.

We concede to any man the right to accumulate property, by lawful business, holding himself accountable to God for the disposition he makes of it. And we also concede that it would be knavery in us to enrich ourselves by the promulgation of the Advent doctrine. What we complain of, is, that we are accused of pecuniary motives, in the absence of evidence, by those who are actuated only by a desire of gain. Our subscription list is less than one fourth what the "Olive Branch" professes to have; and yet the papers which we send to free subscribers—those who are unable to pay,—amount to more than thirty dollars each week. When our accusers will show their disinterestedness by thus furnishing their papers gratuitously to those who are unable to pay, their

accusations of us will look less like being out of their own hearts.

### Remarks on Dr. Durbin's Prophecies.

#### AND "INTERPRETATION" OF THE PROPHECIES.

Concerning "the Restoration of the Jews," and "the Millennium."

Indeed, the Dr. sometimes seems to be so sensible of this, that he prefers to prophecy himself rather than trust the old prophets to speak; and he is quite as fruitful in prophesying as in his additions to the prophets.—However, as his predictions could be of no value to our readers, unless they might keep them from such folly, we cannot spare room or time to insert them. If any one wishes to read them they can refer to the work of Dr. D., or to the "Advocate and Journal" of his (Methodist) denomination, vol. 20, Nos. 18, 19, 20.—A mere synopsis is all that we can here present, though we shall endeavor to use his own words in giving it:—1. *The Jews are to be "restored to the favor and communion of their God, by the agency of the Gentile church."* This is based upon the "appropriate fruits," which "the growing sense of the church has begun to produce." One of the most surprising of these "fruits" is, "a general letter addressed to the Jews," commencing with this salutation: "*The General Assembly of the Church of Scotland sendeth peace: Men and brethren, beloved for the fathers' sake!*" This, it is predicted, "will act like a powerful charm upon the Jewish mind." "Verily their day is beginning to dawn after a night of twenty centuries!" vol. 1, pp. 335, 339.

2. "*Their conversion to Christianity is to introduce the triumph of Christianity in the world.*" "Keeping in mind this review of the number, dispersion, position, and peculiar characteristics of the Jews, together with the clearly revealed purpose of God, to accomplish their sudden and general conversion to Christianity," and "break down the middle wall of partition between them and the Gentiles," (Eph. 2:14), we may form some idea of the army of evangelists which God is preparing to appear in every part of the earth at once; missionaries which shall not be sent thousands of miles, at vast expense, by voluntary societies, but evangelists who shall start up among the people by thousands in every city, by hundreds in every town, by scores in every village, and by tens in every hamlet and neighborhood throughout the whole earth, and proclaim to them "in their own language the wonderful works of God." "The descendants of Judah and Benjamin, known to be Jews," are "to work a thorough reformation in the Roman Catholic church, by banishing the supremacy of the pope, the worship of images, the invocation of saints, auricular confessions, masses for the dead, and the doctrine of purgatory; and thus 'the man of sin' will be destroyed, whose destruction the apostle represents as closely connected with the latter day glory. 'For the Lord shall consume him with the spirit of his mouth, (by the preaching the pure word,) and shall destroy him by the brightness of his coming.' 2 Thess. 2:8." "As the Ten Tribes are dispersed among the heathen, their influence in the conversion of the world will be exerted chiefly on the heathen; and also upon the populations of the Greek, Armenian, and Coptic churches of the East."—ib. pp. 328-330.

3. "*The restoration of the Jewish state in Palestine is to take place.*" "The Jewish commonwealth will appear again under the protection of England, for which advantage compensation may be given to Austria in Bosnia and Servia, to Russia in Moldavia and Wallachia, perhaps at Constantinople,

and to France in Egypt to consolidate her African possessions." "It will be restored by the operation of political and social causes working gradually until the result shall be concluded and established by political combinations."—ib. pp. 330, 342, 345.

Surely there can be no want of prophecies of "the restoration of the Jewish commonwealth" hereafter, which can be understood; and if any one wishes to learn the result of "the Eastern Question," which has so long puzzled the diplomatists of Europe, they have only to refer to Dr. D.

We can hardly leave the doctor's prophetic plan without noticing the incongruity of its parts, and the evident want of confidence he betrays in the arguments on which it rests. At one time he appears to put "the conversion of the Jews" prior to "their restoration," at another time the restoration precedes their conversion; now, "the prophecies, the state of the Jewish mind, the present sentiments of Christian nations and Christian churches toward the Jews, the present state of Palestine and of the Turkish empire, give us a convincing mass of evidence in favor of the speedy restoration and conversion of the sons of Israel," and at another time all these hopes are dissipated into thin air by being reminded that they may not be realized till "ages have rolled away." It is proved to us at one time that "there is no doubt" of "the restoration of the Jews;" "for Paul says, '(then) all Israel shall be saved;' " and again we are told that "the greater part of the descendants of Jacob will remain dispersed through the earth," because the land "never can receive and support the many millions of his descendants." The doctor was probably reminded of Dr. Brownlee's learned calculation, which showed, that if Christ should come to Jerusalem "a famine" must be the result, since the multitude of worshippers would create "a perfect jam," for five hundred miles in every direction around the city. Nor does he tell us how, "if" their restoration is to precede their conversion, they can be found "by thousands, by hundreds, by scores, and by tens in every city, and town, and village, and hamlet and neighborhood throughout the whole earth, to start up and proclaim the wonderful works of God;" or how, "if" their conversion is to precede their restoration, and is to be so "sudden," and the results so marvellous, that "the latter day glory" (expressed in Scripture by the triumphant declaration, "Alleluia, the Lord God omnipotent reigneth; for the kingdoms of this world are converted, and have become the kingdoms of our God, and his Christ") is to be brought about by their conversion,—if this is to be the case, I say, he does not tell us how it is that this political cutting and carving of the Lord's converted nations by England, Austria, Russia, and France is to comport with "that state of great prosperity indicated in common Christian parlance by the millennium." Perhaps these political questions are "to remain" during "the millennium," as the descendants of Jacob "remain" dispersed after "their restoration." But these are all of small account compared with the awful "wresting of Scripture" which he practices with so little ceremony.

If Dr. Durbin could tell us how it is that these Jews, if converted, could look for a restoration for which the apostles never looked; how it is that the breaking down of the middle wall of partition between Jews and Gentiles can be put in the future, when a converted Jew of the genuine stamp, St. Paul, tells us that Christ "hath made both one, and hath broken down the middle wall of partition!" (Eph. 2:14.) If he would

tell us how it is that he can speak of "the yet unfulfilled promise to Abraham, that in his 'seed shall all the nations of the earth be blessed,'" when Paul, eighteen hundred years ago, quotes that same "promise" in support of what God was doing by him "towards the Gentiles," (Gal. 2:8; 3:7-9).—if he could but do this, we might be spared from exclaiming, in the severe words of Paul, "O foolish Galatians, who hath bewitched you!"

And can a man so observing as Dr. Durbin fail to observe how effectually his "interpretation" of the promises of God, makes void these promises! For if the unqualified prophecy that "the Lord shall destroy the man of sin by the brightness of his coming," means a "thorough reformation of the Roman Catholic church," is not the way fully opened to deny "the promise of his coming," "as he was seen to go into heaven!" If the prophet's vision of the quickening of dry bones by the breath of the Lord, which "the Lord God" himself interprets to mean, that "he will open the graves of his people, and cause them to come up out of their graves, and bring them into the land of Israel," is assumed to mean "the regeneration and restoration of Israel," must we not appeal to our brethren who adopt this interpretation, in reference to the hope of the promise made of God unto the fathers, as Paul did to Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts. 26:8-9. And if the prophecy, that "the mountains of Israel shall be the inheritance of God's people Israel, and shall no more henceforth bereave them of men," "is yet to be fulfilled in the restoration of the Jews, and their establishment as a political state," prior to the judgment, the resurrection, and the restitution of all things, which God hath promised by the mouth of all his holy prophets since the world began, must we not consign the fathers to a never-ending sleep; reject the apostle's declaration, that Abraham (and of course all who like him "died in faith, not having received the promises") shall receive that "place for an inheritance;" (Heb. 11:8, comp. Acts 7:5) and postpone the coming of the Lord, the day of judgment, and the end of all things to a corresponding "henceforth no more?"

If the Jewish crucible of "spiritual Christianity" is to fuse these promises, which can have but one interpretation, to make sense or harmony of the Bible, into a "general tenor of Scripture" which overturns the Gospel; puts light for darkness; changes the hope of the dead in Christ into an intangible mockery; converts the threatened woes and plagues of heaven into promises of salvation; and takes the consolations held out by the hand of God to prophets and martyrs, to comfort a race of reprobates, and to quiet a world just ready for the judgment fires to fall upon it, what foundation is left in the word of God to stand upon! If there is anything in "the recent painful excitement in various parts of our country concerning the second advent of our Lord," so "painful" as this horrible perversion of the word of God, it has not come to our knowledge. Indeed, we know of nothing "painful" about this "excitement" which has not resulted directly from this accursed spiritualism.

How do ye professed teachers of the word of God make void his word by your traditions! Woe unto you, for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered! "Woe unto them that seek deep to hide their counsel from the Lord, surely your turning of things upside down shall be esteemed as the potter's clay!"—(To be continued.)



## Communications.

### The Way of Truth.

Dear Bro. Himes:—Said the apostle John, "I have no greater joy than to hear that my children walk in the truth." There is an endeared and intimate union among the people of God, that unites their hearts in indissoluble ties. They are so bound together by the strong cords of love, that the interest and welfare of one affect the entire mass of believers. In joy, they congratulate—in sorrow, they sympathize. When we see the churches strong in the faith, rejoicing in hope, patient in tribulation, our hearts are filled with joy. But when we see them departing from the faith, giving heed to seducing spirits, and walking in darkness, our hearts are filled with grief. From some we hear glorious tidings of late. Bless the Lord for such trees of life. But are there not many who sink into apathy and inaction, because the crown was not conferred when they expected? as though heaven were not worth an effort after '44.

I have been thinking recently about railroads, and how they centre at some metropolis, as London, or Boston. The requisites for safe conveyance are, a solid foundation, straight rails, a strong and powerful locomotive, a faithful engineer, and suitable cars.—To proceed on our journey, tickets are indispensable.

Now, there is a grand central point in Jehovah's dominions—the glorious metropolis of the Redeemer's kingdom. From all parts of the earth there are spiritual railroads, converging and meeting here. "And a highway shall be there, and a way, and it shall be called the way of holiness." The King's celestial road is that foundation laid in Zion, which can never be removed. Upon this eternal rock are laid the solid rails of promise; the iron of which they are manufactured is compounded of the oath and word of the Lord:—"that, by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." The cars are the chariots of God, and "the Lord is among them." (Psa. 68:17.) Like Solomon's chariot, they are made of "the wood of Lebanon," or of materials from the promised land, "the pillars thereof are of silver, the bottom thereof of gold"—(precious, O how precious are the chariots of salvation)—"the covering thereof of purple, (an emblem of royal state), the midst thereof being paved with love for the daughters of Jerusalem." (Cant. 3:9, 10.) O blessed pavement! O glorious element of the gospel cars! heaven-born principle, that binds together the children of God with the golden chain of love. The tickets are given by the "Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." The moving power is the energy of divine love, stronger than death, drawing the soul toward heaven and glory. But all would be unavailing, were it not for the strong engine of faith. There is power in this locomotive to remove all obstructions; and though earth and hell combine to block the wheels, it would throw mountains from the track. Whoever possesses evangelical faith in Christ, has entered the cars for glory; and, with rail-road speed, is moving on to the "city which hath foundations, whose builder and maker is God."

One of the rail-roads of New York passes through a tunnel cut through the solid rock. The passage is dark and dreary, but soon the darkness is past, and the broad sunlight blazes in upon them with the greater brilliancy.—Not long after the passengers find themselves in the great metropolis. Now suppose one should become alarmed at the darkness of the passage through the tunnel, and leap from the cars; what would await him but inevitable destruction! I have sometimes compared the present darkness of our way to that of the passage through this avenue. Let no one precipitate himself from the chariots of salvation, to be dashed against the rocks, or crushed by the mighty wheels. Perdition inevitably awaits all who abandon the cars. Keep quietly seated—never fear the powers of darkness—there is security in the conveyance. Exercise implicit confidence in the skill and faithfulness of the great Engineer. Be assured the foundations of the road are immovable as the throne of God—the rails are inflexible as the pillars of heaven—the propelling power has an energy divine, and the cars are stronger than chariots of

iron. Hold fast your tickets for the New Jerusalem. Let patience have her perfect work. We are passing through the darkest avenue. Soon will the heavenly light, brighter than a thousand suns, burst upon our enraptured vision. Glory to him who is the way, and the truth, and the life. Soon will the passengers for the heavenly Jerusalem be called. Already have we approached so near the beloved city, that the glories of the immortal state are almost witnessed: a moment more, and the arrival of our train at the celestial depot will be announced in the New Jerusalem. O, will it not be glorious to witness the unnumbered trains coming from every point, even the "chariots of God, which are twenty thousand!" How triumphant will be the grand convocation scene, when the saints, with the Lord of Glory, shall enter the kingdom, to possess it for ever, even for ever and ever. Let us, then, be not discouraged.

Yours in waiting expectation,

J. MERRIAM.

South Reading, Feb. 26, 1846.

### Hold Fast that which Thou hast Received.

Dear Bro. Himes:—I am yet a lone watcher, but soon I hope to see the sleeping saints arise and come forth, to shine as the brightness of the firmament, and as the stars for ever and ever. Soon shall the people of God come into that land, where the inhabitants shall no more say, "I am sick," for death shall be swallowed up in victory, and sorrow and sighing for ever flee away.

As soon as I knew the Advent doctrine to be of God, I embraced it with my whole heart, resolving to hold fast the beginning of my confidence, and the rejoicing of the hope unto the end. The principles of the doctrine held by those who stand on original ground, strictly harmonize with God's revealed will. After Adam's fall and banishment from Eden, the promise was, that Christ, the second Adam, should restore to man what the first Adam lost. This is to take place at the times of restitution of all things spoken of by all the holy prophets since the world began.—And according to the most pious, and the most learned, and by the soundest rules of interpretation, the time of restoration and of judgment is just before us.

Because the doctrine is of God (of which abundant evidence can be adduced), I love it, and those who defend it, under the cloud of adversity as when surrounded with the smiles of prosperity. Would to God that the scoffing professors, who now ask, "Where is the promise of his coming?" would anoint their eyes with eye-salve, that they might see, ere it is too late, that the blindness, pride, and unbelief, which caused the Jews to reject the first Advent, are now leading them to reject the second Advent. One or two of the learned have essayed to make me "give it up;" but fair and flattering speeches, with taunts and reproach, lack power to move one who is rooted and grounded in the faith. The learned ones wanted a "confession" badly, to put in some such paper as the "Watchman." But I thought, and still think, the ancient mode the better way. Let us look at it: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." It seems clear, then, that those who sin, should confess at the throne of grace, and not to poor, weak, fallible man. We ought to avoid giving offence to any one, and as much as in us lies, live peaceably with all men, and practice those things which are honest, pure, and of good report. We should be courteous and kind in the discharge of every duty; this will the fear of man, which bringeth a snare, be cast out, and "our love made perfect, that we may have boldness in the day of judgment."

O what searching of heart there ought to be among Adventists at this critical period; how careful to watch our hearts, lest the Adversary take advantage, and beguile us from the truth. The wolves, who put on sheep's clothing, speak softly, but malice lurks in their hearts. There is not a virtue which has not been claimed by hollow-hearted hypocrites. It ought to be better known, that a large portion of that which appears under the garb of religion, cultivates, instead of destroying, a love of the world, thereby getting a spirit of resistance to the pure and holy precepts of the gospel. The glowing

visions of inspired seers, and the divine discourses and sweet lessons of Jesus and his apostles are despised and rejected, for the lying visions, rhetorical flourishes, and crafty speeches of false prophets, lying apostles, and deceitful workers. In the face of the best evidence that the advent of Jesus is just at hand, some say that it is to be an advent of the Spirit—the conversion of the world—and the restoration of the Jews; and these things the world believes, without evidence. Now, when all this is to be effected by miraculous means, will the hardened sinner humble himself as a little child to enter the kingdom of God? Will he strive to enter in at the strait gate and narrow way, that leads to eternal life? O no. As many as were ordained to eternal life believed, in the days of the apostles; and they labored and fainted not, because God was with them. And it is incumbent on those who are called to preach the gospel now to go and do likewise, until the Master brings the reapers together into the harvest. If the laborers are faithful, and hold fast that which they have received, God will bless them. JOHN MOFFATT.

Patapsco (Md.), March 14, 1846.

### Scripture its Own Best Interpreter.

The above heading is suggested by reading Paul's exposition of our Lord's "good confession before Pontius Pilate." The following is John's narrative of the confession itself:—"Jesus answered [Pilate], My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:33-37.) The following is Paul's exposition, showing when Jesus will exercise his kingly functions: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords," &c. (1 Tim 6:12-16.) Thus while Jesus came into the world at his first advent to witness to the truth, that he was a King, he will come into the world at his second advent to show that he is a King. He will do this, of course, by receiving his promised throne, and commencing his endless reign.

The above portion of apostolical light on our Lord's confession before Pilate, is more satisfactory than all the mystical interpretations in modern christendom.

#### "A CHIP OF THE SAME BLOCK."

The mystical view of the kingdom of God on earth, which so extensively obtains, makes as great a demand on human credulity as does "Transubstantiation." How! Answer:—The dominion on earth is, in appearance, the dominion of Satan, and sin, and death, as much as the element in the Papal sacrament is in appearance "wafer," though the priest calls it the real body of Christ. Hence, to believe the doctrine of the mystical kingdom, persons have to violate their senses quite as much as the Roman Catholics have, in order to believe "the doctrine of the real presence." O ye Protestants! show your Christianity by drawing the mystic veil from your eyes, and viewing by faith the grandeur of the literal reign of heaven, which will soon be here in all its glory and blessedness.

#### AN ANECDOTE.

A little boy recently heard a sermon on the text, "Thy kingdom come." The preacher, following the main current of modern interpretation, took the ground that the kingdom is come. The little fellow returned home in great surprise, and exclaimed, "Grandma, Mr. B— says the kingdom is already come! But," added the child, "it seems to me if the kingdom be come, that Satan must be the king!" Yes, yes, the usurping power has the dominion, and will till Jesus shall come and deliver up, or rescue the kingdom to God, even the Father, by putting down all opposing rule and authority. The kingdom subjected by promise to God's dear Son is "the world to come." (Heb. 2:5-10.) The saints hold it in the hand of faith. "Faith is the substance of things hoped for."

Canada East, March, 1846. R. H.

### Self Examination.

While we wait for our coming King, how important is it that we know assuredly whether we be indeed the subjects of His kingdom or not. While many false tests have arisen among us, and many, by taking heed thereto, have fallen into the snare of the devil, we will do well if we take heed to the exhortation of the apostle Paul (2 Cor. 13:5). "Examine yourselves, whether ye be in the faith: prove your own selves." We may thus examine, and prove our own selves, by taking heed to the word of God, which is the only true test, and by this we may know assuredly whether or not we are of that character, unto whom it shall be said, "Come ye blessed of my Father, inherit the kingdom." O how important it is that we clearly understand and know whether our faith be a saving faith—our hope a well-grounded hope. There is a faith that is dead—a hope, that is like the spider's web. True, saving faith is that only which flows from obedience to the whole will of God; it unites us to Christ, and makes us one with him, brings the power of a present salvation, and conforms us to the spirit and mind of Christ, rendering us fit subjects for the everlasting kingdom. No longer than this faith is in exercise do we abide in Christ; therefore it must be a continued faith—a present trust in him. How important, then, that we take heed to the injunction of the Savior, "Abide in me, and I in you. As the branch cannot bring forth fruit of itself unless it abide in the vine, no more can ye, except ye abide in me." Says one, How are we to come in possession of this saving faith? There is only one way, and that is by submitting unreservedly to God. This is the first step to be taken, and it is a vastly important one; therefore remember, and let it be indelibly impressed upon your mind, that you must become a whole offering unto God, if you would have saving faith in Christ, a faith that will stand the test of the trying day. Your soul, body, and spirit must be yielded a "living sacrifice to God," your time, talents, and influence, your mind, will, and affections, reputation, property, friends, yea, your all—your entire all—must be laid upon the "altar which sanctifieth the gift;" so that you may be the Lord's property unreservedly. Then the all-cleansing blood, which ever floweth upon the sacred altar, will cleanse the offering thus presented, rendering it "holy and acceptable unto God." Then will the soul become united to Christ, and receive from him "life and salvation." How easy, when thus yielded to God, to exclaim with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." With what confidence does the submitted one draw nigh to God—how free the access—how open the intercourse—how sweet the fellowship with the Father and Son!

## Correspondence.

#### LETTER FROM ILLINOIS.

Dear Bro. Himes:—We have been constant readers of the "Herald" from the time that we fully came into the faith that the day of the Lord was near, which was in the spring of '44, until we moved from Milwaukee to this place last autumn. Since that time we have not seen or heard anything from you, except in the "Voice of Truth." We feel anxious to feed upon its blessed truths again.

I well remember the feelings of my soul when I took up the Bible and first read the 11th and 12th of Daniel. Curiosity at first led me to enquire who those characters were, and especially the raiser of taxes. I concluded it must be Augustus Caesar. Having read history, ancient and modern, I thought I could recollect certain other personages described by the angel; and as I read the 44th verse, a thought suddenly struck me that it was Bonaparte, and the last verse seemed to confirm it. As I read the first three verses of the next chapter, O, I thought, is it possible that we are so near the judgment, and totally unprepared for it! At that time I knew nothing of what Infidels call "Millerism." I continued studying, until by accident I got a part of a newspaper called the "Signs of the Times." By it I found that the 2300 days were the whole length of the vision, and that it extended to about 1843. This was in the winter of 1843. But still there remained a doubt, because it appeared too glorious an event to take place so soon; beside, the world had not been warned. I sought and obtained the evidences, satisfactory to my



mind, that the end of all things was at hand, and in the spring of '44 became a believer. Bro. Needham removed the last difficulty from my mind, that in Matt. 24:31, 29. O what joy filled our souls when we thought we had an understanding of the subject, which was as soon as we felt that we were prepared, and could ask and receive wisdom from God.

Here are a few groanings for redemption at the resurrection. We are poor, but want the "Herald." We rejoice that it is enlarged, and hope that it will continue to enlarge and circulate, and go on cheering and comforting the weary pilgrim on his journey through this wilderness of toil. Go on, brethren. Yours is a glorious work,—your toils are almost over. The crown is just before you, and Jesus will soon take the kingdom.

We wish that some of God's ministers would come this way, and wake up the people to this solemn subject.

Yours in hope, Jos. S. St. John.  
Buffalo Grove, March 9, 1846.

#### LETTER FROM WISCONSIN.

Dear Bro. Himes:—We have a population in the city of Milwaukee of about ten thousand souls, who are as blind to the fact of the coming of the Savior, as the Sodomites were of the destruction of their city: and much more guilty, for many are wilfully blind.

We hold meetings on the Sabbath, and three evenings in the week; and though we have no one to preach the gospel of the kingdom to us, we have the word of God, which is truly a lamp to our feet and a light to our path; and in addition to that we have the "Herald," which is truly refreshing to us. We love to unite in prayer for the dear brethren who are engaged in publishing that paper, for it is the only preaching that hundreds of the dear brethren have; and while we have the privilege of offering up our united supplication for the brethren scattered abroad, we feel that we have their prayers in return, and that a few days more of trial, and all that love the Savior and his appearing will be gathered into his everlasting kingdom, where we can see as we are seen, and know as we are known. I often think what a glorious day it will be when I shall see my dear Savior, and all those brethren whom I love, though having never seen them in the flesh, gathered in one great congregation, clothed with immortality, and making the streets of the New Jerusalem resound with the song, "Worthy is the Lamb which was slain, and has redeemed us by his own blood!" My heart beats high for immortality while I write.

May the Lord enable you, dear brother, to stand like Paul, and earnestly contend for the faith once delivered to the saints, and, with that apostle, receive a crown in that day.

We wish that some one of the servants of Christ would come this way, and break to us the bread of life, and we will try to administer to him in temporal things. But what we do must be done quickly, for "he that shall come will come, and will not tarry." Even so, come, Lord Jesus.

Yours in the glorious hope of soon eating bread with all the dear saints in the kingdom of God,  
SAMUEL BROWN.  
Milwaukee, Feb. 28, 1846.

#### LETTER FROM NEW ORLEANS.

Dear Brethren:—As it may be interesting to some of my dear brethren and sisters to hear from a brother in this modern Sodom, I take this method to inform them of my unwavering faith in the speedy personal coming of Christ. Although I have been much disappointed in not seeing the Lord in all his glory before this, yet I feel to say, "Blessed be the name of the Lord." I am now satisfied, that whosoever will call upon the Lord may be saved; though, for some time previously, I had thought otherwise. But when I saw Satan's opposition to those who were seeking religion, I concluded that the work must be of God. I am acquainted with some here that have been converted within a few months. I think it our duty to leave those things which are behind, and press forward to warn and pluck sinners as brands from the burning. I feel determined, by God's grace, to cry aloud and spare not, to lift up my voice like a trumpet, and warn the people of their danger. The Advent doctrine has been preached in this city by Bro. Freeman, of Philadelphia, and myself. It now appears to be my duty to preach it here, and the time, too. I am standing on the watch, to see what the Lord will have me do. I wish the prayers of the dear brethren and sisters, that

my hands may be held up, and that the army of the aliens may be put to flight.

There are a few here who love the Lord in sincerity, and rejoice to hear of his soon appearing. We hear much about the effects of "Millerism." I will give a specimen of the effects of anti-"Millerism." A certain brother met with us in Mobile for some time, who said that the belief in the Advent doctrine gave him much joy. The minister of the church to which he belonged thought it his duty to persuade him out of the delusion, as he called it. The minister succeeded in persuading him out of "Millerism," and out of religion, too, as a natural consequence. I saw the brother in this city a short time since, and instead of breathing holy aspirations for the Lord to come, he was breathing the fumes of brandy. I told him I thought his minister would have his soul to answer for.

ENOCH NOYES.

New Orleans, March 6, 1846.

#### EXTRACT OF A LETTER FROM MISSOURI.

Mr. Editors:—"The sound" has reached this part of the United States through the columns of your invaluable paper, and meets with no little opposition, especially from those under the influence of tradition, or the prejudices of education. Notwithstanding the hue and cry raised against it, the doctrine has some advocates, who are earnestly contending for the faith once delivered to the saints, and are firmly in the belief that Christ will soon make his personal appearance.

When I first heard of the doctrine of the Second Advent, as taught by the Adventists, I opposed it, as I had all others then extant, for I could take up any of the home-spun doctrines, and by spiritualizing (which none of the nominalists dare object to), I could soon get up an argument which answered my purpose very well. So, when I came to this new doctrine, as it is called, I rubbed up my combative bumps in order to give it a turn. But I was soon taught that my head was not hard enough for the task, nor my heart wicked enough to oppose the truth, when stripped of all mystery. And being in this last rencontre deprived of one of my strong holds—spiritualism—I was forced to yield the victory. Consequently, I became a believer in the fundamental principles of the doctrine. I was not educated in any particular faith or doctrine, and therefore had none of those insurmountable prejudices to elude which stand so much in the way of those that have been brought up in sectarian schools. I have often been brought to the very verge of infidelity by the conduct of the professed followers of the meek and lowly Jesus; for I verily believed that many of them "said and did not." I also believed that it was impossible to reconcile the conflicting, visionary theories of the day, as to harmonize them with the word of God.

#### LETTER FROM SOUTH CAROLINA.

Dear Bro. Himes:—There are a few in this place who are looking for the return of the Lord from heaven, according to his promise. But the great mass of professors appear to be uninterested in that momentous, and awfully sublime subject.

If some able, judicious lecturer could come South this far, there is no doubt but he would be heard by large congregations. There would be no danger of mobs or outrages. Great good would undoubtedly be effected in waking up the sleeping multitudes, who are slumbering on the verge of eternity.

I am sorry I am not prepared at this time to forward you a little pecuniary aid, as the "Herald" ought by all means to be sustained. Its contents are cheering to me.

Yours, in gospel bonds,

ROBT. McFADDEN.

Louisville, March, 1846.

#### LETTER FROM BRO. T. A. ESWORTHY.

Dear Bro. Himes:—There are a few in this vicinity who, like Simeon, are waiting for the consolation of Israel. We stand firm in the faith, that before '47 shall have passed, we shall be delivered from this sin-cursed world, and with all the dear saints, have a triumphant entrance into the everlasting kingdom of God.

We have no preacher here to give meat in due season; but the "Herald" supplies this deficiency, and we hail its weekly visits with joy. We greatly desire that some able brother would come this way, as there are a great many in this region who would like to hear on this glorious subject, who have never heard; and we do think, that if we could get

a few able brethren to come here and hold a conference, that much good would be done.

We were glad to learn that the office of the "Herald" was almost relieved of its embarrassment. We felt that God would sustain it, because it advocated the truth. O how I wanted to send you some relief, but I had not the ability to do it. But you may be sure that our sympathies and prayers were daily offered to a throne of grace in your behalf, and that of the cause.

Bro. J. D. Boyce paid us a visit some few months ago, when we had a precious season together. The brethren were greatly strengthened in the faith once delivered to the saints, and since that time we have had some glorious seasons together. We feel determined, by the grace of God, to hold out faithful to the end.

If time continues, do try to send some able brother this way; and we will do all we can towards paying the expenses of his coming, and of entertaining him while here. Who will come! May the good Lord direct. The harvest truly is great, but the laborers are few.

THOS. A. ESWORTHY.

Harrisonville (Pa.), March 16, '46.

#### LETTER FROM BRO. T. COLE.

Bro. Himes:—I wish to give notice to my brethren and friends, that I leave Lowell today for Hartford, Ct., with my family, where, for the present, I intend residing.

I have closed my labors in Lowell, where I have been for the last nine or ten years, with great satisfaction, and where I have seen much of the consolation of the Lord. During that time, I have baptized in and about this city probably between twelve and fourteen hundred persons; and many others profess to have passed from death unto life, under my labors.

The brethren here have engaged elder E. Burnham for a part of the time, for the present, and desire that Bro. Hale, Himes, Lent, and others, will supply them the remainder of the time. The brethren will do what they can to help the servants of God that shall come to them with the word of life. I hope those brethren who feel for perishing souls, will remember the thousands of Lowell. (Address Dr. George Pierce.)

I have engaged to supply the Advent church at Hartford, but shall do all I can to attend to calls for help in the vicinity, as my object is as formerly, to do all I can to extend the news of Messiah's reign, and to comfort those whose hands hang down, and whose knees have become feeble in this time of trial and affliction. Believing that the time is short in which we are required to labor in the vineyard of the Lord, to feed the famishing household with the bread of life, I hope, by the grace of God, to be found so doing, with all the dear servants of the Lord, when he shall come.

Brethren, let us be faithful unto the end, and the promise is sure, that we shall receive a crown of life, that fadeeth not away.

Yours, in hope of the promise made to our fathers,  
TIMOTHY COLE.  
Lowell (Mass.), April 1, 1846.

#### LETTER FROM BRO. T. SMITH.

Dear Bro. Himes:—We, as a family, are in a scattered state, agreeing well with the sentiment of the poet:—

"No foot of land do we possess,  
Nor cottage in the wilderness."

Like unto our fathers, we are stragglers and pilgrims, "looking for a city which hath foundations, whose maker and builder is God." We probably may, if time continue, by and by find a transient home on the banks of the Penobscot. But in this I say, as in all others, "The will of the Lord be done." He is too wise to err—too good to be unkind; and in his blessed hand I lie, while

"The day glides sweetly o'er my head,

Made up of innocence and love;

And soft and silent as the shades

The nightly minutes gently move."

O glorious hope of a better world, beyond a better resurrection, when "the righteous shall shine forth as the sun in the kingdom of their Father." Earth's greatest gift cannot call me back from this hope of "an inheritance, incorruptible and undefiled, and that fadeeth not away."

Our prospects on the banks of the Penobscot, I think, are very encouraging. The Adventists are like ancient Israel, the more they are afflicted, the more they grow and multiply. While the heathen rage, and the people imagine a vain thing, God's truth is working

in the minds of many, and those who oppose us are not able to meet us on Bible ground. May God keep us humble, as he ever resisteth the proud; for the day is at hand when "all the proud, and all that do wickedly, will be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that shall neither leave them root nor branch."

T. SMITH.

Orrington (Me.), March 25, 1846.

#### LETTER FROM BRO. J. HAZLETT.

Dear Bro. Himes:—I have taken the "Herald" upwards of a year, and am not yet tired of it; on the contrary, I look for its weekly arrival with increasing interest. One reason why I prize it so highly is, perhaps, because I am, like Lot in Sodom, alone in the blessed hope of soon seeing the King: I am the only one in this section who expects soon to witness the coming of the Lord. Therefore the "Herald" is to me a source of comfort: through its columns I hear from and converse with multitudes of my dear brethren.

I am endeavoring to preach salvation through the coming One; and to-morrow I contemplate visiting Cumberland county, to comfort the brethren, and to warn sinners to flee from the wrath to come. I am convinced that time is short, and that in a few days or months more, the King will appear in his glory.

Yours, in expectation of immortality,

J. HAZLETT.

Landisburg (Pa.), March 24, 1846.

#### LETTER FROM BRO. C. S. BARNES.

Dear Bro. Himes:—I have not heard an Advent sermon since the conference at Portland last fall; but I still rejoice at the arrival of the "Herald," which is like cold water to a thirsty soul. I hope that it will be sustained until the King of kings comes, which event I believe is near, even at the door.

There are a few in this place, and in Saco, who are looking for that blessed hope, and lifting up their heads, knowing that their redemption draweth nigh.

We should be glad to have some of the servants of God make us a visit, as they are passing this way, and break to us the bread of life. If any of our brethren should come this way, they will please call on me in Biddeford, or on Dr. Benjamin Colby, in Saco.

Yours in the blessed hope,

CYRUS S. BARNES.

Biddeford (Me.), March 26, 1846.

Bro. H. Cook, of Shandaker, N.Y., writes: The people here have heard but little on the subject of the glorious appearing of the great God and our Savior Jesus Christ. I think great good might be done if some good and faithful brother would come here and give a few lectures on that subject. Bro. M. Batchelor, or Bro. S. Chapman, is in my mind; or any other, that will come in the spirit of the gospel, will find a listening ear. My prayer is that the great Shepherd of the sheep will send some one here that will feed the sheep and lambs of the flock with the sincere milk of the word. The friends here are poor, and cannot do much. But my house is open, and heart also.

A Brother writes from Ohio:—While receiving the last volume, many numbers came very irregularly, while others have never arrived. Sometimes half a dozen would come to hand at the same time; then I would receive none for weeks. Please explain, if you can, the cause of this irregularity.

All our papers are mailed on Saturday and Monday previous to their date. Therefore, if the mails were regular, our papers would be regularly received. If any do not receive their papers regularly, we hope they will give us immediate information.

We are happy to hear from our dear Bro. J. Wilson of Gerry N. Y. to learn that he is well, and still strong in the faith once delivered to the saints.

Bro. Geo. Hill of Guilford, Ct., writes that he hopes Bro. Chapman will not forget his promise to visit that place. And he hopes others laboring brethren will not forget them, although they are few in numbers.

Bro. J. Reynolds, of Marblehead, writes that they number some six or eight in that place, who meet once a week to read the Scriptures, and encourage each other on the way.



## FOREIGN AND DOMESTIC SUMMARY, Etc.

The papers continue to be filled with accounts of the freshets in Maine, New York, and Pennsylvania. The loss of property has been immense, while the damage done to bridges, and other public works, is very serious. Bridges, saw and grist-mills, houses, and lumber, &c., on the Androscoggin, Penobscot, and Susquehanna, have been swept away. At Livermore Falls, Me., no less than thirty buildings were carried away, including a grist and saw-mill. At Gardiner, the water rose from twelve to fifteen feet above high water mark.

Since our last, there has been an arrival from England, with news one day later than by last arrival. Strong apprehensions exist in England of a rupture with this country. The idea entertained by the British press (and we may include a portion of the American also), that the President did not really mean to persist in the course of policy indicated in his Message, but that he was indulging in a spirit of electioneering bravado, seems to be giving place to rather grave reflections, whether it may not prove a far more serious matter. The London papers state, that the only way to prevent the absorption of Oregon, California, Mexico, and even Canada itself, by the United States, is for the European powers to interfere.

Bishop Hughes, Catholic Bishop of New York, has been preaching in Paris to large audiences.

Albert J. Tirrell, indicted for the murder of Maria A. Bickford, some months since, has been acquitted. He has been remanded, to take his trial for arson and adultery. We believe the penalty for arson in this State is death.

To those who have curiosity and nerve enough to count the number of duels, thefts, burglaries, incendiarisms, murders, and a host of other crimes, with which our exchange papers are filled, the present state of the country would give evidence of anything else but the conversion of the world. If it could be said of the Antediluvian world, that "the earth was filled with violence," which required a deluge of water to purify it, the same may be emphatically said of the present world, which will soon be cleansed by a deluge of fire.

On the occasion of the marriage of a daughter of Mehemet Ali, Viceroy of Egypt, which took place last December, about £200,000 was expended. The bridal festivities continued six days.

A letter from Vera Cruz says that Mr. Slidell, U. S. Minister to Mexico, will soon be invited to enter the capital. The ground for this assertion is not given.

The Legislature of Kentucky has declared it a penal offence for any free negro or mulatto in that State to engage in the manufacture or sale of ardent spirits—provided (of course) he is not the hired laborer of some white man. "Circumstances alter cases." Who is it that cannot see, that for a white man to sell poison is one thing, and for a black man to do the same is another? Those burdened with that antiquated principle, called conscientiousness, may think otherwise.

The number of German emigrants that arrived in the city of New York during the year 1845, was 30,312.

There will be an eclipse of the sun on Saturday, the 25th inst. Astronomers say that it will be the last large eclipse, visible to us, for eighty years. Very possibly. We believe that before that time expires, that state will be realized, concerning which the prophet says, "Thy sun shall no more go down, neither shall thy moon withdraw itself."

In Hindostan, the past year, the law which made the renunciation of caste in order to embrace Christianity, a forfeiture of property, and other privileges, has been abrogated. Christians are now eligible to office.

The New York "Freeman's Journal" says, that the different Roman Catholic congregations belonging to Bishop Hughes' diocese, have contributed \$17,216 for the erection of buildings for a Theological Seminary in the State of New York. When it is recollected, that the Catholics of the diocese of N. Y. are mostly very poor, this contribution is certainly astonishing. We wonder how long it would require for the same number of Protestants, under the same circumstances, without being influenced by any exciting cause, to raise that sum!

A young lady near Philadelphia, lately had a cancer extracted from her breast, which had been caused by tight lacing.

Much excitement exists in Ireland, and considerable in England, in relation to the execution of a man named Bryan Seery, who had been convicted of attempting the life of Sir F. Hopkins. Though the Baronet swears most positively that Seery was the man who shot at him, the opinion is nearly general that he was innocent. Subscriptions to a considerable amount have been made for the widow and five children of Seery.

A man passing the guard-house on the Wieden, near Vienna, smoking a cigar, was ordered by the guard to take it out of his mouth. He refused, and was immediately fired at, the ball taking effect in his arm. This was the fifth case of the same character within a few days.

A College for the Order of Jesuits is about to be erected in Montreal. A subscription is open in Ireland for that object, to which one man has appended his name for \$1600.

A letter in the Dublin "Freeman's Journal," signed "A Catholic Priest, officiating in England," says "It has pleased God to hear the prayers of his people," lately offered up for the conversion of England, "by the number of illustrious persons who have joined themselves to the 'one fold' under the 'one shepherd,'"—the Pope.

These conversions have induced Dr. Wiseman, Bishop of Melipolamus, to apply again to the Bishops of France that they urge their flocks to renew their prayers for further conversions. The number of conversions among "illustrious persons" (the upper classes), within a few months past, has been upwards of a hundred, including forty clergymen, so says a London paper.

A correspondent of the "Journal of Commerce" says of the city of Naples:—"The population is 400,000. I divide them as follows: 100,000 beggars, 100,000 thieves, 100,000 soldiers and priests, and the balance decent people." It will be seen that the soldiers and priests are not reckoned among the "decent people." We think the writer is not very far out of the way in his classification.

The Bishop of Texas, who has been in Paris for some time past, for the purpose of procuring priests, sisters of charity, &c., for his diocese, is about to embark at Havre for Texas, with twenty-seven priests. Though this country will not be much the gainer by the accession, France will. "It's an ill wind that blows nobody any good."

The "Journal de Bruxelles" says, that the reports of the atrocities committed on the Catholic priests in Russia are without foundation. The man that originated the stories, who pretended to be a priest, has been arrested. There has been a wonderful deal of sympathy expended on this affair. Such tricks are of a piece with many others employed by the Papacy.

The U. S. army in Texas has broken up its encampment at Corpus Christi, and taken position on the Mexican side of the Rio Grande. It is supposed that this movement will soon bring matters to a crisis, peaceably or otherwise.

Vienna, in Austria, contains a population of 250,000. There is an average of 40 persons to each house.

The Independent Order of Odd Fellows are about establishing an University in the District of Columbia.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, APRIL 8, 1846.

## Removal.

We have removed our office from 30 Devonshire-street, to No. 9 Milk-street, nearly opposite the lower end of the Old South, 3d floor. We hope our friends will be particular, hereafter, in addressing letters or parcels to this office.

**NEW PLACE OF WORSHIP.**—The Second Advent Society of Boston, will hereafter hold their meetings at the "Central Saloon," No. 9 Milk-street, three times on Lord's day, and on Tuesday and Friday evenings.

We have a fresh supply of Campbell and Macknight's Testaments. Wholesale, 33 1-3 cents; retail, 37 1-2 cents.

## Visit to England.

It is well known to our friends that a call from brethren in England, that Bro. Himes and others should visit them, has been under serious consideration, and on several occasions Bro. Himes and some other brother have been on the point of preparing to leave; but something has hitherto interposed to prevent it. These calls from brethren there still continue, and are even more urgent than ever, so that under ordinary circumstances it would be hardly possible to decline complying with them. But how can this be? The calls at home are more pressing than ever. Would it be proper, at this time, to take away even one of our efficient laborers? The question is one of deep interest, and after much serious consultation, we hardly know how to advise. It has occurred to us that our brethren and sisters join with us in seeking counsel of the Lord, in reference to this question of duty, by presenting it to God in their prayers. "If any man lack wisdom let him ask of God."

## Misapplication of Scripture.

We frequently hear it said of those who have fallen asleep in Jesus, that they have obtained a victory over death; and this text is quoted in reference to them, "O death! where is thy sting? O grave! where is thy victory?" We hear this thus applied, not only by the illiterate but also by the learned and profound. With what propriety such an application of Scripture can be made, while they are still in the arms of death and buried in the grave, we know not. But the testimony of the the apostle should be

decisive on this point. The original text is found in Isa. 25:6-9—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.—And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Paul thus informs us when this saying shall be brought to pass. He says, 1 Cor. 15:50-55, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" With so plain an application by the apostle, it is surprising that any minister of the Gospel should be so little familiar with his Bible, as to ascribe to death what the apostle applies to the resurrection from death.

## Spiritual Wifery.

We cut the following from the "Daily Mail" of this city. Such developments on the part of those who were once Adventists are painful. It is however gratifying that they were not left to run into these excesses until they renounced "Millerism." The world, however, do not understand the difference between these men who denounce the Adventists as children of the devil, and those who abide by the Advent ship; and therefore we have to suffer for the iniquity of those men who set aside all the proprieties of life.

In the name of the Lord, we protest against all such abominations. All who are familiar with our columns, will bear witness that we have ever borne a faithful testimony against these things, and warned all of this result, who followed their own spirit.

**Spiritual Wifery.**—A late Akron paper has the following document:—"Much as we have heard of this doctrine of the 'Latter Day Saints,' we had no idea that our quasi Millerites had progressed so far as developed in a trial in this place last Monday, before Esq. Converse. Some months since, a man named Almon Dwight, left his family in Auburn, N. Y., and joined a woman who refuses to give any name but Martha, who deserted her husband at the same time, in Hamburg, Erie county, N. Y., and as a spiritual pair, they have since lived in Toronto, Canada, removing thence back to New York, from there to Cleveland, and on the 17th they came to the residence of the Rev. Mr. Pickands, who, knowing all this, kept them till their arrest. On the trial, Mr. Pickands refused to be sworn as a witness, but at length offered to tell the story, (the above is the substance) under the penalties for perjury. Pickands and Kidder justified the conduct of the defendants on the ground, that it was consistent with their doctrine, which would permit a 'spiritual matrimony without sexual connexion.' Justice Converse, however, differed from them in opinion, and ordered the defendants to find bail in the sum of \$200 each, on the charge of adultery."

The Akron "Democrat" says:—"Mr. Pickands is at last thrown into the shade and distanced by those who have hitherto been his followers. A number of ladies who have left their families in Cleveland, have passed through this place (after stopping a few days) on a missionary tour to parts unknown, taking with them some of our citizens, to the great grief of their families. They believe they shall not die; that they are of the elect

144,000, who are to 'follow the Lamb wheresoever he goeth,' which is revealed to them daily; whoever joins them must leave all relatives, friends, and possessions. These women call themselves Kings, and as they travel, they appoint men to act as priests."

To CORRESPONDENTS.—"M. C." is informed that the reason we took no notice of the attack to which he refers, is on account of the bad character of the attacker, and consideration for his family. He can accomplish nothing. His effort, like a previous act of his, of which he thinks the world is ignorant, will be abortive. He belongs to a wicked and adulterous generation.

## BUSINESS NOTES.

Bro. D. New.—We have sent you what you ordered by mail, except the work on Rome, of which we have none. A. S. Bruce, \$5.—No such name on the Bennington, Vt., list. Please to write as more particularly, and state where the paper has been received, and in what name. We have entered it on Bennington; but if another paper is sent, we wish to discontinue the one not wanted. J. G. Smith, \$4.—The bundle has been sent to Meredith Village. The order said five Greek Testaments. We concluded Campbell and Macknight's translation of the Greek was wanted, which we sent. If not correct, return them at our expense. E. M. Hicks.—Your paper is sent to Utica, N. Y. C. S. Barnes.—A Library has been sent to you by express to Saco, Me. Eld. T. Smith.—A bundle has been sent you, care of Ed. McGinley, Bangor, Me.

## NOTICES.

"SECOND ADVENT LIBRARY."—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a set. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

BOOKS FOR SALE.—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

WHITEHEAD'S LIFE OF THE TWO WESLEYS.—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

CRUDEN'S CONCORDANCE.—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

MEETINGS IN BOSTON at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary streets.

\* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old PLACE, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chestnut-sts. J. LITCH.

AGENT.—The "Herald," Harp, Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. R. Hollister, 91 Delancy-street.

\* Our friends in Western New York can obtain all our works of Bro. J. Marsh, 20 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

\* Peter Johnson is our Agent at Portland, Me., No. 24 India-street. He keeps the "Harp," and other Advent books, constantly on hand.

\* TORONTO, C. W.—The Harp, Hymns, and Advent books generally, can be obtained at Bro. Stell, in Toronto, of Bro. Daniel Campbell.

\* All letters or communications designed for this office should be directed (post paid) to J. V. Himes, Boston, Mass.

\* Bound books cannot be sent by mail.

\* Bro. Timothy Cole's address, for the present, is Hartford, Ct.

## Letters &amp; Receipts for Week ending April 3.

H. Barnett, 268; E. Sparks, 268; H. M. Sleeper, 255; E. Hayes, 267; J. Morrell, 267—each 50 cts.—J. Spenson, v 11; A. Payne, v 11; J. Twining, v 11; S. Hewitt, v 11; J. Raymond, v 11—each 75 cts.—E. G. Kingsbury, v 10; A. Little, v 10; R. Schellhouse, v 11; L. Scott, 251; W. Mosher, v 11; K. S. Hastings, 260 (\$1 84 due to end of v 10); D. Page, v 10; S. Wells, 252; W. G. Churchill, v 11; J. Belden, v 11; W. Frink, v 11; J. Murray, 254; T. Allen, 161 (pamphlets sent); P. Desnoere, v 11; L. Royce, v 11; Ruthen Slayton (is the same as R. M. Slayton, or a new sub.); E. Rowel, v 11; R. Morrill, v 11; H. Willey, 260; J. G. Mober, 250; E. Leonard, 266; J. Webster, v 11; J. Ring, 259; E. W. Winslow, 252; I. Atkins, 243 (cancelled); J. V. Butt, 257; E. Dunham, v 10; E. S. Wheeler, 252; J. Myers, v 10; B. Batchelor, v 11; B. Gardner, 252; F. S. Munsell, v 10; J. Ballard, 252; H. Thayer, 257; R. H. Bird, v 10; B. B. Boardman, v 11; L. Wilcox, v 11—each \$1. J. T. Hall, v 11—\$1 50.—C. Penoyer, 257; Eld. Phiney, of Seneca Falls, 257—each \$1 50.—N. Smith, 253—\$1 75.—J. Slater, 368; M. A. Kinney, v 11; J. Geddes, 260; M. Larimore, v 10; W. A. Fay, 255; J. B. Skinner, 270; N. M. Catlin, 270; M. Davison, 258; M. Everett, v 11; H. B. Squires, v 11, 2 copies—each \$2.—J. M. Chamberlain, v 10—\$3.—J. S. Howell, 267—\$5. LETTERS.—E. R. Griggs, the books were sent; M. Beckly; J. Runney; B. Palmer, v 10; E. C. Fellows, sent the pamphlets; L. M. Lovell, the letter referred to was not received—we will send the papers; H. Hayes.



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN; SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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### The Day of the Lord.

Forgive, O Lord! the shuddering dread  
Which thrills throughout the trembling frame,  
As fast and dark the storm-clouds spread  
Around the few who love Thy name.

Forgive the faint, the fearful heart,  
That shrinks from suffering, pain, and woe,  
And thy blest Spirit's power impart,  
To bid our drooping graces grow.

In mercy, Lord, on that great day,  
When tribulations round us close,  
Let us, thy chosen spouse, display  
Faith's dauntless front before thy foes.

Amid the dimness of that hour  
May we, a firm, united band—  
While earthquakes rend, and tempests pour—  
Strong in thy strength determined stand.

"At evening time it shall be light"  
For us who watch and strive, and pray;  
While all these rebel hordes who fight  
Against thee, Lord, shall melt away.

Hail, day of days most radiant, fair!  
When Christ returns to stand once more  
Upon that Mount of Olives, where  
He left his weeping saints before.

Hail, day of God! when Christ the Lord  
O'er all the earth shall reign as King,  
And when all lands with one accord  
To Him their tribute homage bring!

### "Breathe the Wave, Christian."

Breathe the wave, Christian, when it is strongest;  
Watch for day, Christian, when the night's longest;  
Onward, and onward still, be thine endeavor;  
The rest that remaineth, will be for ever.

Fight the fight, Christian, Jesus is o'er thee;  
Run the race, Christian, heaven is before thee;  
He who hath promised, faltereth never;  
The love of eternity flows on for ever.

Lift the eye, Christian, just as it closeth;  
Raise the heart, Christian, ere it reposeth;  
Thee from the love of Christ nothing shall sever;  
Mount, when the work is done; praise Him for ever!

### The Austrian Empire.

BY REV. J. S. C. ABBOTT.

(Concluded.)

In our last letter, we referred to the conquest of Vienna by Napoleon, and to the terrific scenes which ensued during that sanguinary conflict. "Strange result," says Alison, "of those days not less of royal, than of national revolution, that a daughter of the Cæsars should be wooed and won by a soldier of fortune from Corsica; that French arms should be exerted to place an Austrian Princess on the throne of Charlemagne; that the leader of a victorious invading host should demand her for his bride, and that the first accents of tenderness should be from the deep booming mortars which, but for his interposition, would have consigned her father's palace to destruction."

Napoleon remained in Vienna for some time, celebrating his triumph with most gorgeous festivities, which the Viennese were compelled to look upon with at least feigned pleasure. And thus were the apartments of the proudest monarch in Europe devoted to the exulting festi-

vals of an individual who, a few years before, was in such deep obscurity that he could not even have obtained admission to those apartments as a guest. Napoleon, having plunged the Emperor of Austria into the dust of humiliation; having driven him, a fugitive, far off into the wilds of Hungary, with the disheartened fragments of his defeated armies; and having revelled, as long as suited his convenience, in the luxuriously furnished palaces of Vienna, prepared for his return to France. He first, however, compelled the Emperor of Austria to sign a treaty containing the most humiliating concessions. Large portions of the Austrian empire, and of the revenue, were surrendered to the insatiable conqueror. And then Napoleon, as if he intended that the Austrians should feel their humiliation in the very depths of their souls, ordered his retiring troops to place mines of gunpowder under those beautiful fortifications which surrounded Vienna, and which had been for ages the pride, the ornament, and the strength of the Austrian capital; and they were mercilessly blown into a pile of ruins.

The ramparts of Vienna had long been the peculiar glory of the metropolis.—They were shaded by magnificent trees, which had been accumulating their growth for centuries. These ramparts formed a delightful promenade for the citizens.—They were the favorite, and almost only resort for the young and the old, on every bright evening and every gala day. These venerable fortifications had ages before arrested the progress of the victorious Turks, when they were sweeping like a desolating flood over Europe; and they had been rendered illustrious by the heroism of Maria Theresa. Napoleon ordered, as he left the city, their entire demolition. Mines of terrific power were constructed under the principal bastions. These, exploding with the energy of volcanic fires, upheaved the mountainous ramparts from their foundations, and scattered them through the air, mingled with volumes of flame and smoke, darkening the sky and strewing the earth with enormous ruin. It is said that these successive explosions, one after another, presented one of the most sublime and awful spectacles of the whole revolutionary war. "Showers of stones and fragments of masonry," says Alison, "fell on all sides. The subterranean fires ran along the mines, with a smothered roar which froze every heart with terror. One after another the bastions were heaved up and exploded, till the city was enveloped on all sides by ruins; and the rattle of falling masses broke the awful stillness of the capital." This cruel devastation produced the most profound impression in Vienna; it exasperated the people more than could have been done by the loss of half the monarchy; it brought the bitterness of conquest home to every man's breast; the iron had pierced into the soul of the nation. And thus Napoleon terminated his most singular courtship of Maria Louisa.

Napoleon at this moment stood on the very highest pinnacle of his greatness. He was now in fact, the Emperor of Europe, and all the kings who surrounded him were but the governors of the remote provinces of his empire. But he was childless. He had no heir to perpetuate his name, and to inherit his power. He therefore resolved, most "insanely for his influence and his fame, to divorce Josephine, the wife of his youth, and seek a bride of royal blood, who would associate with his name all the pride of ancestral renown. For Napoleon was well aware that mankind are generally even more fascinated by ancestral glory, than by individual heroism. In this case he, however, grievously misinterpreted his own position, and by the repudiation of Josephine, who had greatly aided in the advancement of his fortunes, he accelerated his own downfall. The grandeur of Napoleon's fortune, and the solidity of his throne were now such, that he could choose at his pleasure from all the princesses of continental Europe.

The divorce, for the sake of marriage with another, was however a fearful subject for Napoleon to break to Josephine. The rumor of her approaching degradation had for a long time filled the heart of the Empress with the most terrible forebodings. Still, neither party ventured to introduce the topic, which now filled the ears and occupied the tongues of all Europe. They dined together one day, in the deepest embarrassment; and not one word was spoken by either, during the repast. Napoleon exhibited marks of the strongest agitation; a convulsive movement, accompanied with a hectic flush, often passed over his features; and he seemed afraid to raise his eyes to the Empress, except by stealth. Josephine was equally embarrassed and agitated, and had all the day been weeping. The dinner was finally removed untouched, neither having tasted a morsel. Josephine has described the scene which ensued.—"We dined together as usual. I struggled with my tears, which, notwithstanding every effort, overflowed my eyes; I uttered not a single word during that sorrowful meal; and he broke silence but once, to ask an attendant about the weather. My sunshine I saw had passed away; the storm burst quickly. Directly after coffee, Bonaparte dismissed every one, and I remained alone with him. I watched in the changing expression of his countenance, that struggle which was in his soul. At length his features settled into stern resolve. I saw that my hour was come. His whole frame trembled; he approached, and I felt a shuddering horror come over me. He took my hand, placed it upon his heart, gazed on me for a moment; then pronounced these fearful words—'Josephine! my excellent Josephine! thou knowest if I have loved thee! To thee, to thee alone, do I owe the only moments of happiness I have enjoyed in this world. Josephine! my destiny overmasters my will. My

dearest affections must be silent before the interests of France.' 'Say no more,' I had still strength sufficient to reply; 'I was prepared for this, but the blow is not less mortal.' More I could not utter.—I cannot tell what passed within me. I believe my screams were loud. I thought reason had fled. I became unconscious of everything, and on returning to my senses, found I had been carried to my chamber. On recovering, I perceived that Corvisart was in attendance, and my poor daughter weeping over me. No! no! I cannot describe the horror of my situation during that night! Even the interest which he affected to take in my sufferings, seemed to me additional cruelty. Oh, my God! how justly had I reason to dread becoming an Empress!"

The fatal day of separation at length arrived. After the painful scene was over, Josephine, in silence and sorrow, retired to her chamber. The usual hour of Napoleon's retiring came. "He had just placed himself in bed, silent and melancholy, while his favorite attendant waited only to receive orders, when suddenly the private door opened, and the Empress appeared, her hair in disorder, and her face swollen with weeping. Advancing with a tottering step, she stood, as if irresolute, about a pace from the bed, clasped her hands and burst into an agony of tears. Delicacy—a feeling as if she had now no right to be there—seemed at first to have arrested her progress; but forgetting everything in the fulness of her grief, she threw herself on the bed, clasped her husband's neck, and sobbed as if her heart had been breaking. Napoleon also wept while he endeavored to console her, and they remained for some time locked in each other's arms, silently mingling their tears together. After an interview of about an hour, Josephine parted forever with the man whom she had so long and so tenderly loved. On seeing the Empress retire, the attendant entered to remove the lights, and found the chamber silent as death, and Napoleon so sunk among the bed clothes as to be invisible. The next morning, at 11, Josephine left the Tuileries forever.

Almost immediately after the divorce, proposals were made to the Austrian Court for Maria Louisa. The proposals were eagerly accepted. Soon the marriage festival was celebrated in Vienna with great pomp, the Archduke Charles standing proxy for the imperial bridegroom. Napoleon was still in Paris, having as yet never even seen his bride.—"She is not beautiful," said he as he carefully regarded her miniature, which had been sent to him, "but she is a daughter of the Cæsars." This remark shows how much even Napoleon was dazzled by the the mysterious fascination of noble birth and lofty lineage. Maria entered Paris, with four queens holding her train amid the thunders of artillery, the clangor of bells, and the acclamations of countless thousands, and surrounded with every demonstration of magnificence



which riches and the pageantry of war can confer.

Thus, but a few years before, did Maria Antoinette, the great-aunt of Maria Louisa, from the same palace in Vienna, ascend the same throne of France; and but a few months passed away, before she was pelted by revolutionary mobs, as she was dragged on a cart to the guillotine. Maria Louisa, but 18 years of age, all forgetful of the fate of her unhappy kinswoman, was greatly elated with the splendor of her bridal. But the discarded Josephine, in her secret chambers, heard these sounds of universal exultation filling the air, and wept scalding tears of agony. But when the day of calamity came, Maria Louisa proved herself destitute of all real greatness. She allowed Napoleon to go alone to the rock of St. Helena; she appeared in public leaning upon the arm of Wellington, the conqueror of her husband; and ended her career ignobly by marrying a colonel in the Austrian army—a marriage which it is said was secretly consummated, even before the death of Napoleon.

What is to be the future destiny of the Austrian monarchy, it is difficult to determine. Temporal and spiritual despotisms are there united with their utmost energies, to exclude liberty and light.—But the spirit of freedom is spreading, and they who oppose its progress must eventually perish.—*N. Y. Evangelist.*

### The Doctrine of the New Testament ON THE TIME OF THE SECOND ADVENT.

BY REV. WM. FYN, M.A., VICAR OF WILLIAN, HERTS, ENG.

(Continued from our last.)

I Thess. 5:1-6: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: ye are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

III. *And is the time of the second advent an exception to this rule?*

This, need I say it, is the great event towards which the eye of faith has been turned from the very first. To this, as to a centre, every thought, and word, and work of every intelligent creature, has been proceeding. Toward this the whole current of time has been flowing, and all the concerns of men shall be found to have brought in their tributary streams, when "in the dispensation of the fulness of the times God will gather together in one all things in Christ, both which are in heaven, and which are on earth: even in him." (Eph. 1:10.) And has God hung clouds and darkness around it?—Has he shrouded it with a mystery which no wisdom can pierce? Has he placed cherubim, and a flaming sword, which turns every way, to prevent access to this tree of knowledge? God has done none of these things; it is man's unbelief that has thrown obscurity around it: it is man's unbelief that has hung the veil before it: it is man's unbelief that hinders our access to it. What, therefore, is to be done? Stretch forth the hand of faith, and rend that veil in twain, from the top even to the bottom, and be not faithless, but believing.

1. We will now endeavor to reconcile some *apparent* contradictions in the Scriptures concerning it; and then

2. Show what is the New Testament doctrine upon the subject.

I here lay much stress upon the word *apparent*; for there can be no actual contradiction in Holy Writ. Can we, for one moment, suppose the Holy Spirit to be divided against himself? It is impossible. Can we conceive, that the Di-

vine testimony shall at one time say, Yea, at another, Nay? The supposition is inconceivable. The stream of Divine truth, which at the first issued from the throne of God, has run on from the beginning in one continuous course through time, and shall do so even to the end.—There neither have been, nor ever can be any opposing currents. It turns at no season "as the streams in the south."—(Psalm 126:4.) There is sweet and all-pervading concord throughout the whole of the Divine testimony in the Word; and if you touch but one string, every other shall vibrate, for there is a chord of harmony which passes through them all.

The Scriptures which I shall now adduce are two, as being among the most important of those to which I have referred, being those also which are most commonly brought forward as opposed to all expectation of knowledge respecting the time of the Lord's appearing. Matt. 24:32—36, is the first. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.—Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Here is an *apparent* contradiction. Our Lord had replied to the questions, proposed to him by his people, as recorded in the third verse.—He then assures them, that when the things of which he had been speaking should come to pass, they (i. e., the generation who should witness those things) might as certainly know that he was near even at the doors, as the inhabitants of Judæa knew that summer was nigh when the fig tree put forth its leaves. He then adds, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." We add to this, from St. Mark's Gospel, "neither the Son;" for at that time it had not been revealed to him. There appear to have been three periods in the history of our blessed Lord when he received the gift of the Spirit: at his conception: at his baptism, when he was inaugurated into the office of the high priesthood; and when he ascended up on high, having led captivity captive, and received gifts for men. Accordingly, on the day of Pentecost, having received of the Father the promise of the Holy Ghost, he shed forth that which those present then saw and heard. Then, doubtless, the human nature of the Lord had received the fulness of *wisdom* as intimated in the ascription of praise to him by the Church above. (Rev. 5:12.) Most true it was, that when our Lord spake, the time of his coming was unknown, save to God only: but no less true must it be, that the generation who should witness that advent should be enabled to ascertain, by the signs with which he would furnish them, that he was nigh, even at their very doors, as did the Judæan that summer was nigh when the fig tree put forth its leaves. Now look to what immediately follows. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24:37—39.) From this it is clear, that the ungodly world "knew not," because they believed not the testimony of that preacher of righteousness. But Noah knew. So it shall be in the correspond-

ing season. They who believe not the testimony of "Behold, the bridegroom cometh," shall not know, because of unbelief. But *they who believe*, and, like Noah, are looking for the fulfilment of the word, and therefore, for Christ's appearing, *shall know*, or else the parallel fails.

Again, Acts 1:6, 7, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?—And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power," is another passage which is always pressed into this service. If our blessed Lord intended that the time, when he would restore the kingdom to Israel, should always be hid, which is connected also with his return in glory, why did the Holy Ghost, in taking of the things of Christ and showing them to the Apostle Paul, teach him to write to the Thessalonians the words of our text? According to the *extent of the meaning*, which is given commonly to that passage of the Acts, what St. Paul has written cannot be true; and no Christian man will allow that. How, therefore, are they to be reconciled? We must look to the *later communication* of the Lord to the Church by the Spirit; and looking to that we are constrained to own, that though previous to his ascension the time of his return in glory was not known, he made such further revelations respecting it to his people, that they need no longer be in darkness, that that day should overtake them as a thief, but should possess such knowledge of times and seasons as effectually to prepare them for the coming of the Lord. I see not how it is possible, without involving the absolute denial of the truth of many parts of God's Word, to view this in any other light.—(To be continued.)

### The First Resurrection.

BY REV. T. B. BIRKS, M. A.,  
FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

(Continued from our last.)

Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

2. THE SUBJECTS OF THIS RESURRECTION form a second proof of its literal character. "I saw thrones, and they sat on them; and judgment was given unto them."

Who are these whom the prophet now beholds on the seats of judgment? The context supplies us with an answer. St. John, in the former chapter, has already heard the loud voices in heaven, saying, "The marriage of the Lamb is come, and his bride hath made herself ready." "And to her it was given that she should be arrayed in fine linen, white and clean; for the fine linen is the righteousness of the saints." The angel addresses to him the further charge—"Write, Blessed are they which are called to the marriage supper of the Lamb." Heaven is then opened. The Word of God appears in all his Divine majesty. "And the armies which were in heaven followed him, clothed in fine linen, white and clean." The enemies of the Lord are overthrown, and Satan, the old serpent, is bound in the bottomless pit. Then the prophet resumes with these words—"I saw thrones, and they sat on them, and judgment was given to them, . . . and they lived and reigned with Christ." Who can be meant but the heavenly armies who were already present in the vision, the followers of the Lamb, called, and chosen, and faithful? These are the mystic bride, the Lamb's wife. These are the honored guests who are called to the marriage supper. Their life, which had been hid with Christ in God, is now openly manifested in the sight of the

world. The song which they uttered long before is now fulfilled—"Thou hast made us unto our God kings and priests, and we shall reign on the earth." And since it is from heaven that they come to reign, the words must clearly denote a real, and not a figurative resurrection.

The persons, then, who appear in vision on the thrones of judgment, are the same with the armies clad in fine linen, who have followed the Lamb. But may not these be a mere symbol to denote other servants of God who shall at that time be honorable and blessed upon earth? This seems to be the view of nearly all who advocate a figurative resurrection.

The nature of symbols is to express real objects by ideal forms, or those which are higher and more spiritual by real objects of an inferior kind. The valley of dry bones was no actual reality; it was an imaginary object before the eye of the prophet. The words of St. Paul in the eleventh of Romans, if turned into a vision, would be of the same kind: the resurrection of some *unreal* corpse would symbolize the restoration of Israel.

The same truth appears just as plainly in the prophecy of the two witnesses.—All who believe them to be literal persons maintain also their literal resurrection. On the other hand, all who regard their resurrection as figurative believe the witnesses themselves to be no real persons, but a figure or emblem, like the seven candlesticks in the opening vision.

The parallel, then, in each instance, entirely fails. In the prophecy of our text, the armies of heaven, the martyrs of Christ, are living and real persons.—If the resurrection were figurative, persons would be symbolized by other persons equally real with themselves, and even superior in dignity. Now this violates the nature and use of a symbol, and involves us in hopeless confusion.—That saints descending from heaven should denote other holy men, born and sojourning on earth, is a fiction without any warrant. Those heavenly armies are not, and from their nature, cannot be mere symbols: they are among the highest realities of the word of God. And since it is these armies who sit on the thrones, and are partakers of the first resurrection, the proof is clear and firm, that a bodily resurrection is the true object of the vision.

3. THE OFFICE ASSIGNED TO THESE RISEN SAINTS is again a third argument for the literal meaning. "They sat on thrones, and judgment was given to them."

These words have a clear and definite sense. They are no vague description of peace and prosperity in the church or world. They are terms of royalty and dominion. The truth implied both in the emblem of *thrones* and the literal phrase of *judgment* is one and the same. The prophecy exhibits to us a dispensation of righteous government; and its features are those of judicial power and kingly exaltation.

The event thus announced agrees with many other promises given to the servants of Christ. Our Lord himself declared to his apostles—"I appoint unto you a kingdom, as my Father hath appointed unto me . . . that ye may sit on twelve thrones, judging the twelve tribes of Israel." A similar statement occurs in Isaiah, at the overthrow of the last oppressor of the church—"Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32:1.) Our Lord repeats the promise in this very book, and extends it to the whole church in that gracious declaration—"To him that overcometh will I give to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Compare these and similar promises



with the words of this vision, and there will be found the most complete harmony. They all describe a royal dominion to be given to the people of Christ. The words of St. John seem to be an echo of those uttered by our Lord at the last supper, when this beloved disciple was actually leaning on his breast. And therefore since the twelve apostles are among the objects of the vision, and of the number who sit on thrones of judgment, the event can be no mere figure, but must be a true and literal resurrection.—(To be continued.)

### Sketch of a Sermon.

Luke 20: 31.—“Neither can they die any more.”

The occasion upon which the Savior of mankind spake these words was when certain men denominated Sadducees, who denied the resurrection, sought to perplex him: as we read 20:27-36. Thus they were silenced, and one of the scribes bore testimony to the wisdom of his answer.—“Neither can they die any more.” These words reveal a truth inconceivably, and inestimably glorious, sublime, and important, viz., the immortality of the resurrected saints; who are declared by him who cannot lie, to be “equal to the angels,” &c.

I. We will consider the question, What are the essential qualifications of a child of the resurrection?

II. Endeavor to form some estimate of the blessedness of the resurrection state.

First, the qualifications of a child of the resurrection. All resurrected beings of whom the Bible gives direct evidence are of the human family: by nature children of wrath, having sinned in Adam; but, believing in Christ, receive the transforming, and renewing spirit of the living God, the foretaste, and pledge of the resurrection state, in which, delivered from mortality, they rejoice in endless liberty, and life. The first qualification, in order to be a child of the resurrection, which is the same as being a child of God, is repentance toward God, which implies an entire, and determined renunciation of sin, acceptance of Jesus Christ as the propitiation of sins committed, simply believing and living on him, walking in his steps, following him through evil, as well as good report, taking the Bible for the rule of life, bearing the cross daily before a despising world, fearless maintenance of truth at whatever cost or hazard, and faithfully serving God to the end of this life. In the cultivation of holy and heavenly affections, denial of self, and mortification of all carnal, and unsanctified feelings and desires—every thought being brought into captivity unto the obedience of Christ. Such persons live lives of faith in the Son of God, exemplifying the religion described in his word, visiting the fatherless and widows in their afflictions, distributing according to ability to the necessities of all, especially to the household of faith, and living and confessing themselves strangers and pilgrims on the earth. Such are the characters who are accounted worthy to obtain that world and the resurrection from the dead; and such are some of the qualifications necessary to fit us for being recognized with these exalted beings. It is in vain for the half-hearted professor, the temporizer, the worldling, or the lukewarm, to expect acceptance by God. He calls his jewels: they are precious; they are true and faithful: in their mouths must be no guile—declared faultless before him.—Are we such characters?

Secondly, we will endeavor to form some idea of the blessedness of the resurrection state; and this we must do chiefly by contrast.

It is an IMMORTAL STATE. The present is a mortal, or dying state. With millions of the human kind, it happens

that in helpless infancy, before the faculty of discerning good from evil is developed, the icy hand of death takes his hold, and deposits them in his gloomy cell. To human appearance, these, numbering full half the family of men, are indeed only born to die. Again; in early youth, the mind expanding, the form developing, beauty luxuriating in the countenance, traits of character displaying themselves, exciting parental hopes, a father's pride, and mother's fondness in the fulness of indulgence,—and alas! must death, the scorner of parents' love, and children's joys, intrude himself here? Ah! “cannot the grave forget these, and lay low some lesser valued, less beloved heads?”—but the iron-hearted tyrant steals in here, and plucks up the fairest rose of the household—and tears are shed, and hearts mourn long, but all in vain. Again: the blooming and happy pair are joined at the nuptial altar; happiness and love seem to say here shall be our residence. The aged sire's prayer has reached heaven's ear for their mutual welfare; the relatives of the bridegroom and bride rejoice together, and neighbors pour in their congratulations. The days fly swiftly on time's unwearied wing, and to crown domestic bliss the tender offspring is bestowed. Again the festal board is spread, and another scene of rejoicing ensues. The invitation from the happy mother's parents to visit them arrives; she obeys. Entering the house she feels weary, and an unwelcome chill steals through her frame. But it is hardly noticed, and no complaint shall damp her parents' joy. The day is far spent, she tells herself, and refreshing sleep will restore me to my wonted health: and the still night comes, but it is passed in wakefulness; in the morn she rises with countenance flush, and feeling worse; the fever increases; the pulse quickens; *danger* is apprehended; the husband is sent for; he finds his loved one sick and in pain, but hopes for the best. His business calls him away from her; but another message is sent after him—the worst is dreaded,—she wishes to see him once again. He goes, but it is too late; the spirit has fled—he beholds her a lifeless corpse. His infant's cries pierce his soul; they meet a mother's response no more. A few short months ago the gay carriage stood waiting to convey the happy bride away, and now before the same door the dark hearse appears to conduct the youthful mother to the grave. And how oft do we see the husband in the strength and vigor of youth snatched away, leaving his wife a desolate widow, while yet in the morning of life. Or, in more matured strength and dignity of manhood, cut down, and the family left to the buffetings of an unfeeling world. And should life be extended to the farthest limit, yet how do all seem to agree with the Psalmist in saying, “What is our life? It is even a vapor,” &c. “We spend our years as a tale that is told.” And, Job 14:1, 2—“Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.”

Again, think of the liabilities at every step of our journey through life. Some in a moment struck by lightning; others, sleeping in their beds, unconscious of the approach of ill, fall victims to the assassin's knife; or the pleasure party on the lake is arrested by the storm, and finds a watery grave; or the riding excursion results in death; or the railroad traveler by collision of cars, or running off tracks is killed instantaneously, or loss of limb disables him the remainder of life. What multitudes perish by wrecks of vessels, and steamboat explosions. Crossing a street you encounter danger; walking

the pavement the foot may slip, and the fall prove fatal; sitting at home you are liable to mortal accident; or in the store, the counting house, or the church, the same; not a moment are we free from a liability of the attack of death; asleep or awake, at home or abroad, at work or at rest, silent or speaking, weeping or rejoicing; in every circumstance, and on every occasion, death's pathway is open. Again; how liable to disease from earliest being to old age. Convulsions rack the infant's tender frame; children by measles, or other maladies are swept off, or disfigured for life; consumption seizes the youth, and pining years are spent in the noon of existence; in ripe manhood, by the palsy's stroke, the strong is made to bow, and rendered helpless to his grave; or by apoplexy hurried off the stage of being in a moment: or the traveller to a strange city falls a prey to contagion. The breeze that blows wafts disease; the beverage you drink may be impregnated with poison; the food you eat is perhaps diseased; the earth itself yields unwholesome exhalations; the chilling wind confines us to our houses; and the scorching sun strikes his victims dead. This world of ill is not man's destiny. Death, disease, and calamity, abound in the earth; this is an unhappy and unsatisfying state—dying, withering, and corrupt. Youthful joys and pleasures are short-lived; beauty fades soon away, and the human form loses its charm and attractiveness.

But we will look forward to the *promised existence*—THE RESURRECTION STATE. It is one of IMMORTALITY.

*Immortality!* what tongue can describe it, what mind can grasp the meaning? None but the Infinite. Centuries roll along and the child of the resurrection LIVES, his glory undimmed, his energy unabated! The divine vigor which moved him when first he rises from the tomb still animates him; that portion from heaven's crystal fountain remains in him a well of water springing up into everlasting life. Centuries did we say? Myriads upon myriads of ages roll away, and no less the duration the child of the resurrection has to live. And it is one of happiness and satisfaction, and joy unspeakable, and perfection of knowledge, and purity and holiness, and love and security. No ill can approach; there is nothing to molest, nothing to disturb, nothing to grieve. It is eternal beauty there: not an object meets the eye but affords delight; adoration and praise employ every tongue and every heart. Not a thought crosses the mind but it is pure; not a word is uttered but is charming and sweet. “Neither can they die any more!” But in vain we attempt to describe in words of ours the glory and blessedness of that eternal state. The Christian enjoys its sweet foretaste; this is understood, but feebly uttered:—

“The men of grace have found  
Glory begun below:  
Celestial fruit, on earthly ground,  
From faith and hope may grow.  
Yea, and before we rise  
To that immortal state,  
The thoughts of such amazing bliss  
Should constant joy create.”  
N. Y., Apr. 2, '46. H. HEYES.

### “Young Lady's Guide.”

“Newcomb's Young Lady's Guide to the Harmonious Development of Christian Character, Boston. J. B. Dow, publisher.

This is a neat 12 mo. volume of over three hundred pages, containing much interesting advice and instruction, designed to benefit the class of readers to whom it is addressed. It breathes a pure and fervent spirit, and can but aid those who have commenced the Christian course.

The following extract from the work will not be uninteresting. It is full of similar trains of thought.

### SELF-EXAMINATION.

In view of the positive injunctions of Scripture, no argument is necessary to show that self-examination is a duty.—Paul says, “Examine yourselves, whether ye be in the faith; prove your own selves.” But, if the word of God had been silent upon the subject, the importance of self-knowledge would have been a sufficient motive for searching into the secret springs of action which influence our conduct. A person ignorant of his own heart is like a merchant who knows not the state of his accounts, while every day liable to become a bankrupt; or like the crew of a leaky vessel, who are insensible to their danger. The professed follower of Christ, who knows not whether he is a true or false disciple, is in a condition no less dangerous. Although we may be Christians without the assurance of our adoption, yet we are taught in the Holy Scriptures that such assurance is to be attained. Job, in the midst of his affliction, experienced its comforting support: “I know,” says he, “that my Redeemer liveth.” David says, with confidence, “I shall be satisfied when I awake with thy likeness.” Paul expresses the like assurance: “I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.” All Christians are taught to expect the same, and exhorted to strive after it: “And we desire that every one of you do show the same diligence to the full assurance of hope, unto the end.” “Let us draw near with a true heart, in full assurance of faith.” “Beloved, if our heart condemn us not, then have we confidence toward God.” “He that believeth on the Son of God hath the witness in himself.” “For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God.” “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

But, as gold dust is sometimes concealed in the sand, so grace in the heart may be so mingled with remaining corruption, that we cannot clearly distinguish its motions. It might not be for the benefit of a person of such low attainments in the divine life to receive an assurance of God's favor until these corruptions have been so far subdued as to give the principle of grace the ascendancy.—Hence God has wisely directed that the sure evidence of adoption can be possessed only by those who have made such progress in holiness as to be able to discern the fruits of the Spirit in their hearts and lives. The witness of the Spirit must not be sought in any sudden impulses upon the mind, but in the real work of grace in the heart, conforming it to the image of God. Even if God should indulge us with such impulses or impressions, they would not be certain evidence of our adoption, because Satan can counterfeit experiences of this kind. Hence we may account for the *strong confidence* which is sometimes expressed by young converts who afterwards fall away. But when the image of God can be seen in our hearts and lives, we may be certain that we are his children. That this is the true witness of the Spirit, may be inferred from the passage last quoted.—When this Epistle was written, it was the custom of princes to have their names and images stamped upon their seals, when used, would leave the impression of the name and image of their owners upon the wax. So, when God sets his seal upon the hearts of his children, it leaves an impression of his name and image.



The same thing may be intended in Revelation, where Jesus promises to give him that overcometh "a white stone, and in the stone a new name written." A figure somewhat similar is also used in the third chapter of Malachi. Speaking of the Messiah, the prophet says, "He shall sit as a refiner and purifier of silver."—A refiner of silver sits over the fire, with his eye steadily fixed upon the precious metal in the crucible, until he sees his own image in it, as we see our faces in the glass. So the Lord will carry on his purifying work in the hearts of his children, till he sees his own image there. When this image is so plain and clear as to be distinctly discerned by us, then the Spirit of God bears witness with our spirits that we are his children. As love is the most prominent and abiding fruit of the Spirit, it may be the medium through which the union between God and the soul is seen, and by which the child of God is assured of his adoption. A strong and lively exercise of a childlike, humble love may give a clear evidence of the soul's relation to God as his child. "Love is God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God for God is love." As God is love, the exercise of that holy principle in the heart of the believer shows the impression of the divine image. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Hence the apostle John says, "We know that we have passed from death unto life, because we love the brethren." But, if this love is genuine, it will regulate the emotions of the heart, and its effects will be visible in the lives of those who possess it. The same apostle says, "By this we know that we love the children of God, when we love God and keep his commandments." So that, in order to have certain evidence of our adoption into the blessed family of which Jesus is the Elder Brother, all the fruits of the Spirit must have grown up to some degree of maturity.

From the foregoing remarks, we see the great importance of *self-examination*. We must have an intimate acquaintance with the operations of our own minds, to enable us to distinguish between the exercise of gracious affections, and the selfish workings of our own hearts. And, unless we are in the constant habit of diligent inquiry into the character of our emotions, and the motives of our actions, this will be an exceedingly difficult matter.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, APRIL 15, 1846.

### The Augsburg Confession.

ABRIDGED FROM D'AUBIGNE. Concluded.)

Six weeks had elapsed since the Confession, and yet no reply. "The Papists, from the moment they heard the Apology," it was said, "suddenly lost their voice." At length the Romish theologians handed their revised and corrected performance to the Emperor, and persuaded this prince to present it in his own name. The mantle of the state seemed to them admirably adapted to the movements of Rome. "These sycophants," said Melancthon, "have desired to clothe themselves with the lion's skin, to appear to us so much the more terrible." All the states of the Empire were convoked for the next day but one.

On Wednesday, 3d August, at two o'clock in the afternoon, the Emperor, sitting on his throne in the chapel of the Palatine Palace, surrounded by his brother, and the electors, princes, and deputies, the Elector of Saxony and his allies were introduced, and the Count-palatine, who was called "Charles' mouthpiece," said to them: "His majesty having handed your Confession to several doctors of different nations, illustrious by their knowledge, their morals, and their impartiality, has read their reply with the greatest care, and submits it to you as his own, ordaining that all the members and subjects of the Holy Empire should accept it with unanimous accord."

Alexander Schweiss then took the papers and

read the refutation. The Roman party approved some articles of the Confession, condemned others, and in certain less salient passages, it distinguished between what must be rejected and what accepted.

It gave way on an important point; the *opus operatum*. The Protestants having said in their 13th Article that faith was necessary in the Sacrament, the Romish party assented to it; thus abandoning an error which the Papacy had so earnestly defended against Luther in that very city of Augsburg, by the mouth of Cajetan.

Moreover, they recognised as truly Christian the Evangelical doctrine on the Trinity, on Christ, on baptism, on eternal punishment, and on the origin of evil.

But on all the other points, Charles, his princes, and his theologians, declared themselves immovable. They maintained that men are born with the fear of God, that good works are meritorious, and that they justify in union with faith. They upheld the Seven Sacraments, the Mass, transubstantiation, the withdrawal of the cup, the celibacy of priests, the invocation of saints, and they denied that the Church was an assembly of the saints.

This Refutation was skilful in some respects, and, above all, in what concerned the doctrine of works and of faith. But on other points, in particular on the withdrawal of the cup and the celibacy of priests, its arguments were lamentably weak, and contrary to the well known facts of history.

While the Protestants had taken their stand on the Scriptures, their adversaries supported the divine origin of the hierarchy, and laid down absolute submission to its laws. Thus, the essential character, which still distinguishes Rome from the Reformation, stood prominently forth in this first combat.

As for Charles, little pleased with these theological dissertations, he slept during the reading; but he awoke when Schweiss had finished, and his awakening was that of a lion.

The Count-palatine then declared that his majesty found the articles of this Refutation orthodox, catholic, and conformable to the Gospel; that he therefore required the Protestants to abandon their Confession, now refuted, and to adhere to all the articles that had just been set forth; that, if they refused, the Emperor would remember his office, and would know how to show himself the advocate and defender of the Roman Church.

This Refutation gave the Protestants as much confidence, as that of the Confession itself:—it gave them an insight into the weakness of their opponents, and brought to view their ignorance of the Gospel. "Certainly," said they, "the church cannot be where there is no knowledge of Christ." They requested a copy of the Refutation. The emperor offered it them on condition that they would not reply to it, would agree to it, and would not print or communicate its contents to any one! These conditions were impossible, and of course were refused. "The Papists present us with their paper," said Chancellor Bruck, "as the fox offered a thin broth to his gossip the stork."

"The savory broth upon a plate by Reynard was served up, But Mistress Stork, with her long beak, she scarce could get a sup."

The mask was then thrown aside, and submission or the sword were the alternatives offered to the Reformation. The Pope's Legate said:—

"Let the Emperor and the right-thinking princes form a league," said he to Charles: "and if these rebels, equally insensible to threats and promises, obstinately persist in their diabolical course, then let his Majesty seize fire and sword, let him take possession of all the property of the heretics, and utterly eradicate these venomous plants. Then let him appoint holy inquisitors, who shall go on the track of the remnants of Reform, and proceed against them, as in Spain against the Moors. Let him put the university of Wittenberg under ban, burn the heretical books, and send back the fugitive monks to their convents. But this plan must be executed with courage."

Thus the jurisprudence of Rome consisted, according to a prophecy uttered against the city which is seated on seven hills, in adorning itself with pearls that it had stolen, and in becoming drunk with the blood of the saints.

The Protestants everywhere resorted to prayer, as their only hope. Luther was undaunted. Says D'Aubigne:—

"The man of prayer and faith was especially Luther. A calm and sublime courage, in which firmness shines at the side of joy—a courage that rises and exalts in proportion as the danger increases—is what Luther's letters at this time present in every line. The most poetical images are pale beside those energetic expressions which issue in a boiling torrent from the Reformer's soul. 'I have recently witnessed two miracles,' wrote he on the 5th August to Chancellor Bruck; 'this is the first. As I was at my window, I saw the

stars, and the sky, and that vast and magnificent firmament in which the Lord has placed them. I could nowhere discover the columns on which the Master has supported this immense vault, and yet the heavens did not fall. ....

"And here is the second. I beheld thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and fled away."

"God," continued he, "will choose the manner, the time, and the place suitable for deliverance, and he will not linger. What the men of blood have begun, they have not yet finished. .... Our rainbow is faint. .... their clouds are threatening. .... the enemy comes against us with frightful machines. .... But at last it will be seen to whom belonged the ballistics, and from what hands the javelins are launched. It is no matter if Luther perishes: if Christ is conqueror, Luther is conqueror also."

Never had the Roman party, who did not know what was the victory of faith, imagined themselves more certain of success.

The doctors having refuted the Confession, the Protestants ought, they imagined, to declare themselves convinced, and all would then be restored to its ancient footing: such was the Emperor's plan of campaign. He therefore urges and calls upon the Protestants; but instead of submitting, they announce a refutation of the Refutation. Upon this Charles looked at his sword, and all the princes who surrounded him did the same.

The Protestants were still not intimidated.—John of Saxony said, "The straight line is always the shortest road." The Marquis of Brandenburg said, "If Christ is Christ, the doctrine I have confessed is truth." The prince Wolfgang said, "I have broken many a lance for my friends in my time. My Lord Jesus Christ is assuredly worthy that I should do as much for him." Duke George offered to make Philip of Hesse his heir if he would submit to the Pope. His reply was, "They carried him to an exceedingly high mountain, where they showed him all the kingdoms of the world and the glory thereof." The emperor asked him what he should say if elevated to the regal dignity. He replied, "To deceitful goods of this world I shall always prefer the ineffable grace of my God." Thus the princes stood firm.

It was now evident that the princes must submit voluntarily, or be compelled by force. Philip of Hesse suddenly left Augsburg for his states, leaving behind the declaration, "I shall fight for the Word of God, at the risk of my goods, my states, my subjects, and my life."

His departure filled the Papists with alarm; and they fancied they already saw him raising an army to unite with all the Protestants, and overrun Germany. They therefore suddenly became wonderfully mild, and spared no pains to convince the Protestants of their good will. They had desired war, but shrunk back from the frightful prospect, and cried hastily for peace.

The next project of the Papists was to draw the Protestants into their net by "cords of humanity, and bands of love." A commission was formed for seven on each side to meet and agree on terms of union. Many meetings were held, and at times they seemed on the point of an agreement, and then some unforeseen obstacle would arise, and they would be farther from it than ever. The Papists complained that the Protestants condemned the church. They replied: "We do not condemn it; but as for them, they condemn the word of God, and the word of God is more than the church." Luther wrote them not to yield, "except what can be proved with evidence from the very word of God." This measure failing, it became necessary to resort to others; and Charles V. resolved to take the affair in hand himself, and cut the Gordian knot, which neither doctors nor princes could untie. He resolved on the moment to draw the sword; but soon decided on a general council, which he required of the Papists, but required in the mean time that the Protestants "should return immediately into the bosom of the Catholic Church, and restore every thing to its ancient footing," and not stir up new sects.

The Protestants replied on the morrow, the 8th September, that they had not stirred up new sects contrary to the Holy Scriptures; that, quite the reverse, if they had not agreed with their adversaries, it was because they had desired to remain faithful to the Word of God; that by convoking in Germany a general, free, and christian council,

it would only be doing what preceding diets had promised; but that nothing should compel them to re-establish in their churches an order of things opposed to the commandments of God.

The emperor granted a delay of six months, for them to come to an arrangement with the Church, the Pope, the Emperor, and all the monarchs of Christendom. And he forbade them to do any thing to increase their sect, "since their confession had been soundly refuted by the Holy Scriptures!" Chancellor Bruck replied:—

"We maintain that our Confession is so based on the holy Word of God, that it is impossible to refute it. We consider it as the very truth of God, and we hope by it to stand one day before the judgment-seat of the Lord." He then announced that the Protestants had refuted the Refutation of the Romish theologians, and holding in his hand the famous Apology of the Confession of Augsburg written by Melancthon, he stepped forward, and offered it to Charles V. The Count-palatine took it, and the Emperor was already stretching out his hand, when Ferdinand having whispered a few words, he motioned the Count, who immediately returned the Apology to Doctor Bruck.

All attempts at argument failing, the Diet was dissolved. The Protestants retired calm and happy; the Romish princes, confused and dispirited, uneasy and divided. They feared the Protestants would rush to arms and were terrified. Charles set out for Cologne. "The ruler of two continents had seen his power baffled by a few Christians." Never had the cause of God been in more danger, and never had it gained a greater triumph. The Diet of Augsburg, which was assembled to crush the Reformation, had given it new strength; and the Christians returned in triumph to their homes. It is thus that the wrath of man is compelled to praise the Lord.

## Editorial Correspondence.

Dear Bro. Bliss:—Since my recent visit to Glenn's Falls, various duties have prevented me giving a very extended account of the state of things. But I would say, for the encouragement of the brethren at large, that the cause is prospering where I have travelled. I find among the brethren a spirit of prayer, both for themselves and for the impenitent. Indeed, there appears to be increased encouragement to labor for the good of souls. Charity and unity of purpose are manifestly increasing; and what is equally delightful, at this important crisis, when the "Judge standeth at the door," is, the disciples of Christ are looking for the termination of the gospel age, and the ushering in of the "age to come," when the saints will "be made equal to the angels, to die no more." There is no excitement, but a firm, steady faith in the promise of God, and a blessed, soul-comforting hope of soon reigning with Christ in his kingdom.

The meeting at Glenn's Falls should have been more fully noticed. As there were no congregation of Adventists in that place, our indefatigable Bro. Fancher, of Sandy Hill, got up the meeting, mostly defraying the expenses from his own pocket, in order that the community might reap a benefit from the presentation of the Advent doctrine.—We rejoice in the success of the effort. The people gave a candid hearing; and although there remained none to follow up our labors, yet we cannot but hope, that the seed sown will come up, and bear fruit to the glory of God. There were many pious members of the Baptist, Methodist, and Presbyterian churches present, who heard with candor, and we trust with profit, though their pastors stood aloof, and some of them opposed.

The little church at Sandy Hill was revived and strengthened. We hope all of like precious in that vicinity will unite with them to spread the truth.

Father Miller was with us, and notwithstanding his infirmities, delivered a number of excellent discourses. He hardly ever preached better; but he is not able to preach much, and can travel but little. He will,



however, Providence permitting, meet the brethren at the General Conference in New York city, in May next; also in Boston, about the first of June.

After the recent Conference in Boston, of which you have given some account, I went to New York, where, on the 23d inst., I had the pleasure of meeting with Bro. Jones, Litch, and other fellow laborers. Bro. Jones has been severely chastened by the sickness and death of his beloved companion. Sister Jones sleeps in Jesus. She has left five little ones in the charge of our bereaved brother. "Ah!" said he to me, "if it had not been for my blessed hope, I should have sunk beneath the shock. But God has sustained me by the hope, that I shall soon meet my departed companion." He was calm and composed, and in general health. He has been happily associated with a people who have sympathized with him in all his sorrows and afflictions, and have ministered to his wants. Never were pastor and people more happily associated, in the exercise of all the Christian graces. Oh, praise the Lord for his mercy to our dear brethren in New York, in saving a remnant of the multitude that once flocked to hear the word of the Lord, and rejoiced in the blessed hope. There are two interesting congregations in the city, which, under the assiduous labors of Bro. Jones and Whiting, have been sustained amid the blighting and desolating storm of error and delusion which have swept through the land.—Truly these brethren have passed through a fiery trial; but they are still enabled to hold up their heads and rejoice. The congregation at Croton Hall now enjoy the undivided labors of Bro. Jones, and is truly prospering. The other, at the north part of the city, has the valuable labors of Bro. Whiting, and others, and is doing well. I spoke to them one evening, and had an interesting interview. They are making special efforts at this time for the revival of the work of God. May the Lord give them success.

I had a pleasant interview with Bro. Litch, who is firm in the faith, and looking with interest for the coming kingdom. He has nobly withstood, in Philadelphia, the storm, from within and without, of mysticism, fanaticism, and Judaism, and has maintained the cause. The brethren there have returned to the large saloon of the Museum, and are prospering again as in former days. Such is the interest manifested, that Bro. L. will not be able, at present, to visit England.

I arrived at this place on the morning of the 27th inst., and commenced our conference, which was continued until this evening. There is a faithful company of disciples here, who, with their pastor, Elder Phinney, received me with much kindness. They are looking with considerable interest for the great consummation this present year. We spoke to them seven times on important questions connected with our faith and hope.—The Wesleyan Methodists opened their house to us two days, and the Baptists theirs on Monday evening. Our meetings were fully attended by all classes and denominations, who gave a candid and attentive hearing. I have rarely addressed more solemn, and apparently highly interested audiences. One infidel was converted to the faith of the Bible; and we hope in God, that others were favorably impressed on the subject of a personal preparation for the coming of the Lord. The brethren were very much revived, and in conference expressed a determination to arise, and enter the field of labor anew for the salvation of souls.

The calls for laborers in this region are urgent. The door is open,—a wide and effectual door. Oh, that there were more faithful laborers to enter the field.

I leave this place for Rochester in the morning, to attend the conference there.

Seneca Falls (N. Y.), March 30, 1846.

#### CONFERENCE IN ROCHESTER.

The conference in this city has just been closed; and a more harmonious and interesting meeting I have hardly ever attended.—There was a good representation of the brethren from Canada West, who are one with us, as well as from different parts of Western New York, and some parts of Ohio.

In our business meeting there was but one spirit manifested, and that was, to sustain and extend the Advent interest, by the best means, and to the extent of our resources. The brethren here feel themselves united to the brethren in the East, and feel desirous to co-operate with them in the support of the cause of God. We have resolved upon an address to the brethren scattered abroad, which no doubt will gladden the hearts of the friends and supporters of the cause, and infuse new life and vigor into all our movements for its promotion.

We have reason to praise God for the happy and hopeful issue of our past trials.—The dark clouds have parted, and the sun is already beaming forth upon us, lighting up our path, which opens to us a prospect of much usefulness, while we may be continued in the field of labor. And for our encouragement, we have the glorious assurance, that the restitution of all things will soon take place, and that we shall enjoy the promised rest, so eagerly desired by the way-worn traveller. Hasten it, O Lord, in its time!

The devotional meetings were fully attended, and were of a most solemn and spiritual character. The children of God were fed, and greatly strengthened both in faith and hope. I doubt not a deep impression was made upon the multitudes that listened (many for the first time) to the reasons of our hope.

The fields are white in all this region, and calls from every quarter for lecturers are continually received. May the Lord thrust more laborers into the harvest.

#### FUTURE LABORS WEST.

I shall preach at Leroy this evening, the 6th, and at Buffalo the 7th, 8th, and 9th. I shall attend the conference at Lockport on the 10th, 11th, and 12th, preach at Attica the evening of the 13th, at Rochester the 14th, at Seneca Falls the 15th, at Syracuse the 16th, at Albany the 17th, and at Boston on the Sabbath, the 19th.

I am truly yours, more than ever established in the Advent faith and hope.

J. V. HIMES.

Rochester (N. Y.), April 6, 1846.

THE "DAY STAR."—This "star," unlike the harbinger of day, that rises in the East, still comes from the West. In perusing the articles therein contained,—from pens most of which are from names of which we never before heard,—we almost weep at the sad departures from the faith once delivered to the saints. One boasts that among them husbands have left their wives, and wives their husbands, parents their children, and children their parents, going out in defiance of the declaration of God, that he that will not work shall not eat. Another claims to be restored back to the state from which Adam fell. Another closes a letter with "Your brother in the clouds of heaven—meeting the Lord in the air." One takes the ground, that as the earth was to be multiplied in and subdued, and as the former is accomplished, he says, "Now let us do the other part, viz., subdue it." And he asks, "Why stand ye gazing up into heaven?"—looking for the Savior. It seems that many of them are joining the Shakers, and even Mr. Jacobs is almost an apologist for them. O that all the honest among them might be undeceived.

#### Remarks on Dr. Durbin's Prophecies.

##### AND "INTERPRETATION" OF THE PROPHECIES,

Concerning "the Restoration of the Jews," and "the Millennium."

But perhaps the reader will ask what these parts of the eleventh of Romans mean, which Dr. D. has selected from the sublime argument of the apostle, if they do not mean something like what he has tortured out of them! That the antitheses of the apostle, in vs. 12 and 15, on which the argument is chiefly founded, are somewhat obscure, so far as the verbal expression of his thoughts is concerned, is readily admitted. But we prefer not to alter a word or syllable. However, when we consider this obvious fact, that all the great questions of his times were brought to view more or less fully in all his epistles, according to their bearing upon the interests of the particular church addressed by the apostle, we may certainly be assisted by the statement of his views in other parts of his writings, so far at least as to avoid making the confessedly ambiguous portion contradict what is clear and full. In this twelfth verse, then, it is perfectly clear that Paul speaks of something in the case of Israel, the Jews, as "their fulness," which is the antithesis of "the fall of them," "the diminishing of them;" and in verse fifteenth "the receiving," which is "life from the dead," is the antithesis of "the casting away of them." What, now, is "their fulness" and "the receiving" (we omit the supplied words) which is thus contrasted with "the fall, the diminishing, the casting away of them?"—Is it, as Dr. D. "affirms," the "conversion of the Jews to Christ, and the restoration of the Jewish state;" or is it the vast accession of a people from among the Gentiles, who were "no people," to "the remnant according to the election of grace" among the Jews? Which of these two facts, I ask, does the apostle set over against the fall—the diminishing—the casting away, as "much more," as "life from the dead?" It is certain that the former—the restoration, or even the conversion of the Jews, as a body, is spoken of nowhere else by the apostle; nor by Peter, "the apostle of the circumcision," nor by James, who wrote "to the twelve tribes scattered abroad;" but the latter—the gathering of the Gentiles into "the same body" with the true Jews—is found everywhere.

In Paul's first letter to the Corinthians, (1: 23,) the same cause of "stumbling" "unto the Jews," is brought to view, that is mentioned in Rom. 9: 32, and 11: 11. In that to the Ephesians the same union of Jew and Gentile believers in one body is brought to view; and the change in the condition of the Gentiles is spoken of by the same imagery, and in the same terms that the apostle uses in the eleventh of Romans: "And you who were dead in trespasses and sins, God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together." (Eph. 2: 1, 4, 5.)

"Wherefore remember, that ye being in time past Gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace: and that he might reconcile both unto God in one body

by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2: 11-20. So also Col. 2: 8-19.

As soon, then, as we refer the words of the apostle—"the receiving" and "their fulness"—to the Gentiles who believed in Christ, and thus were incorporated into "one body" with the "remnant according to the election of grace" who were found at that time among the posterity of Abraham, he is seen to speak in this portion as we know he does in every other case where he speaks on the same subject; and there is a natural force and beauty in the expression of his thoughts which do not exist if any other view is taken of the portion.—This "remnant" of Christian Jews are "the first-fruit," the Gentiles are "the lump"—"the fulness" of the harvest; Christ is "the holy root of the good olive-tree," this remnant are the holy and natural branches, the believing Gentiles are the branches from the wild olive ingrafted among them to partake of the root and fatness of the good olive-tree. And it is this fulness from among the Gentiles which Paul evidently considers "much more" than "the diminishing" of the Jews by the fallen branches; this is "the receiving," which he considers as "life from the dead" by "the reconciling of the world," and which he sets over against "the casting away of them" that "stumbled at the stumbling stone"—salvation by faith in Christ. 9: 32, 33. The fact that this appointed relation of the Jews and Gentiles is the grand theme of the apostle, is asserted by Dr. D. himself. He sees it to be the high destiny of the Jews, to constitute "the army of evangelists which God is preparing to appear in every part of the earth at once," in order to "introduce the second great event of the latter days, viz., the triumph of Christianity in the world." What the third great event is he does not inform us. The only mistake he makes in the case is this: he looks for that to take place in the future which belongs to the past. He is so full of a similar "panic" to that in which M. Noah, and probably Dr. D. (Obs. vol. 1, p. 335,) finds an apology for the Jews, in murdering the Son of God; and which is now leading his professed people to deny "the promise of his coming" in glory, that he seems to forget his own statement of our "obligations" to the Jews. But it is no new thing for those who do not "acknowledge the truth" to "oppose themselves;" and the error of Dr. D. is one around which "all contradictions meet." Though we must admit that he has done as well for the false "interpretation" as any one could do.—Others have done better in disguising its absurdities; but Dr. D. is too frank, too honest for that. He is a noble confessor, and speaks out his faith boldly. Perhaps his brethren will regret that he did not take some lessons of his peers in the medical department in the art of coating with sugar. We like his plainness of speech, but feel "pained" that it is so little in accordance with the word of God, on the points in question. How is it, that one who points out so aptly the stupidity of monkish traditions should betray as great stupidity himself? He sees that the dervishes have "strangely enough transferred the tomb of Joshua from Palestine to Bythina;" (vol. 2, p. 250.) but he has "transferred" events, which belong to the apostolic age, into the future; and would have us look for "the restoration of the Jews to Palestine," in portions of the word of God which have been, and are now being fulfilled in the conversion of the Gentiles!—(To be continued.)



## Communications.

### Edwards on Redemption.

Dear Bro. Bliss:—I have of late been greatly edified and strengthened in the Advent faith by the perusal of a work entitled "Edwards' History of Redemption," a work belonging to the "Evangelical Family Library," and issued by the American Tract Society. Supposing that a review of the work might be instructive to others, with your approval, I would make the "Herald" the medium of communicating a few thoughts on its character, more especially that part of it bearing on the prophecies.

This work presents, clearly and distinctly, the points of difference between Adventists and the views of the present evangelical denominations on the nature of the prophecies. It is held in great esteem by them, and circulated extensively throughout England and America. This fact may be gathered from a remark made by the Society in the preface:—

"This inestimable work was written by President Edwards in 1739. In 1773, his son, the younger President Edwards, committed the manuscript to Dr. John Erskine, of Edinburgh, who reduced it from the form of sermons to that of a continued treatise, and published it in 1774. This edition is a reprint from the standard edition of Edwards' works, now generally circulated in Great Britain and the United States."

Every individual is responsible for the good or evil he does in the world. If the influence he exerts, and the means he possesses, go to the support and spread of error, he is accountable for it before God. I am aware that many give their money, and lend their influence to the American Tract Society, solely on the consideration, that it is a benevolent institution, without acquainting themselves with the character of the works they, in many instances, publish and spread broadcast in the community. This ought not to be so. Every individual who gives his means to the aid of a benevolent society, to publish works which are said to be works of "inestimable" value, ought to be sufficiently acquainted with the Scriptures to know, whether the views therein taught correspond with them; and if on examination the work is found defective, his influence should at once be withdrawn, so far as regards the circulation of it. I am bound, as a Christian, not to countenance error or false doctrine, let it emanate from what source it will, but under all circumstances, to "contend earnestly for the faith once delivered to the saints." To "take heed to the doctrine and continue therein." To "preach the word, and be instant in season and out of season, reprove, rebuke, and exhort with all long suffering and doctrine, knowing that the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears, and shall turn away their ears from the truth, being turned unto fables."

We will now proceed to the review of the work.

### The Time during which the Progressive Works of Redemption are carried on.

Says President Edwards:—

"The work of Redemption is a work that God carries on from the fall of man to the end of the world. These two are the limits of the generation of men on the earth: the fall of man and the end of the world, or the day of judgment. The same are the limits of the work of redemption, as to these progressive works of God by which that redemption is accomplished, though not as to the fruits of it: for they shall be eternal." (p. 15.)

We fully concur in the premises here laid down, and cannot conceive how any can arrive at a different conclusion who carefully studies God's word.

### The Design of the Work of Redemption.

"God's design was to restore the ruins of the fall, therefore we read of the restitution of all things. (Acts 3:19-21.) Man's soul was ruined by the fall: the design of God was to restore the soul to life. Man's body was ruined by the fall,—it became subject to death: the design of God was to restore it from this ruin, and deliver it from death in the resurrection. The world was ruined, as to man, as effectually as if it had been reduced to chaos again. But the design of God was to restore all, and as it were to create a new heaven and a new earth. Isa. 65:17; 2 Pet. 3:13." (p. 23.)

We also heartily subscribe to this view of the design and work of Redemption: God has clearly and distinctly made known this to be his design, even in the early history of the world. This design was couched in the great original promise—"The seed of the woman shall bruise the serpent's head." Gen. 3:15. Had our author here left the subject, all would have been plain, and easy to be understood; but after stating what God's design was in scriptural language, he endeavors to explain upon the design itself, and tells us what he conceives to be taught by that design. He reasons thus upon the restoration of the earth to its original state:—

"There shall be, as it were, a new heavens and a new earth, in a spiritual sense, at the end of the world." (p. 24.)

That is, if our author can be understood, so far as regards the earth, the creating of it anew, the removing of the curse, &c., will finally, after all, fail of an accomplishment. So, when God says, "Behold, I create a new heavens and a new earth," he does not really mean as he says; but there will be, "as it were," such a creation, "in a spiritual sense." What are we to understand by a spiritual creation of a new heavens and earth? or this prediction being fulfilled in a spiritual sense? I cannot conceive, unless he means that it will be fulfilled in no sense whatever: for he certainly does not cherish the idea that such a creation will actually be effected at the end of the world. Who is there that cannot see, at a glance, the difference between God's actual design and President Edwards' explanation of that design? If we take this liberty with a part of the design of God in the work of redemption, why not do so with the whole, and say, that God's design in reference to the soul and body is only to restore them, "as it were," in a spiritual sense? and thus, Sadducees like, "say there is no resurrection, neither angels nor spirits!"

But, says one, a "new earth" implies that the material with which it is made up is new, and hence none of the constituent particles which make up the present earth can enter the conformation of the other. This is a wrong idea. Adam Clarke says, in his commentary on the passage, "All these things shall be dissolved."—(2 Pet. 3:)—"That is, will be separated, all decomposed, but none of them destroyed: as they are the original matter out of which God formed the terra-queous globe, consequently, they may enter again into the composition of the new system." We have the fact clearly stated by Peter in this chapter, that the old world, being overflowed by water, perished; and yet we see that it arose anew from a state of ruin. And he adds, that the heavens and earth "which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But it arises anew again, for he says, "nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness."

### The Manner in which God gives an Account of the Events by which the Work of Redemption is carried on.

"There are two ways wherein scripture gives an account of the events by which the work of Redemption is carried on. These are history and prophecy. And in one or other of these ways we have an account how the work of Redemption is carried on from the beginning to the end. And it is to be observed, that where the scripture is wanting in one of these ways, it is made up in the other. Where scripture history fails, there prophecy takes place, so that the account is still carried on, and the chain is not broken, till we come to the very last link of it, in the consummation of all things." (p. 150.)

"It is worthy of notice, that the great God, who disposes all things, took care to give an historical account of things from the beginning of the world, through all those former ages, concerning which profane history is silent, and ceased not till he came to those ages in which profane history related things with some certainty. And concerning these latter times he gives us abundant accounts in prophecy, that, by comparing profane history with those prophecies, we might see the agreement." (p. 152.)

It is for the sentiment here taught we contend, and have contended for from the beginning, against Prof. Stewart and others, who would lead us to believe that prophecy reaches no farther than the destruction of Jerusalem, or the days of Constantine at most. We would be extremely glad if the church would abide by the old land-marks. How few at

the present time are willing to admit the object of prophecy to be that for which President Edwards contends. (To be continued.) O. R. FASSETT.

### Letter from Bro. W. Wilmot,

OF NEW BRUNSWICK.

We had considered it unnecessary to make any farther allusion to the individual referred to below; but as Bro. Wilmot has been a patron and correspondent of that paper, and sympathizes with the sentiments inculcated by it, we give place to the following:—

Dear Himes:—I am much pleased with the present appearance of the "Herald," not only on account of its size and type, but many of its articles. I therefore wish to record my dissent to the harsh and unmerited remarks of the Agent of the "Standard," as they savor more of the diabolical than they do of the truth. Therefore, however much I may like some of the articles in that paper, I have come to the conclusion, that the Agent is an utter stranger to converting grace, and is a very unfit person to conduct a religious periodical. For, admitting, for a moment—and then for ever dismissing such an admission—that you are all deluded, though sincere; it does not go to prove that you are all false prophets. But it ought and would, if he had one spark of true Christian charity, create a sympathy toward his erring brethren; and he would pursue the course pointed out so plainly in the Bible, and thereby endeavor to reclaim you. But in the absence of such a course, he joins with the scoffing infidels of the day, in denouncing all as Satan's vassals, endeavoring, if it were possible, to deceive the very elect. I should think that such a course would disgust the leading patrons of that paper, and they would dismiss him at once from their employ. I can but hope that he may see the huge beam in his own eye, ere it is too late; otherwise he may, like the unbelieving lord, see what he can never participate in. Till I hear something more favorable from him, I must leave him to his own reflection.

Bro. Wilmot then goes on to advocate the doctrine of the Jews' return, and alludes to several articles which have appeared in the "Herald," that opposed that doctrine; and as the allusions to them would be likely to call forth long replies, we have divested what follows from everything of a personal nature, and confined it to the discussion of principles. In doing this, we have endeavored not to affect the sense, or weaken the force of the argument. To those portions of the letter from which we dissent, we have appended an occasional note. But, in consequence of the amount of matter already in type, we are obliged to defer the remainder of Bro. W.'s letter until our next.

### Keep in the Narrow Way.

The seaman may have a correct chart of the coast on which he is sailing, and a good compass by which to guide his bark; yet, if he does not steer his ship right, they will avail him nothing, and he may, after all, miss his port, or be shipwrecked, in sight of the harbor. To illustrate this.—Suppose you have one hundred miles to sail across a deep bay, in order to reach a good, capacious harbor, where there is good anchoring ground, but surrounded with difficulties; having, also, a very narrow entrance, with quicksands on one side, and sunken rocks on the other, both extending a long way out to sea. Now, the passage must be entered right in the first place, or the harbor cannot be reached; and after an entrance is obtained, the ship must be kept in the middle of the channel, in order that she may arrive safely in. Well, the ship sails; for a time she is steered exactly for the point; but by and by one thinks that a little variation can make no great difference; so, he takes the helm, and steers accordingly. Now, it may be seen at once, that in such a case, a variation of one-sixteenth of an inch would, in sailing a few miles, run the ship off the true course; and the farther she sailed under such mismanagement, the more she would get out of the way, until, finally, instead of entering the harbor, she falls to one side, dashes upon the rocks, and is lost. This deviation from the true course may appear slight, but it is enough to accomplish the ruin of the ship.

Reader, are you living in this way to-day,

thinking that you may vary a little from the teachings of the Holy Spirit, and yet gain the port of rest? Oh, reflect! the ways of sin are deceptive, and the "heart is deceitful above all things, and desperately wicked."

A little variation from the true course to day, will, in a few days, lead you far into the depths of error and delusion. The departure from the right way may be almost imperceptible at first, but depend upon it, my brother, or sister, it will lead you on to destruction, if you do not alter your course. Consider, for a moment, what kind of a port it is that the Christian has to enter. Once in it, there is nothing to fear. There he may bask in the sunshine of God's glory without fear or molestation, and eat of the fruit of all the trees in the restored paradise of God, and for ever be with our King. But the way to it is a narrow way, "and few there be that find it." If the righteous are scarcely saved, surrounded as they are with the rocks, and shoals, and fogs of error and delusion, what will become of the sinner amid these dangers, that threaten his soul with perdition? Can we trifle, or indulge ourselves on the most dangerous part of the coast, with false lights to guard against, a tempting devil to resist, wicked passions, depraved appetites, and unholy thoughts to subdue and repress, and wickedness of every kind to avoid!

Oh, my brethren, let us not sleep on this enchanted ground, lest, like in the case of the pilgrims, it prove an eternal sleep. How dreadful, to get in sight of the pearly gates, to hear the sweet, melodious sound of angels' harps, and catch a glimpse of the whole family of the redeemed, and be ourselves shut out—found without the wedding garment—among those concerning whom God has said, "I will spue thee out of my mouth!" Better had it been for us never to have seen the light than, having seen it, fail to walk therein. And if it would be more tolerable for Sodom and Gomorrah in the day of judgment than for Chorazin and Bethsaida, with the light they had, what must be our doom, who walk in the reflected light of six thousand years—who have tasted the good word of God, and the powers of the world to come, if we now fall short! And is there no danger? Do we stand secure? Have we no example to which we do well to take heed? Let the word of God speak, and may the Holy Spirit apply it with mighty energy to our hearts, waking us up from indolence and stupidity, and urging us to mighty effort in the cause of God, and the work of watchfulness, lest we dash upon the hidden rocks, and make shipwreck of our faith, all in sight of port.

J. LINFEST.

## Correspondence.

### LETTER FROM INDIANA.

Dear Bro. Himes:—The first No. of the present volume of the "Herald" contains a call upon correspondents, in which I noticed the following:—"We want to hear from all parts of the country." It is so seldom that we are reported through the press, that a line may be acceptable from us, as we have like faith and hope.

By the sun enclosed, you will see that the "Herald" is still appreciated by some among us, notwithstanding the influences at work to destroy its circulation. We have but recently been visited by one of those brethren who advocate the "door-shut" theory, who admonished us, publicly and privately, to shun the poisonous influence of the "Advent Herald" and "Voice of Truth." But, as he offered no better substitute, the brethren, I think, concluded to "prove all things, and hold fast that which is good."

Our trials are becoming severe; we had hoped, so long a time having elapsed since the dividing influences were developed among our Eastern brethren, that our peaceable ranks would not be interrupted. But, alas! we are disappointed. Since the one above alluded to left, we have strong protestations of the necessity of a division among us.—To me it is not strange, for every spirit will beget its likeness. We feel grieved and afflicted, that some of our brethren, who were first in advocating the great doctrine of the personal coming of Christ, and his kingdom at the door, should be moved with a system of interpretation, which renders these events spiritual in their manifestation. But so it is. These trials may work for our good, though we cannot see how.

You will be glad to learn, that notwithstanding all the neutralizing efforts to oppose the glad tidings of the kingdom at hand, the



truth prevails, and is received by some. I have just baptized one more believer, who has recently come into the faith, which makes twenty-two that have thus professed their faith in the coming King, within the bounds of our congregation, where I have labored; and this, too, since the 7th month of 1844. Facts are sufficient. I will only add, that there is evidence of a consistent faith among the brethren in this quarter, although they are regarded by some as living upon stale bread, because they will adhere to the original faith of Christ's personal coming.

We have received Bro. Hale's work on time, and we have been interested in reading it. He has given me light. May his conclusions be correct, and we prepared. Amen.

N. M. CATLIN.

Kingsbury (Ind.), March, 1846.

LETTER FROM BRO. J. Y. BUTT.

Dear Bro. Himes:—The present time is undoubtedly one of severe trial of the faith of those looking for the speedy redemption of Israel; but if faithful, the promise is, that "when the Chief Shepherd shall appear, (we) shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. When an army is in imaginary security, supposing no enemy to be near, the sentinels are in great danger of falling asleep at their post; but when the enemy is known to be approaching, and the war trumpet is heard swelling upon the breeze, then it is that every man is awake to his duty. At the present time the world and church generally are dreaming of brighter days to come, while the earth yet remains under the curse; but how false, how delusive this hope, when the finger of prophecy, like an unerring magnet, points us directly to the judgment of the great day, when the destiny of earth will be told; but notwithstanding this solemn fact, we are in danger, like the drowsy sentinel, of falling asleep at our post, to be aroused with a guilty world, when the "sign of the Son of man" shall be hung out in the heavens. But may we, brethren,—like the well marshalled army, ready for conflict,—having heard the distant notes of coming war, (the great battle) put on (if not already on) the whole armor, watch, and sound the alarm until the Captain of our salvation shall free us from our toils. Then, with all the ransomed of the Lord, we shall return and come to Zion, with songs and everlasting joy upon our heads. Truly can we say when reflecting upon this promised glory, and viewing the scattered condition of God's dear children,

O glorious day! O blessed hope!  
My heart leaps forward at the thought!  
When in that happy, happy land,  
We'll no more take the parting hand!

At the present time I am raising my feeble voice to extend the cry of the Advent angel, Rev. 14:6, 7, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." I find that this cry is not altogether without force; the people generally give a hearing ear, though as the word intimates, the mass heed it not. But glory be to God, there are a few who are willing to believe in, and expect the soon fulfillment of the promise concerning the true millennial glory. The seed planted in this region of country by our beloved Bro. Weetsee has not all perished, some has germinated; and though our brother has been called to another field of labor, yet he has a place in many hearts: and I trust the fruit of his labors have, and will continue to flourish until it blooms forth in an eternal life; when they that have turned many to righteousness will shine forth as the stars forever.

Yours in the blessed hope,

JOHN Y. BUTT.

Jackson Township, (O.), March 19, 1846.

LETTER FROM M. H. THAYER.

Bro. Himes:—If there was ever a time when we ought to be awake, and have all our powers alive to resist the devil in all his forms, this is the time. Such a spirit of slumber prevails among Christians, that we have need to take heed lest we also, being led away with the errors of the wicked, fall from our own steadfastness. May the Lord arouse us, and give us that mighty faith that will overcome, and give us access to the tree of life, and an entrance to that place where we may eat of the hidden manna, and drink of that river that makes glad the city of God,—where we shall have our Father's name written in our foreheads,—where the Lamb

shall feed us, and lead us to fountains of living waters, and where all tears shall be wiped from our eyes. Then we may, with Peter, according to His promise, behold the new heavens and new earth, wherein dwelleth righteousness. May the Lord grant that all who are his sheep may "awake to righteousness and sin not," lest they be found among those who did not count the cost. How much need have those who are waiting for the Lord of the grace of God, to enable them to keep a single eye, lest at any time their hearts be overcharged with the cares of this life, so that that day come upon them unawares. My soul longs to receive through the "Herald" communications filled with that holy joy and triumph that they were formerly. I hope and pray, that while our faith is tried, it may not fail, for blessed shall we be if we are saved from this hour of temptation. O what a glorious hope is ours. In view of the glorious future, let us gird on the armor, and fight the battles of the Lord. What is this world? A bubble, ready to burst. While that on which our hopes are built is a solid rock, which cannot be shaken. Though we may, like John the Baptist, be tried, let us still cry, "Behold the Lamb of God, that taketh away the sin of the world!" Soon, very soon, if we endure, we shall stand on Mount Zion, having the harps of God. Truly blessed will they be who are called to the marriage supper of the Lamb. Then let us not sleep as do others, but let us watch and be sober. "For yet a little while and he that shall come will come."

MARY H. THAYER.

I should be glad, by some means, to stop the "Gospel Standard," which has been sent to me more than six months. I have returned two numbers, but they still come. A short time since I received a bill for pay. I should be glad to reach the publishers through your paper, as I do not wish any more of their papers.

HORACE THAYER.

Hawley (Mass.), March 15, 1846.

LETTER FROM ILLINOIS.

Bro. Himes:—The brethren in this city are very much pleased with the "Herald," and the course adopted by its conductors. And although we are poor, yet we feel deeply interested in its support, and will contribute from time to time all we are able.

In your notice of my request in my last letter, you say that it was not then convenient for Bro. Himes, Miller, Litch, and others to visit the West. I would again say, that it is the urgent request of the brethren in this quarter, that some one of the brethren should visit us this present spring or summer. I need not say to you that the vast valley of the Mississippi opens an extensive field of labor; and that an efficient lecturer could accomplish a great deal of good. Cannot Bro. Miller visit the West? All would flock to hear him, and the day of God could alone tell the amount of good his labors might accomplish.

I am requested to say, and so it is my desire, that you would endeavor to visit us this spring; or if you cannot, that you would use your influence to induce some brethren to visit the far West. May God, by His Spirit, induce some faithful brother to wend his way to the unoccupied territory of the West, that he may strengthen the scattered sheep, and point the prodigal sinner to a coming Savior.

Your brother, E. C. FELLOWS.

Juliet, March 17, 1846.

We should rejoice to be able to respond to all these numerous calls, but we know not that we can give any immediate encouragement of a visit to the West.

Bro. S. R. LATHROP, writes from Geneseo, N. Y.:—Since I have had the reading of the "Signs of the Times" and the "Herald," during the last four years, without any reference to the doctrine of the Advent near, I can truly say, that the exposition of the prophecies has been food to my soul, as the light has reflected from the sacred pages through this channel. But when taken in connexion with soul-cheering evidence of the near coming of Christ to restore all things, and to establish his everlasting kingdom, it has indeed been meat in due season. The history of this cause itself has the impress of a hand divine. No human skill was ever able to produce such glorious results as has been manifested in the Advent movement. The triumph in which so many are now indulging, because the small matter of one or two, or more expected times have passed, in which many have been led to look for the ap-

pearing of the Savior, is but temporary, and is achieved, not by rational arguments, but by concert of action between infidels and worldly-minded professors of religion, and in which the voices of many professed watchmen are sweetly chiming, and endeavoring to lull to sleep all enquiry upon this important subject. If it is a victory, it is only darkness over light—of error over truth.—But God will vindicate his own truth—he will appear for the deliverance of his people, and to the confusion of his enemies.

Bro. M. BATCHELOR, of Powdell, Vt., writes:—

Dear Bro. Himes:—I had calculated on meeting you at Glenn's Falls, but Providence turned my course another way: I was sent far to preach a few miles from home the week before the above named meeting began. I felt I could not refuse the call, thinking I should be able to go from there to the Conference. But, before I had preached one week, sinners began to cry for mercy. I continued to preach until, by breaking my rest by night, and laboring by day, my strength was exhausted, but not until I had preached thirty sermons in three weeks. At the close of the last meeting forty came forward to be prayed for; about fifteen, we hope, experienced religion, beside some wanderers were reclaimed. I felt to be standing between the last signs and the great day of God Almighty, and so I preached, though some trembled until they saw that God would honor his own truth. Some conflicting influences appeared, but God's word triumphed. Praise the Lord, I believe we are right, and shall soon be in the kingdom.

I have received many requests to visit different places, and preach the gospel of the kingdom, with which I have not been able to comply. I have, and still mean to labor, as long as I am able, until the Master comes, or death ends my journey. I expect we shall see Jesus before we have another great disappointment.

I am, as ever, yours, in a waiting position to welcome our blessed Lord. Amen.

Bro. G. W. MITCHELL, of Norwich, O., writes:—

Dear Bro. Himes:—The "Advent Herald" is truly a welcome visitor, and is just what is needed in these days of apostasy and lukewarmness, when so many of the professed followers of the Prince of Peace have turned away from the "faith once delivered to the saints," and I have fallen asleep at so awful a moment of time. Oh, that man would learn wisdom, before the means of obtaining it are for ever gone. The opposition that so many manifest to the coming of Him whom they profess to love, is truly giving the lie to their faith.

There are only a few scattered through this section of country, who are looking for the coming of Christ. Could not some of the brethren at the East come this way and labor amongst us? How much of this Western country, from the Alleghany mountains to Mexico, is destitute of the preaching of the kingdom at hand! And yet some of our pastors are talking about a mission to England! Yet it may be all right.

We can truly sympathize with Bro. Bliss, and others who have lost their dear little children, as our little Lorette died on the 11th inst., aged two years and five months. She was a very promising and lovely child. It was a painful parting, but we sorrow in hope, that she will very soon "come again from the land of the enemy."

Farwell, dear child, till that bright morn,  
When Gabriel's trump shall sound,  
To charge the saints that living be,  
And raise those under ground.  
From that drear land Lorette will come,  
We'll meet on heavenly plains,  
And ever sing the Savior's praise,  
In sweet, celestial strains.

May God uphold the editors and publisher of the "Herald," and all who proclaim the kingdom at hand. Yours, looking for the end.

Bro. F. FOWLER, of Wolcott, N. Y., writes:—

For some two years or more I have been a subscriber to the "Cry" and "Herald," and an attentive reader of the same; and can say, free from prejudice, that it is the most valuable and instructive religious paper that I have ever read.

After the Reformation had sufficiently obtained, the Protestant church began to divide

and subdivide, each one putting his own construction on the word, until so much rubbish has been thrown in the way, that many are inclined to believe that the Bible is not a revelation from God. This all grows out of too much spiritualizing of the word of God, by which course its harmony is very much impaired. Your valuable paper is designed to clear away this rubbish, occasioned by so many creeds, and to show that the Bible is in pure harmony—that it is in fact a revelation from God. Therefore I would say, progress with the work, let the opposition to the Advent cause be what it may. So far as my observation has reached, I am confident that the opposition to the Advent cause is based on prejudice, and nothing else.

Bro. L. OSLER, of Portland, Me., writes: I have just returned from a visit to Brunswick and Topsham, and was highly gratified in finding about twenty brethren and sisters firmly united in the faith and hope of the gospel. They have, in common with the saints, been made partakers of Christ's sufferings; but they are strong and joyful in the expectation of speedily partaking of his glory.—I preached for them seven times, and the interest increased with our meetings. Quite a number of strangers were present, who listened apparently with deep interest. I left the brethren and sisters comforted, also being comforted myself. An effectual door is opened there—the public mind is prepared to hear the reasons of our hope. It is manifest that the present is the most propitious time we have had since our last move to make an effort for God and souls. Let us therefore do with all our might what God has for us to do, knowing that our labors will not be in vain in the Lord.

Bro. C. BARSTOW, of Matapoisset, Mass., writes, that there is still a little flock in that place who are waiting for the coming of the same Jesus who ascended to heaven in the sight of the disciples.

Bro. B. M'CAN, of Westfield, N. Y., writes, that although he and his family are the only ones in that place who are looking for the soon coming of Christ; yet that numbers do not move them, and they still stand firm in the faith.

## Obituary.

Bro. Himes:—Permit me through your paper, to make known to my friends the death of my companion, formerly known as A. E. Camp. We were united the 12th Dec., '44. She was a believer in the speedy coming of the Lord; though since the 10th day of the 7th month, in consequence of her being deprived of the privilege of attending the house of God, and hearing the gospel preached, she became more remiss in her duties to the Lord than while she enjoyed these privileges. Yet she never gave up the faith, nor ceased to pray. She frequently said, that she delighted in nothing so much as in the service of the Lord; and as often regretted that she was not where she could meet with the children of God. She died on the 8th inst., after a severe illness of seven days; the last two of which she was in a great measure insensible. I asked her at one time the state of her mind, and whether she was afraid to die. She replied that she was not afraid to die—that her mind was not troubled. My affliction is almost more than I can bear, but with Job I will say, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord." Will not the Judge of all the earth do right? Yea, verily. I will, then, say, "Thy will be done." I wish the brethren would make me a special subject of their prayers.

Your brother in affliction the most severe,

R. T. HARMAN.

Rossville (Pa.), March 31, 1846.

Bro. Ambrose Nash fell asleep in Jesus on Friday morning, Feb. 13th, in the faith of a speedy resurrection. He was in the 48th year of his age. For a number of years he was a local preacher in the M. E. church, and was ever fearless in crying out against the sins of the age. He embraced and preached the coming of the Lord in '43, and also the 10th of the 7th month. He longed to have the day arrive; and although his sufferings were long, and sometimes severe, yet he bore them all with Christian patience. He died of consumption, and has left a wife and many friends to mourn their loss. "Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors, and their works do follow them." J. C. BYWATER.



## FOREIGN AND DOMESTIC SUMMARY, Etc.

One of the most diabolical outrages that ever disgraced humanity, was perpetrated at Columbus, O., on the 28th ult. The circumstances are these: A colored man, named Jerry Phinney, formerly a slave in Kentucky, had been freed by his mistress before her decease, and sent to Ohio. A short time after her death, her heirs set up a claim to him; and after an investigation before the proper tribunal, Jerry was declared to be a free man. And up to the time of his abduction, he had been living in undisputed freedom fifteen years, and was the father of seven children, who have been cruelly bereaved of their parent. He was decoyed out of the city to the village of Franklinton, on the opposite side of the river, where he was made to undergo the ceremonies of a mock trial. The result was, as a matter of course, he was carried off, doomed, in all probability, to perpetual slavery. Much excitement exists throughout the State at this brutal act, and measures are being taken both by the authorities and the citizens, to bring the offenders to justice. The person who acted as judge in this wicked transaction has been arrested, and it is hoped a proper and well-merited punishment will be meted out to him.

It is said by Mr. Abbott, in one of his letters on Austria, that Prince Esterhazy, a Hungarian lord, is the richest man in the world. His estates contain 130 villages, 40 towns, and 31 castles. One of his four country seats contains 300 rooms, for the accommodation of his visitors, with a spacious theatre for their amusement. The number of his sheep must be enormous, as he has 2500 shepherds. It will be seen what power he can exert, when it is recollected that he is a feudal lord, and holds the power of life and death over his vassals.

The cost of the French war department the last year was \$60,000,000.

The Rev. Mr. Shuck, the well-known missionary to China, who is now in this country, says, that in Peking are several large libraries, the catalogue alone of one of them embraces 120 duodecimo volumes, of 140 pages each.

The House of Representatives of the Louisiana Legislature has been seized with a sudden, and somewhat unaccountable fit of piety; the result of which has been, that a resolution was passed, that each day of its sitting should be opened with prayer, by the ministers of the various denominations in New Orleans successively.—The least approach to reform in the morals of that modern Sodom, even though it be but in externals, will undoubtedly be received with favor by the advocates of moral reform. We should like to witness the bewildered stare of the Hon. Members while the first prayer is being offered up! We think Hogarth would have revelled with delight at the scene.

A young girl has lately been creating considerable interest among scientific men in Paris, on account of the singular phenomenon connected with her. She is found to be, so to speak, a perfect electrical battery—charged with the electric fluid, which is manifested most wonderfully when any object comes in contact with her.—This phenomenon is only witnessed at certain times, when, if she attempts to sit, the chair is broken, or thrown with great force from her. Persons approaching her at such times, are thrown off; and even large and heavy objects, held by strong men, are moved when she approaches them.

Santa Anna, who has been the greater part of his time, since his downfall, at Cuba, luxuriating in the aristocratic amusement of cock-fighting, has issued a highly patriotic manifesto, full of honor, glory, "and a that," denying the reports so prevalent, that he was about to avail himself of the aid of foreign bayonets to reinstate him in Mexico. It is generally believed, that a well-planned scheme is formed to restore Santa Anna to power. Reports say that another revolution is nearly ripe in the northern provinces, designed to overthrow Paredes, who, it is said by the Mexican papers, is making great preparations for hostilities with the United States.

The Texan Legislature has authorized the Senators in Congress from that State to vote for the notice, to terminate the joint occupancy in Oregon.

The Boston "Post" says that difficulties have arisen in the Trinity church congregation of this city. That fruitful source of ecclesiastical difficulties—Puseyism—is at the bottom of it. The Bishop has requested the Rector to resign, while the majority of the congregation desire him to remain.

O. A. Brownson's "Quarterly Review" for April contains, among others, a paper entitled "Influence of the Jesuits on Religion and Civilization." In an extatic rhapsody on the peculiar blessings and privileges enjoyed by this country, occurs the following delectable sentence:—

"Happy art thou to have thy lowliest mountains covered with colleges of the Institution of Jesus, which, like blazing heavens, illumine the path of thy pilgrims, and shed abroad upon the hearts of thy children the light of truth, and the fervor of virtue."

Happy, indeed! This country must be very fortunate at being the spot selected by this "Holy Order," from which to "shed abroad" "the light of truth, and the fervor of virtue." This language is used in face of the fact, that the Jesuits are scarcely tolerated in any nation in Christendom. Even infidel, licentious France deems them too wicked and corrupt to be allowed to enter her dominions! Happy America!

A man while receiving the rite of baptism in the river at Cincinnati, lately, was carried away by the current and drowned.

The Polish insurrection in Galicia, to which we refer-

red a week or two since, has broken out, and spread very extensively. At Lemberg and Ternow the people and the military had a conflict, when about fifty of each were killed. The Russian Government has ordered the return of all Russian Poles residing abroad, under the penalty of confiscation of their property. It is said, that in some places the Catholic priests headed the people in their attack on the military.

The fortifications of Paris are completed. They have been six years in course of erection.

European diplomacy has again broken off the contemplated marriage of the Queen of Spain.

An epidemic has broken out among the horned cattle in the southern provinces of Russia. In Bessarabia alone 500,000 had died.

A conflagration broke out in Philippolis, on the western confines of Rumilia, (Turkey), which destroyed 2500 houses.

The Charlestown "Aurora" says that over \$70,000 have recently been offered for Mount Benedict, the site of the late Catholic Nunnery at Somerville. Its original cost was \$6000. The reply to the offer was, it is said, that they sometimes buy, but never sell such property.

Mr. Slidell, it appears, has demanded of the Mexican Government an unequivocal answer, whether they will or will not receive him. He requires a definite reply within eight days.

The St. Louis "Reporter" speaks of a religious revival in that city, under the labors of a Father Larkin, a member of the Order of Jesuits! Revival of what, pray? Truly, the piety of Father Larkin—of which the "Reporter" speaks in flattering terms—must be very great, if he is a Jesuit!

The secession of a body of German Catholics in Cincinnati, who intend joining the German Reformed church, has caused no little ferment among the Jesuits in the valley of the Mississippi. Apprehensions exist of an influx of these pestilential pests of humanity from Europe, in order to repair the branches made in Holy Mother Church, by the occasional inroads of truth, like the one alluded to in Cincinnati.

A dreadful accident recently occurred on the railroad between St. Etienne and Lyons (France). Two locomotives came together with a violent concussion, smashing both of them, together with six wagons, which were attached. Eight persons were killed, ten wounded fatally, and twenty badly.

It is said there are in Rome 4499 priests—one to every thirty-five inhabitants! What an incubus! It may be truly said, that the people of Rome are priest-ridden.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, APRIL 15, 1846.

## The End of Fanaticism.

The following is copied from the *Cleveland Herald*. It should serve as a warning to all who are inclined to follow their own spirit and forsake the plain letter of inspiration. It is but a little more than a year since Mr. Pickands was through these parts flaming with a "new message," denouncing Miller, Himes, and company as backsliders from the faith, and publicly avowing that he had come on a mission to the East, to convince us that there were some out West who knew something. He returned, ran farther off the track, embraced the shut door doctrine, feet-washing, kissing, &c., and ran into the justification of the spiritual wife business. He has finally ended, if the papers are to be credited, by denying the doctrine of the Advent, and entreating the scornors of our hope to receive him into their favor and confidence. When a man has shown his instability, and liability to go to such extremes, he deserves a long trial after penitence, if it is of the right kind, before he can be safely trusted as a teacher. It is those who in the hour of trial continue "steadfast and immovable," that prove themselves safe teachers of the way of truth. We think that all who have strayed, must either soon return to Bible ground, or speedily, with Mr. P., deny our hope. May God in his goodness have mercy on them, and guide them into the paths of righteousness and peace.

**The Delusion Confessed.**—The "Cascade Roarer" says:—"Mr. Pickands, formerly the principal promulgator of Millerism in Northern Ohio, confessed on Sabbath last before that portion of the Church which dissented when washing feet &c. was introduced, that Millerism was a humbug and a delusion from the foundation—that he had been deluded, and that all who em-

braced the doctrine were deluded, and those who continued to hold it were deranged. Such is the end of one who was so sanguine, so confident of the divine origin of his opinions, that he denounced all who did not coincide with him as dishonest and hypocritical—affirming that if things did not take place as he anticipated, 'the Bible was not worth a rush.'"

The Akron Democrat also says:—"We are informed that last Sunday, Mr. Pickands made a public confession, before part of his former society, that he had for some time past been under the influence of a delusion, injurious in its effects on him and others who had embraced it; and asking forgiveness and restoration to favor and confidence."

We hope this will be a caution to those who imagine they have made great spiritual discoveries, not to be too rash in denouncing those who cannot see so far into a mill-stone as they think they do."

"Restoration to confidence and favor!"—Why ten years hard service in the Penitentiary by Pickands would not atone for the injurious effects of his worse than fanatical delusion to persons, families and society. The injurious effects on his progressive dupes in this quarter will be felt for years, and in some instances it is feared for life.—*Cleveland Herald*.

## Another Honest Editor.

We find in the "Lewis County Republican," published at Lowville, N. Y., the following generous notice of our correction of the slanders respecting the death of Mr. Walker. While so few editors have had the magnanimity to disabuse their readers of the falsehoods which have been published, those who do undeceive them by a publication of the facts, are worthy of the confidence of the public.

A statement has been going the rounds of the newspapers for several weeks, alledging that a Mr. Ebenezer Walker, of Belchertown, Mass., had run raving crazy on account of attending a Millerite meeting—that finally he threw himself on a red-hot cooking stove and hung to it until the flesh was literally burned to a cinder—and that his ravings continued until death came to his relief, which was just eight days from the time of his attending the Advent meeting.

The following letter or statement from his wife shows how unfounded, not to say wicked and malicious, the story turns out to be: in corroboration of her version of the matter there are some five more certificates from his father, mother, two brothers, and a sister, all in evidence equally strong against the charge of insanity and horrid self-destruction caused by Millerism.

Then followed the certificate of the widow, as published in the "Herald," prefaced with our own remarks on the subject.

**TO FIND THIS OFFICE.**—First, enquire for Washington-street. Then come down or up Washington-street, as the case may be, to the Old South Church, which stands on the corner of Washington and Milk-streets. Come down Milk-street, on the opposite side from the church, about opposite the farther end of the church. We occupy the third story. The building will be readily identified from the fact, that unlike any other building in the street, the upper stories project over the lower one, sustained by six small iron pillars, forming a pleasant portico, or porch. A large lantern hangs over the side-walk with the No. 9 of the street on it, and the words "Central Saloon," the name of the hall in which we worship. Directly under us, on the lower floor, is a large shirt depot. Some have mistaken No. 9 Morton Block for No. 9 of the street. That block is in the street, but farther down than our office.

**NEW PLACE OF WORSHIP.**—The Second Advent Society of Boston, will hereafter hold their meetings at the "Central Saloon," No. 9 Milk-street, three times on Lord's day, and on Tuesday and Friday evenings.

**WE** have a fresh supply of Campbell and Macknight's Testaments. Wholesale, 33 1-3 cents; retail, 37 1-2 cents.

**PERIODICALS.**—We have received the excellent periodicals—the "Young People's Magazine," and the "Literary Emporium," for March and April, published by J. K. Wellman, 118 Nassau-street, New York. They are as neat and interesting as the previous Nos. we noticed.

## TO CORRESPONDENTS.

We have a letter from Bro. J. Weston to Bro. Cook. Bro. C. informs us that Bro. W. has misapprehended him on some points. That part, therefore, would be superfluous. We expect to give the parts that are relevant in our next.

We have an interesting communication from Rev. John Borland, of Canada, which we intend to commence in our next.

## BUSINESS NOTES.

A Carrier, \$3—Books sent.

L. Osher—We have credit to P. Johnson the 44 cts. balance, and will pay the S. S. bill when it is presented. S. Brown—We forwarded the enclosed as per order. J. Colby—The \$2 were received at the time. We again send the pamphlets; the balance (\$1 50) paid on Herald to 222.

R. Hutchinson—It came in time. J. Pulsifer—The dollar referred to was not received. It is always best to enclose in a letter, and send us by mail. It then usually comes direct.

D. Barber—We cannot tell whether the letter was received, unless we know the P. O. to which the paper is directed.

I. Parkin—The \$1 was not received. E. G. Colby—Your paper is mailed every week to Wakefield, Union Village, N. H. Have you given us the right direction?

R. Woodworth—It was received and appropriated as directed. There are \$2 36 due now on your paper. The \$1 paid to 196.

## NOTICES.

"SECOND ADVENT LIBRARY."—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a set. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

**BOOKS FOR SALE.**—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-3 wholesale.

**WHITEHEAD'S LIFE OF THE TWO WESLEYS.**—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

**CRUDEN'S CONCORDANCE.**—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1 50, and the latter at \$1 25.

**MEETINGS IN BOSTON** at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

**MEETINGS IN NEW YORK** are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

\* The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 9th street, between Walnut and Chesnut-sts. J. LITCH.

**AGENT.**—The "Herald," "Harp," Hale's Lectures, and other Advent publications, can be had of our Agent in New York city, Bro. R. H. Hollister, 91 Delancy-street.

\* Our friends in Western New York can obtain all our works of Bro. J. Marsh, 20 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

\* Peter Johnson is our Agent at Portland, Me., No. 24 India-street. He keeps the "Harp," and other Advent books, constantly on hand.

\* Toronto, C. W.—The Harp, Hymns, and Advent books generally, can be obtained at Bro. Stell, in Toronto, of Bro. Daniel Campbell.

\* All letters or communications designed for this office should be directed (post paid) to "J. V. Himes, Boston, Mass."

\* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

\* Bound books cannot be sent by mail.

\* The Lord willing, Bro. I. Adrian will preach at Essex, Vt., Sunday, the 26th inst., at Troy, N. Y., the 28th; at Albany the 29th and 30th, and at New York the first Sunday in May.

\* Bro. R. Baker's address is Brimfield, Mass.

## Letters &amp; Receipts for Week ending April 10.

E. H. Blake, 251; C. E. Conklin, 250; G. Hamilton, 273; S. Hurt, 277; E. Rice, 260—each 50 cts.—A. A. Havens, 12—75 cts.—T. Draper, 283; P. Fowler, 11; S. W. Ruggles; J. Shipman, 282; J. A. Cole (24 cts. bal. of books), 293; G. W. Mitchell, 280; J. Bicknell, 254; J. C. Burdick, 282; J. C. Moulton, 282; S. M. Carr, 283; D. M. Clough, 10; E. Ober, 11; J. L. Calkins, 11; E. Howard, 282; S. Barnum, 11 (if had been ordered to be stopped at 230, to which time it was paid); W. W. Putnam, 282; L. F. Barlow, 11; W. Giles, 11; E. Barnham, 287; S. R. Lathrop, 10; G. Avery, 243; M. Spence, 11; E. Watkins, 11; J. Paine, 282; S. Marsh, 292 (it is the first received at this office); D. Hognath, (where is it sent?); P. Hough, 11; G. Gibbs, 212 (22 due); J. Marsh, 295; L. Drew, 260; E. R. Parker, 290; W. Steer, 10—each \$1.—S. Hubbard, 308; I. Bailey, of Akron, O., (is this the P. O. address?)—each \$1 50.—T. Lee, 291; S. R. Lathrop, 10; W. King, 12; W. Wiswell, 12; B. W. Prescott, 10; A. Simpson, 11 (for 3 copies); J. Forman, 16 (the money referred to was received); H. L. Goodsell, 256; 8 H. Whitcomb, 10; W. Dawson, 317; J. Wilson, 14—each \$2.—J. Hutchinson, 19; W. F. Church, 292—each \$3.—F. Grant, 18 (\$2 more due)—\$4.—H. Daniels, 12; J. Shaw, 10 (appropriated the rest as directed)—each \$2 50.—W. Law, 264; G. Hognath, 11—each \$1 25.

**LETTERS.**—Hon. J. Dixon, M. C.; Rev. J. Borland; J. Dow (these are \$3 due on your account).



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

VOL. XI. No. 11.

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WHOLE No. 230.

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### Christ is Arisen.

[The following beautiful ode, from the "Protestant Churchman," is by the author of "Christian Ballads," translated with some alterations, from the celebrated Chorus of Women in the "Faust" of Goethe, and first published, we believe, in "Hallowe'en."]

Christ is arisen,  
Joy to thee, mortal!  
Out of his prison,  
Forth from its portal!  
Christ is not sleeping,  
Seek him no longer;  
Strong was his keeping,  
Jesus was stronger.  
Christ is arisen,  
Seek him not here,  
Empty his prison,  
Vain his entombing;  
Spices and swags;  
Vain the perfuming,  
Jesus is gone.  
Christ is arisen,  
Joy to thee, mortal!  
Empty his prison,  
Broken its portal:  
Rising, he giveth  
His shroud to the sod;  
Risen,—he liveth,  
And liveth to God.

### Louis Philippe, King of the French; HIS PERSONAL AND POLITICAL HISTORY.

BY REV. J. S. C. ABBOTT.

Those who are interested in the condition of Europe, are looking with anxious interest to the probable event of the death of the king of France. The occurrence of that event, it is justly feared, will unsettle the French government, and peril the peace of Europe. Mr. Abbott has delineated with a skilful hand the history of the French king, and the revolution of France; and as our readers have manifested so much interest in the preceding articles of Mr. Abbott on Europe, we have concluded to finish the series by copious extracts respecting Louis Philippe.

Louis Philippe is now about seventy years of age. He was born in his father's princely residence, the Palais Royal, in Paris. His father, the Duke of Orleans, the notorious "Egalite," was the richest man in Europe, and of royal blood. He devoted the resources of his boundless wealth to the most unbridled voluptuousness and profligacy. The mother of Louis was as distinguished for her piety and virtues as was his father for his shameless libertinism. She, surrounded by more than regal magnificence, saw all her hopes of earthly happiness blighted, and, broken-hearted, as the only remaining solace of life, devoted all her attention to the culture of her children. Louis Philippe was her eldest son, and the influence of this good mother has been the controlling genius of his eventful life.

He was early placed under the tuition and care of the celebrated Madame de

Genlis. She was unwearied in her devotion to him, and wonderfully successful in giving him a highly cultivated mind, strong moral principle, the power of self-restraint, and a vigorous physical constitution.

In the midst of the most voluptuous court of Europe, surrounded by the dazzling allurements of gilded vice, with the notorious Duke of Orleans for his father, young, sanguine, rich, and of exalted birth, protected by this discipline, he moved uncontaminated through all these dangerous scenes, and has through all the temptations and vicissitudes of more than half a century, sustained a character of the most irreproachable and purest morality.

At the commencement of the French Revolution, Louis Philippe, though but sixteen years of age, became a warm advocate of republican liberty. From the intellectual training he had received, he had unusual maturity of character. As active Colonel in a regiment of dragoons, he was soon found at the head of his regiment, in the thickest dangers of many battles. In the bloody conflict of Jemappes, and in the fearful cannonade of Valmy, this beardless youth, under the veteran General Dumouriez, bore a conspicuous part in the toil and peril of the fight.

As the French Revolution advanced into the regions of anarchy, and the reign of terror held its carnival in blood-stained Paris, General Dumouriez conceived the design of arresting its horrors, by elevating, by means of the army, Louis Philippe to the throne, upon which Louis XVI. had just been beheaded. The royal lineage of the young prince, his patrimonial wealth, and his popularity as a known republican, favored the enterprise. Whether the youthful Louis participated in this plan, is unknown. But the effect was to direct the terrible and unappeasable anger of the revolutionary tribunal upon the whole Orleans family. His father was dragged from his magnificent domain, the Palais Royal, to the guillotine. His two younger brothers, under circumstances of the most atrocious barbarity, were plunged into a dungeon at Marseilles. His mother, sister, and revered instructor, Madame de Genlis, became the subjects of the most inhuman persecution.

Louis Philippe with the utmost difficulty effected his escape, and fled to Switzerland; all his immense fortune confiscated, a friendless immigrant, and penniless. The Swiss government, trembling before the gigantic power of revolutionary France, feared to afford an asylum to a young nobleman who had incurred its displeasure. Under a feigned name, he passed many lonely months wandering about on foot among the fastnesses of the Alps. But trained to toil, and educated to fortitude of mind, it is said that his mental resolution did not fail him, while thus hunted as a fugitive and an outlaw over the cliffs and through the ravines of Switzerland. While thus

eluding his Argus-eyed enemies, a friend secured for him the situation of a teacher of a village school, under the borrowed name of Corby. Thus Louis Philippe, cradled amid the magnificence of the Palais Royal, inheriting by birth the titles and princely revenues of the Duke of Orleans; the leader of the armies of France in many triumphant battles; the candidate for the throne of the Bourbons, toiled early and late for fifteen months in this obscure village, instructing children in Geography and Arithmetic. And could he have remained in this secluded retreat, "From noise and tumult far," in the enjoyment of a quiet home and a contented mind, his days would have glided away far more happily than can have been the case in the brilliant and stormy scenes through which he has since been led.—N. Y. Evangelist.

### The Doctrine of the New Testament ON THE TIME OF THE SECOND ADVENT.

BY REV. W. W. PYM, M.A., VICAR OF WILLIAM, HERTS, ENG.  
(Concluded.)

1 Thess. 5:1-6: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."

Having thus shown, I trust, how these passages may be reconciled, I proceed to consider,

2. The New Testament doctrine upon the subject.

Here it will be very needful to distinguish clearly the scriptural use of three terms, which are employed to describe either the whole time, or portions of the time between the two advents.

An accurate observation of the words employed, with this reference, will teach us,

1st. That the whole period, between the first and second coming of the Lord, is called generally, the last times, or days.

Thus, Acts 2:17, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," &c. Again, 2 Tim. 3:1, St. Paul is describing what shall occur during that period, and he says, "This know also, that in the last days perilous times shall come," &c. Another instance of it is found, Heb. 1:1, 2, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In each of which places we find the times of the Christian Church, or dispensation, described by the term, "the last days."

2d. The latter portion of these last times is set forth by the expression, "the

latter times." Thus, when St. Paul, himself living in the last days or times, foretels an event which should hereafter take place in them, he marks the time of that event by the use of the expression, "the latter times." Thus, 1 Tim. 4:1, "Now the Spirit speaketh expressly, that, in the latter times, some shall depart from the faith," &c.

3d. When the actual winding up of these last times is described, it is by the term, "the last day or time."

So St. Peter employs it, 1 Pet. 1:5, "Who are kept by the power of God, through faith unto salvation ready to be revealed in the last time." In St. John's Gospel the term is used by our Lord four times in one chapter, and on each occasion connected with the resurrection of the dead. John 4:39, 40, 44, 54, "And this is the Father's will, which hath sent me, that of all that he hath given me I should lose nothing, but should raise it up again, at the last day." Martha, the sister of Lazarus, employs the same, when looking to the same season. John 11:24, "Martha saith unto him, I know that he shall rise again in the resurrection at the last day." And this is an expression distinct from that which St. John employs, 1 John 2:18, where he says, "Little children, it is the last time (or hour); and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." The season, which he there described, as the last time or hour, was then at hand, and must therefore be different from that which is connected, in other passages, with the resurrection of the dead. It has accordingly been considered, by that eminent expositor Joseph Mede, that it referred to the dissolution of the Jewish polity, which was then at hand, wherefore the term so used by St. John correctly referred to that approaching judgment. It was then, strictly speaking, the last hour, for the dissolution of their polity in Church and State was then nigh, even at the door.

With these distinctive terms in our minds, I proceed to show, that God has revealed notable events, which are to succeed each other, as links in a chain, during these last times, and to these it will be well now to turn, as from them we may gather the time of the second coming of the Lord. I cannot here refrain from quoting a valuable rule of the same distinguished man, of whom I have just spoken, which belongs to this part of our subject. "The times are set out unto us, when that should come to pass, which was to fall out in them, and not the things which were to befall, intended for signs to know the times by." (Apost., p. 67.) I consider this rule valuable for the following reason, because, whilst the latter part only is usually considered, the former is almost, if not altogether, forgotten. Now it is our privilege to employ both; for I think our Savior's words qualify the last clause of it. We should do the one, and not leave the other undone.



As it respects the question, we have proposed, respecting the second advent.

God has not forgotten to be gracious in this case, nor acted contrary to his accustomed rule of mercy, of giving warning to his Church of the great coming events, in which she is concerned. He has warned her of her Lord's approach. He has given her a prophetic statement of many which should surely succeed each other in their appointed season, some of which were "shortly to come to pass," after the vision had been communicated by Jesus Christ, to his servant John, and should so continue, in due succession, until the whole should be wound up, or concluded, by the coming of the Lord in glory.

Another, and in connexion with our present subject, a most important inference, must be, that the next appearing of the Lord shall be pre-millennial.

Examine the course of predicted events, and what do we find? The condition of this world, continuing as it has been since the first entry of sin into it, groaning and travelling in pain. No cessation from this state, no rest, no peace. The wicked never ceasing from troubling, the proud still called happy, death still holding men in fear and bondage, and sorrow and sighing still forming a part of man's inheritance from his fathers. And how and when is this sad state to be concluded, and what shall succeed it? It can be concluded only by the appearing of the Lord, because, when he comes, he will find our miserable world in this sin and sorrow bound condition; because, from this he is the deliverer; because, by the brightness of his epiphany, he shall put a stop to these things; because, until he come, Satan's usurped, but permitted dominion, shall continue, and while that remaineth, no millennially blessedness can succeed; because, until he come, the tares and the wheat are intermingled; intermixed also the sheep with the goats; because, until he come, Judah shall not be saved, nor shall Israel dwell safely; and until that be brought about there can be no "life from the dead," no millennially blessedness for our world, no keeping of a Sabbath for man. But, when he appears, sorrow and sighing shall flee away; when he appears, he will renew the face of the earth which he has made for man; when he appears, he brings all his saints with him to fulfil their long-cherished expectation of reigning with him on the earth: then he will restore the kingdom to Israel; then the meek-spirited shall possess the earth, and be refreshed in the multitude of peace. For a reason composed of all these reasons, the time of the second advent of the Lord must be pre-millennial. And this receives confirmation from our Lord's most plain testimony in the state in which he will find the earth, when he comes. It is to be as it was both in Noah's and Lot's day. If, therefore, the earth was then in a condition of millennially blessedness, so it will be when the Lord shall come; but if, all must confess, it was in each of those cases in a condition of open rebellion against God, then the inference is clear, that the Lord must come to subdue this rebellious state, and having done this, then to introduce the millennial blessedness.

But another important effect of considering the course of events, which are foretold as to occur during the last times, is this; that we can place our finger upon the very point at which we have arrived in the prophetic history. We can look through the whole course, and divide the fulfilled from the unfulfilled, the accomplished from what yet remains to be. And when we do so in the present case, and look back upon the forgoing catalogue, where does the mind necessarily rest, saying, thus far we have reached? We fix naturally, and almost by a common

consent, upon the preaching of the Gospel in all the earth; and the exhibition of pity, on the part of the Lord's servants, for Zion, and her desolate condition. But if we do this, what is the necessary conclusion? That the hour of God's judgment is come. (Rev. 14:7); that the Lord is about to build up Zion, and is therefore, about to appear in his glory. (Psalm 102:16.) In each case, if the one be true, the other is true likewise, for the one is the very forerunner of the other.

And if our attention be directed to the events which have lately occurred in the East, and consider how wide a door has been opened in China for the introduction of the preached Word: when we also call to mind the becoming zeal which has been evinced by many who reject the doctrines we have been advocating, we cannot fail to observe how they are actually uniting to bring about these very purposes of God, and are hastening his kingdom.

The practical duty from the whole appears to be this: to search the Scriptures of the Prophets, with reference to the second advent of the Lord, and to prepare for the things which, with that advent, are surely coming on the earth. The first because the most important of all, is the return of our Lord in glory; and what heart is able to conceive, and, therefore, what tongue to describe, the attendant circumstances of that event? It is enough for us to know that that event is sure; and that that sure event is nigh: that "He that shall come will come and will not tarry;" and that in that day "the just shall live by faith." Hence, as the Lord has warned the Church, and through the Church, the world, of his approach, and the very notes of this warning are even sounding in our ears, it becomes us not to refuse to hear, but rather to hear and believe that we may live. Hence, as he has long before furnished us with a course of predicted events, to be fulfilled during the last times, some of which were to begin to be accomplished shortly after they had been revealed (see Rev. 1:1, and 22:6); and we can now look back upon our own history and see that the accomplishment of by far the greater part has actually taken place, surely it is our highest wisdom not to close our eyes against this solemn fact, and its more solemn consequence, that upon us the ends of the world are come, and that this generation shall witness the advent of the Lord in glory, to introduce the millennial reign of righteousness and peace. We do not expect that "the world" shall receive our testimony, for the word of God predicts, that that day shall overtake it as a thief. We do not anticipate, that the nearness of the Lord's approach will become a favorite subject of divinity in the Church, for the Lord intimates that this will not be the case; and in this there will be a parallel between the state of the professing Church as touching his first and last appearing. "I have not found so great faith, no, not in Israel," he remarked, at his first advent. The visible Church rejected him in a body. "He came unto his own, and his own received him not." And when he comes next unto his own, will he find the Church prepared for his appearing?—"When the Son of man cometh shall he find faith on the earth?" Of this, I conceive, he speaks in these words, and the inference is clear, that he will not find it. There shall be comparatively few in a waiting posture to receive him. Faith in that advent is the scriptural state of preparation, a living principle of faith opposed to that described in the parable, which leads many to say, "My Lord delayeth his coming;" for where this is found it teaches them that have to "look for him;" and "unto them that look for him, shall he appear a second time without sin unto salvation."

Another, and most important expectation, connected with that advent of the Lord, is the first resurrection. Here I say little concerning it, because it is to form, God willing, the special subject for an occasion similar to the present; but by way of applying the doctrine, which has been delivered, I merely name it as one of those stupendous events which should excite us to a diligent search of the Scriptures whether these things be so; and, therefore, whether it be not consistent with our highest interest and duty to give them the greatest heed. When we reflect, that in that day of which we speak, sorrow and sighing shall for ever flee away, they who know what sorrow and sighing mean may well desire it. When we are assured, that in that day God himself shall wipe away tears from all faces, they who too well know what it is to shed tears of bitterness may well long for its rising, as then they shall bid an eternal farewell to all the troubles of our fallen humanity, and exchange them for joy unspeakable and fulness of glory.

### The First Resurrection.

BY REV. T. R. BIRKS, M. A.,

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

(Continued from our last.)

Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

4. THE MENTION OF THE SOULS OF THE MARTYRS is a further confirmation of the same truth. No single expression has been so frequently alleged in disproof of the literal exposition; yet none perhaps, when closely examined, yields a stronger testimony in its favor.

The common objection is of this kind. St. John describes a resurrection of the souls of the martyrs. But this phrase cannot naturally denote a resurrection of bodies. It seems rather to imply a spiritual resurrection, by which the martyrs shall figuratively re-appear in successors animated with the same spirit of faith and holiness.

Now, in this argument there are two fatal defects. The apostle does not affirm a resurrection of souls; nor does the word *soul* admit of such a vicarious or figurative meaning.

Three terms are used in Scripture to describe the mysterious nature of man. They are all seen combined in that beautiful prayer of St. Paul for the Thessalonians, "I pray God your whole spirit, and soul, and body may be preserved blameless unto the coming of the Lord Jesus."

Wherever in the word of God federal or collective acts are to be described, the word *spirit* is employed for that purpose. Is the union of the believer with Christ to be unfolded? "He that is joined to the Lord is one spirit." Has the Baptist to fulfil the same office with Elijah, and to represent his person, just as the millennial saints have been supposed to replace the martyrs? "He shall go before the Lord," it is said, "in the spirit and power of Elias." Is the unity of the spiritual life to be described with its blessed fruits in all true Christians? The word appears again in that statement—"The minding of the spirit is life and peace." Or if the same unity is exhibited between two individuals only, as Paul and Titus, we have still the same expression—"Walked we not in the same spirit?" So again, to express the union of the whole Church, the same term is twice employed. "There is one spirit, even as ye were called in one hope of your calling." "Ye are all baptized into one body, and have all been made to drink of one spirit."

On the other hand, the word *soul* is used, with equal uniformity, to denote

what is strictly personal, and not capable of a vicarious transfer. Where personal guilt or faithfulness, reward or punishment, or moral accountableness, are described, or even individual number only, this is the term which the Holy Spirit employs. "He that findeth his life (or soul) shall lose it; and he that loseth his life for my sake shall find it." "What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" "A sword shall pierce through thine own soul also." "This night thy soul shall be required of thee." "Tribulation and anguish shall be upon every soul that doeth evil." "He which converteth a sinner from the error of his ways shall save a soul from death."

In the same strictly personal sense, we read, that "three thousand souls were added to the Church;" and that in the ark, "few, that is, eight souls were saved by water." With these various texts of the New Testament we may compare the words of Ezekiel, in a passage where the doctrine of personal accountableness is stated perhaps more fully than in any other part of Scripture, "All souls are mine; and the soul of the father, so the soul of the son is mine; the soul that sinneth, it shall die." (Ezek. 18:4.)

These facts throw a steady light on the true meaning of this prophecy. St. John tells us, that the souls of the martyrs lived and reigned with Christ.—That one word, when compared with other Scriptures, turns our thoughts away from all those federal relations by which Christians of one age might represent those of another. It fixes our attention at once on that strictly personal account, in which every one shall bear his own burden, and receive according to his own deeds. The message of God by Ezekiel applies here in all its impressive force. The soul that suffers with Christ, it shall reign with Him. The martyrs shall not suffer and obey for the saints of the Millennium, nor shall the millennial saints reign instead of the martyrs.

But further, the vision does not mention a resurrection of souls, as is often carelessly assumed. The souls of the martyrs are said to *live*, but not to *rise* again. Now, in the language of Scripture, the life of the spirit consists in union with God, but the life of soul in union with the body. Thus our Lord is said to have poured out his soul unto death at the moment when he commended his spirit to his Heavenly Father. To declare, then, of the souls of the martyrs that they lived, has exactly the same force as to say they were re-united to their bodies, and implies the further truth that those bodies also were raised from the dead. And so the prophet expounds it by the words which immediately follow, "This is the first resurrection."—(To be continued.)

Letter from Bro. W. Wilmot,  
OF NEW BRUNSWICK.

I find, that, while there are many writers, who will have all the judgments predicted in the New Testament fulfilled in the destruction of Jerusalem, there are others, who will have all the predictions of a return of that people (the Jews) fulfilled when they returned from Babylon. Both alike are erroneous, for these plain reasons. 1st. Because our Savior has placed the great tribulation after those days, therefore it cannot precede. And in the second place, the return predicted by Isaiah, Jeremiah, Ezekiel, and Zechariah, to speak of no others here, has never been fulfilled, as they are connected with eternal realities, such as, "That it shall not be plucked up, nor thrown down any more forever." And when the Temple is built, so minutely



described by Ezekiel, it is said, "And the name of the city from that day forward, shall be, 'Jehovah Shammah.' 'The Lord is there.' No one will dare to say, that such a temple, grand with Jehovah's presence, not the cloud of glory, as in Solomon's temple, but himself personally, is now standing in Jerusalem, as it must be, if we believe what the Lord hath spoken by the mouth of all his prophets. I know, that in order to get out of this difficulty, the spiritualizer will step in with his tropes and figures, but with such visionaries we have nothing to do. We are willing to take the Lord at his word, and patiently and prayerfully await their fulfilment. [Note 1.]

Before we can fully sympathize with those writers in their views, they have got to show that Israel, as well as Judah, returned from Babylon, and the prediction of the two sticks in the hand of the prophet became one then, and that union is now existing, as it is to be indissoluble.

I will introduce the words recorded in the 31st chapter of Jeremiah. As I have no room to transcribe them all, begin to read at the 27th verse. In the 31st v., the prophet says, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Here we have a "Thus saith the Lord;" and before his "wills" and "shalls" can be disannulled, some one must wrest the sun in his course, mantle the moon and stars that they give no light by night, still the raging elements, and after all this is done, he must fail, unless he can scan the heavens above, and search out the foundations of the earth beneath; and then, and not till then, shall the seed of Israel cease from being a nation before the Lord forever. Shall frail man attempt to frustrate the purposes of the Almighty? I hope not. Let us then lay our hands upon our mouths, and our mouths in the dust, and say, "Let God be true, and every man a liar," and "what God hath joined together, let no man put asunder." [Note 2.]

I wish I could command language sufficiently expressive, to convey the extended views that faith has imparted to my mind, and the corresponding joy that the Lord has filled the soul of his unworthy servant with of late. It has been so far beyond any thing that I have experienced before, that I can say most emphatically, that it is a joy that is unspeakable, and full of budding glory. It absolves every other thought, and distastes almost every word and action of my life. It has well nigh drawn the curtain aside, that veils futurity, and given me such a vivid view of the reign of grace through the millennium, forming as it does, a new era of blessedness, and such an addition to the rich trophies of redeeming love, that it seems as if I could see the king-ly and priestly robes of the risen and changed saints, shining in a glory reflected from the personal presence of the King of kings and Lord of lords, all setting as assessors in judgment over the rebel nations that would not have this man to rule over them, "when the slain of the Lord will be many," but not all. For then the residue of the Spirit will be poured out from on high, when a remnant of Judah and Israel, according to the election of grace, will look on him whom they have pierced, and the mourning that will follow, will be so plain and

distinct, that each family will be mourning apart; and so copious will be the latter rain of the Spirit, that a nation will be born at once, "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." My brethren must see a plain line of distinction drawn in this prophecy, between the Jews and the Gentiles. And you can but see from what follows in the context, that it is at the time of the second Advent that these wonders are wrought. O could I say to you, and the words reach the heart, it would be, My dear brother, be no longer faithless, but believing; for you will soon see, and cry out with doubting Thomas, "My Lord and my God."—[Note 3.]

You know that I fully sympathized with you in all your views on the prophecies, till within a year past. And I am far from saying, or believing, that my increased light arises from possessing any superior power of discernment over my brethren; no, I know too well that I am but a babe in the divine science, and I can account for it on no other ground than that the Lord's favors to us all are gracious and free, and he may for reasons known only to himself hide these things from the wise and prudent, and reveal them unto babes. In such a case we can only say, "Even so Father, for so it seemeth good in thy sight."

I am free to tell you the course I pursued.—I first went to a throne of grace, and there plead with the Lord as a man would plead with his friend, that he would be graciously pleased to give me further light, if such light was attainable from the prophetic page, and approached the word as a child that is anxious to learn, believing his word was intended for plain, wayfaring men, and that there was not that mystical meaning in the prophecies that placed them beyond an ordinary mind to comprehend. I then read it as I would your letter, believing it to mean what it expressed, when it did not clash with common sense. Here I took my stand, and every difficulty vanished: I saw a perfect agreement, and harmony, that united all the prophets, as if all were one. And when "Israel" was the subject of prophecy, I believed the Lord meant Israel, and not the church of God under the Gospel, or Gentile dispensation; for I found whenever the Gentiles were included in the great consummation, they were expressly named, in order that we should not confound the two together.—This view will bear the closest criticism and investigation, and the oftener you put it through such a crucible, the brighter the gold of truth will appear—it will lose none of its precious lore. I wish to be distinctly understood here, that I have no wish to enter the polemical ranks for the sake of a victory over my brethren, but barely for the sake of the truth, we are both aspiring after. And if you will enter into a correspondence on this subject, and let it be carried on in a Christian spirit, I will cheerfully pay the postage of your letters, and answer with as little delay as possible.

W. WILMOT.

Frederickton, (N. B.), March 12, '46.

Note 1. We agree with our brother that all the predictions respecting Israel's restoration, could not have been fulfilled at the restoration from Babylon. Those portions of the prophecies which speak of a return, when their sun shall no more go down, nor their moon withdraw itself—when they shall not be plucked up, nor thrown down any more forever, cannot surely have yet been fulfilled. Nor have we any sympathy for a view which makes the fulfilment of such scriptures

at that time. But because all the Scriptures were not then fulfilled, it does not follow that none of the predictions which are quoted in support of a future return were. We believe that many which are now thus quoted, were then fulfilled; but we must dissent from the view that all were.

As for the prophecy of Ezekiel's Temple, we are satisfied that that was a *conditional* prophecy. It is very certain that it has never been fulfilled. But are conditional prophecies to be fulfilled unless the conditions are complied with? If they are, then of what use are the conditions? Prophecies are, we conceive, like promises in this respect. If the conditions of their fulfilment are set at nought and disregarded, are they still to be fulfilled? We trow not.

Those prophecies which are *absolute* must be fulfilled in their appointed time and manner; but there are another class of promises which depend upon certain conditions, which must be complied with, or the promises will be null and void. Thus in the 26th chapter of Leviticus, when God promised the Jews that he would give them rain in due season—that the land should yield her increase and the trees their fruit,—that their threshing should reach unto their vintage and their vintage unto their sowing time,—that they should eat their bread to the full and dwell in their land safely,—that they should lie down and none make them afraid,—that he would rid evil beasts out of their land, and the sword should not go through it,—that they should chase their enemies, who should fall before them by the sword, five of them chasing a hundred, and an hundred putting ten thousand to flight,—that he would multiply them, make them fruitful, and establish his covenant with them,—that he would set his tabernacle among them, walk among them, and be their God, and they his people;—it all depended upon the *condition* that they should worship no idols or graven image, or set up any image of stone or standing image to worship, that they should keep the sabbaths of the Lord, reverence his sanctuary, walk in his statutes, and keep his commandments and do them. The Jews refused to comply with these conditions, and God bestowed upon them cursings instead of blessings.

So is this last prophecy of Ezekiel also *conditional*. The prophet was set upon a high mountain in the land of Israel and shown what was "as the frame of a city." He was commanded to hear and see all that was shown him, that he might declare it to the house of Israel. Then he saw and measured the various gates, walls, porches, thresh-holds, chambers, posts, windows, courts, tables, hooks, steps, &c. &c., as described in the fortieth and forty-first chapters.—Afterwards, 43:2-8, he beheld, and "the glory of the God of Israel came from the way of the east," and came into the house "by the way of the gate whose prospect is towards the east," and "filled the house." "And he said unto me, Son of man, the place of my throne,

and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings in their high places." The remaining chapters go on to speak of the law of the house, the ordinances of the altar, the duties of the priests and people, the division of the land, &c., which they were to observe if they should comply with the conditions, so that the Lord could fulfil this vision; and the consummation of which would be that "the name of the city from that day shall be THE LORD IS THERE." All this the prophet was commanded to offer, saying, "to the rebellious house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you for all your abominations;" and they were to receive it upon these conditions: "Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And IF they be ashamed of all that they have done, show to them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof," "and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof and do them." 43:6-11.

This seems to be a prophecy in reference to their restoration from Babylon, at the end of their seventy years' captivity, if they would comply with its *conditions*. But the Jews did not comply: they did not put away their gross sins and abominations, and were not ashamed of their iniquities and all that they had done; so that if Ezekiel showed them the form of the house, they did not build the temple after the pattern. And thus continuing in their sins, the glory of the Lord, THE HOLY SHEKINAH, never dwelt in the second temple as it did in the first, and none of these promises were fulfilled to them, as they would have been had they complied with the conditions.

There is an inseparable objection to this prophecy being fulfilled under the Gospel dispensation. It made provision for the observance of all the ceremonies of the Jewish dispensation—for all the peace offerings, burnt offerings, meat offerings, drink offerings, and sin offerings of the Mosaic code. To contend for the restoration of these things, is to contend for the restoration of *Judaism*—of that system which was nailed to the cross and taken away, which was given as a school-master until Christ came, whose coming rendered the school-master no longer necessary. The shedding of the blood under the Mosaic law was typical of the blood of Christ; and to restore those types would be to deny the fulfilment of their antitype. If the Jews were converted they would be Christians, and would not disparage the blood of Christ by shedding the blood of bulls and goats,



or sprinkling the ashes of an heifer, to sanctify the unclean.

To revive those things would be to deny Christianity; and the denial of Christianity would not be likely to gain the favor of God. As this prophecy has respect to the ordinances of Judaism, and as it is a conditional prophecy, the condition of which cannot now be complied with without denying Christianity, we can regard it as no evidence of the future restoration of the Jews.

**Note 2.** It is true that God promised he would make a new covenant with Israel and Judah. And it was to be a covenant that should not be in accordance with the one he made with their fathers when he led them from Egypt.—The promises referred to in Ezekiel have respect to a covenant like unto the covenant made at Sinai. As the new covenant was to be unlike that, it follows that the prophecy of Ezekiel cannot be fulfilled contemporaneous with, or subsequent to the introduction of this new covenant. But what is this new covenant? The Scriptures no where speak of more than two covenants. As it is not the Sinai covenant, if we can find another covenant, we may rest assured that we have found the new covenant of promise. The apostle Paul, the most intelligent and orthodox converted Jew who has ever written, thus allegorizes the two covenants: "It is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.—But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.... Now we, brethren, as Isaac was, are the children of promise." Gal. 4:22-26, 28.

In the 5th chapter of Galatians, he exhorts them not to be entangled again in the bondage of the Sinai covenant—as they would be if Ezekiel's temple was built; but commands them to walk in the Spirit. It is therefore very evident that the old covenant was of no effect after Christ came. As that was then abrogated, it follows, unless God left his people without any covenant, as he would not, that the new covenant must have been made with the house of Israel and the house of Judah after those days ceased when the old covenant was binding. While the old covenant was in force, God at sundry times, and in divers manners spake unto the fathers by the prophets. The new covenant was ushered in by his speaking in these last days by his Son, whom he hath appointed heir of all things; and the apostle testifies that "Jesus was made a surety of a better testament:" than what? than the covenant of Sinai.

That the new covenant was introduced by the Savior, is expressly asserted by the apostle who affirms in the 8th of Hebrews

that Christ "is the mediator of a better covenant," [the new covenant of course,] "which was established upon better promises." And lest there should be any question as to the covenant, the apostle quotes the very language of Jeremiah and applies it to that time, showing that "in that he saith a new covenant, he hath made the first old." And he adds, "Now that which decay and waxeth old, is ready to vanish away," i. e., when it is made old.

In the epistle to the Hebrews the apostle goes fully into the question, and shows that as testaments are of force only after men are dead, so with the death of Christ the new testament or covenant commenced; and shows how the new covenant was not in accordance with that made at Sinai; and speaking of those two covenants, he says of the Savior, "He taketh away the first that he may establish the second." To put the question beyond all doubt, that the new covenant referred to by Jeremiah was established at that time, we have a testimony that none will gainsay. Hear him.—Says the apostle, "The Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:15-22.

**Note 3.** We hope to exclaim, with all the redeemed, "My Lord and my God." And we are not faithless, but believe the solemn declarations of God that the middle wall of partition is removed—that there is no difference between them and us. The only difference expressed in the New Testament between men, is the difference that *faith* makes. All other difference is expressly abrogated. Believing Jews and believing Gentiles are joined together by God, are grafted into the same olive-tree, and receive their fatness from the same root. And what God hath joined together, let no man put asunder.

As for the glory seen in that view, we remark, that every man sees a glory in whatever he believes: otherwise he would not believe it. When our eyes were opened to behold the Scriptural view of the millennium, we saw a beauty in the harmony of Scripture, which we cannot conceive can be exceeded only by the realization of the event. As Isaiah and John describe the holy, sinless, eternal state of the risen saints in "Paradise Restored," it is transcendently glorious. To introduce mortality and death there, would in our estimation

derogate many per cent. from those glorious promises.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, APRIL 22, 1846.

### A Change of Issue.

It is well known that when the question of a shut door was first broached, the only idea attached to it, was that of the closing the door of access to heaven on the part of sinners. Now, however, we hear it said, that by the shutting of the door in Matt. 25th, they only mean that the door of our access to the people is closed. But when we show that that door even is not closed,—although we have not as ready access as formerly,—then they turn and say that the clamor or that has been made about the shut door is a fulfilment of the prophecy of the shutting of the door after the coming of the Bridegroom as brought to view in the 25th of Matthew.

Now in all this change of issue, there is, we apprehend, more error even than in the first position. Indeed we had rather hear it said that Christ has come, and the door of mercy is closed, than to hear it said that the parable of the Bridegroom does not refer to Christ's coming. We should prefer this, because, when the first is taught, all can see its absurdity; but when the latter, some are ready to exclaim, O that is what we believe, that we do not have so ready access to the people. But the worst error of all is, to claim that so glorious a prediction of the personal coming and the entering in to the marriage supper of the Lamb could be fulfilled by a mere clamor about a shut door. The clamor, however, has all been on one side, those who claimed to be in; whereas, according to the prediction, it was to come from those on the outside.

The whole, however, manifestly proceeds from mistaken ideas of the true bearing of the parable in question; and rather than give up their position as wrong, they prefer continually to change the issue. The result to which most of that idea have arrived, should, we think, open the eyes of all the honest of that view, and show them the spell that is and has been on them—the mental hallucination under which they labor.

### For, or Against.

In theology many attempt a middle ground, which in their opinion shall be neither for or against either of two adverse opinions. There is, however, no such position: "He that is not for us is against us, and he that gathereth not with us scattereth abroad," is the declaration of the Savior. Those who, in a remote degree, lend their influence for the enemies of truth, or draw ever so little their shoulder from the wheel, at which their brethren are tagging, occupy a position, more fruitful of a dangerous tendency,—on account of their inability to be mystically and in correctly understood,—than those who openly oppose. We always admire the frank, open-hearted, who boldly express their opinions.—These we know where to find. But the fine spun, hair splitting distinctions, which are so worded as to be equally claimed by opposing parties, leave everything dark and uncertain. Frankness and clearness are essential elements in theology; and a position for, or against, is always necessary in order to be rightly appreciated, or fully understood.

### "Restitution of all Things."

The following criticism on the original of the word "Restitution" in Acts 3:21, which we find in the "New York Christian Intelligencer," may be of use to some of our readers, in their interviews with the believers in the Spiritual reign of Christ, who contend that it denotes simply the "accomplishment" of all things.

The Greek word here translated "restitution," is *apokatastasis*, and only occurs this once in the New Testament. But the cognate verb is used in the Septuagint version of the Old Testament, at Exodus 14:26; "Stretch out thy hand," &c., "that the waters may come again upon the

Egyptians," and in the next verse, "and the sea returned." Here the verb *apokatastasis*, corresponding to the noun *apokatastasis*, is translated "to come again," and "to return."—This is its true and constant meaning. I can find no instance where it bears the signification "to finish" or "to accomplish." If S. knows of any such place, I hope he will inform me. There may be such, but I am ignorant of it. The preposition *apo* in composition with a verb, and prefixed *kata* is used in this sense of "again" (which we here give it) in all places where it occurs in the New Testament. These instances are three, viz., Ephesians 2:17; Col. 1:20, and 22. In each of these cases the word *apokatastasis* occurs, and is translated "to reconcile"—*katalattein* is "to conciliate," *apo katalattein* is "to re-conciliate" or "re-concile." In like manner *katastasis* is "an establishing," and *apo katastasis* is "re-establishing," or "a restitution" as our translators rightly have it. The Latin vulgate gives the same rendering, "restitutio." The French and German do the same. I have no other versions now by me to consult, but I doubt not they coincide.

Donnegan, in his Lexicon, gives, under *apokatastasis* the following meaning, "re-establishment," "replacement," "restoration," "return," and no others. Pickering has, under the word, these meanings "restoration," "restitution," "re-establishment," "return," and no others. Donnegan and Pickering based their Lexicons on Schneider and Schrevelius; two rather weighty authorities. No such meaning as "completion," "an accomplishment" or "finishing," are seen in their explanations of the word.

S., in his endeavors to improve the common reading, was doubtless influenced by good motives; but we should be very cautious how we meddle with the received text, even with the best motives. The most diligent examination should always precede our rejection of the present version, in any word or sentence therein, or evil consequences must ensue. In the present instance, I think the sentence, as it now stands, far from "conveying no meaning," is full of meaning: the whole verse is, "Whom (Jesus Christ) the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" that is, "Jesus Christ shall remain in heaven until the end of the world, when the new earth shall succeed the present arrangement of things—when the universe shall be re-established." This is plain, pointed and forcible.—*Ashton*.

### Defection to Rome.

We understand, from a reliable source, that two young ladies, daughters of two gentlemen who are prominent members of the Church of the Advent, in this city, and who signed the resolutions addressed to the bishop, have joined the Church of Rome!!

We leave this fact to speak for itself in the ears of those who have thought that the Bishop of the diocese spoke too strongly, when he said, in his pastoral letter, that "Those who are familiarized, by the officiating minister, with the forms of error, will fall, by an imperceptible but sure process, into error itself; and thus our people will be led, by the very services in which they engage, while actually within the bosom of our own Protestant Church, into doctrinal departures of the most grievous and vital character."

We fear that this is but the beginning of the end.

The above is from the "Christian Witness and Church Advocate," the Episcopal paper of this city, and of course it may be relied on as correct information. The "Church of the Advent" is an Episcopal church, which was severely and justly censured, some months since, by Bishop Eastburn, for the introduction of Roman ceremonies.

### Advents—Adventists.

We often hear the word Advents used to denote Adventists. An advent, is literally a coming; and advents, are comings. An Adventist is one who believes in a coming. To call men Advents, is to call them comings; for the two words are synonymous.—Now to call a man a coming, all can see is absurd. And as advent means the same, it is equally absurd: whereas the word Adventist is appropriate and philological.

But says one, the word Adventist is sectarian. Indeed! and how will you designate those who believe in the advent? Why, we will call them Christians. But all Christians do not believe in the advent; so that that word is too generic and not sufficiently specific; unless you take the ground that none are Christians but those who believe in the advent, which would be the height of secta-



rianism. Then how shall we speak of those who believe in the advent? Why, says one, I would call them Second Advent believers; or believers in the Second Advent. Well, then, you would use the terms Second Advent believers, and believers in the Second Advent, in the very sense that we use the term Adventists? Yes. Is it any the less sectarian to use from three to five words to express an idea, than it is to express the same idea by the use of a single word?—Certainly not. We must use language to specify those who believe in the reasons of the Lord's advent; and for this purpose we must use one word or many. We prefer to use terms that will express our ideas in the fewest words. Those who will object to a single word to express an idea because it is sectarian, and then use from three to five words, in precisely the same sense, to express the same idea, which is equally sectarian, must use language without fully comprehending its nature and use.

### Remarks on Dr. Durbin's Prophecies

#### AND "INTERPRETATION" OF THE PROPHECIES.

Concerning "the Restoration of the Jews," and "the Millennium."

There are, however, some of the bearings of the subject—the casting away a part of the Jews, the "Israel who were a disobedient and gainsaying people," and the receiving a people from among the Gentiles—which are noticed by the Apostle in the epistle to the Romans, that are not brought so distinctly to view in his other epistles; and to make this difficult portion clear, these relations of the subject demand a passing remark.—First, having shown that such a disposal of the unbelieving Jews was the subject of prophecy by "Moses," (Rom. 10:19, comp. Deut. 32:21,) by "Isaiah," (Rom. 10:20,) and by David; (Rom. 11:9, 10,) he proceeds to show that their fall was not absolutely fatal so as to place them without hope: "I say then, Have they stumbled that they should fall? God forbid: but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy," (v. 11,) as Paul had just proved was to be the case from Moses, 10:19. God was laid under the necessity, if we may so speak, of casting them away, or of allowing the grand purpose of the Gospel to be defeated. These Jews, who would not go in themselves nor let them enter that would go in, must be rejected, or the door of salvation by faith in Christ must remain shut to the world. Second, the fact of their fall, since it cleared the way for the door of a common salvation to be opened to the world, though it resulted in the diminishing of the Jews by nature, still, it brings in a fulness that is much more than the diminishing, because as the world is enriched, that enriched world is added to the remnant of the true Israel, who thus become one body in Christ by the gospel: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness!" v. 12. Third, he shows how he wished the Jews to be affected by the course he was pursuing. He stands before them as an Israelite, of the seed of Abraham, of the tribe of Benjamin, (11:1,) who, by renouncing his own righteousness and submitting to the righteousness of God, (10:3,) was still one of God's people whom he had not cast away; (11:2,) and hence the God of their fathers had made him a chosen vessel—the apostle of the Gentiles—to carry out the great purposes of his mercy; and thus he was adding to the real glory of the nation. He endeavors to magnify his calling, that he may provoke his brethren, the Jews, to emulation, by taking

a part in this divinely appointed work. So it is, that while they fall that salvation may come to the Gentiles, the salvation of the Gentiles becomes, in turn, the means of provoking them to jealousy, and saves some of them. "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what the receiving, but life from the dead? (we omit the supplied words.)" vs. 13-15.

Fourth, as Paul had asserted that "the receiving"—that is, the believers from among the Gentiles—was life from the dead, he proves this by referring to the character of the class with whom they were associated: "For if the first fruit be holy, the lump is also," v. 16. The first fruits were the believing Jews; as the apostle James informs us, see James 1:18. As there could be no doubt of their holiness, it being asserted both by God himself, and by those Jews who contended for the holiness of the Jews by virtue of their birth, so there could be none of the lump, the mass, from among the Gentiles, which was added to the first fruits, to complete the harvest. This point being proved, the question was settled, so far as the Jew was concerned, that the reception of the Gentiles into the same body, was as life from the dead.—These Gentiles were before "dead in trespasses and sins," "dead in the unbelief of their flesh," but are now "quickened" by the Gospel, and made alive unto God. With what propriety, then, might Paul appeal to the holiest ambition of his brethren according to the flesh, by magnifying his office to provoke them to emulation, and also to save some of them. But it was not as Jews simply that the first fruits were esteemed holy, it was because they were believing Jews, united to Christ by faith, joined to the Lord by the Spirit. "He is the root and offspring of" Abraham, the founder of the Jewish nation, as he is said to be of David. (Rev. 22:16.) And to bring out this fact prominently, the Apostle seizes another familiar metaphor from the vegetable world: "And if the root be holy, so are the branches." Christ is the root; all professed believers in him, whether Jews or Gentiles, are the branches.

Fifth, the practical lessons furnished by the history of the fallen Jews, could not be omitted by the apostle of the Gentiles. He speaks now to them. They had taken the place, as the people of God, formerly occupied by the Jews: "Boast not against the branches," v. 17. The Gentiles also are dependent upon Christ: "But if thou boast, thou bearest not the root, but the root thee," v. 18. "Thou wilt say then, (if thou boast,) The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear! For if God spared not the natural branches, take heed lest he also spare not thee," vs. 18-21. The case of the fallen Jews is to be a beacon to warn the Gentiles: "Behold, therefore, the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off!" v. 22.

Sixth, the true condition of the fallen Jews is now stated, not in reference to their "restoration to Palestine," but to the favor of God, of which alone the apostle speaks: "And they also if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted, contrary to nature, into a

good olive-tree, how much more shall these, which be the natural branches, be grafted into their own olive-tree!" vs. 23, 24. Here we have the full scope of the apostle's argument, as to the condition and prospect of the unbelieving Jews. It is simply to prove the possibility of their salvation: "God is able to" do that which the apostles assert; if he could do that for the Gentiles, under circumstances which made it more difficult, how much more easily can it be done for the Jews. It is the highest presumption to assert that these words of the Apostle are an unconditional prophecy of any event. It is the most unwarranted "conceit" imaginable to think that he speaks of a restoration to Palestine at all; for, if to prove that the Jews can be saved if they abide not in unbelief, proves that they are to be restored to Palestine, prior to the restitution, why does it not prove that all believers are to go there? And if this can prove that the present, or a future, generation of Jews are to go there, when converted, why did it not prove that the apostles were to go there? But since the apostles looked for a city to come, whose builder and maker is God, how can these converted Jews look for any thing else!

Seventh, the apostle refers to the great providential arrangement which brings to view the time when the salvation of all that abide not still in unbelief shall be completed; and if the impossibility and absurdity of Dr. D.'s interpretation are not settled by the apostle here, no question can be thus settled: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins," vs. 25-27.

As this is the text which is supposed to express the doctrine of the "restoration of the Jewish state," we need to make a few remarks on the points of which it particularly speaks, that its true meaning may be seen.—1. What was the blindness which it asserts to have "happened to Israel?" It consisted of that "ignorance" and "self-righteousness" which disposed the Jews to reject the Gospel. Chap. 9:30-33; 10:1-3; 11:6.

2. Who were the subjects of this blindness? That "part" of Israel who were not God's people—not of the "remnant according to the election of grace." "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded," 11:7. We might here remark, that the well known facts in the case must show, that Paul cannot be speaking of the political dispersion or restoration of the Jews; for those who believed in Christ among the Jews, were scattered as completely as those who believed not. If the Christian Jews had been preserved in a political state, there would be some plausibility—some sense in the assumption that Paul was speaking of their political condition and prospects. He is speaking simply of their moral condition.

3. What is to be the duration of this condition of the Jews? "Always" (v. 10,) "until the fulness of the Gentiles be come in." If, now, the coming in of the fulness of the Gentiles means "the conversion of the world," it is certain that the Jews cannot be converted "until" that has taken place. But Paul evidently refers here to the fulness of which he had spoken in verse 12; and this fulness as we have before shown, consists of the believing Gentiles who should be added to the believing Jews, who were the first-fruits—thus constituting one body in Christ. In a word, it was to continue till all the Gentiles were gathered in who would believe in Christ, i. e., to the end of the world.—(To be continued.)

### Letter from Rev. John Borland.

We have been favored with another letter from Mr. Borland, which he says is his last. The first part of his letter is written in an excellent spirit, and contains an argument in favor of the establishment of the kingdom at the first advent, which is well worthy of a reply. Owing to our extended remarks, which we have appended in order to meet any chain of reasoning, or objections to what we deem truth, we have room for only a part of his letter this week.

MELBOURNE, March 25, 1846.

To the Editor of the "Advent Herald:" Sir:—Hastening to the conclusion of my observations upon your review, I notice in your critique upon the second paragraph of my exposition of the kingdom spoken of in the 2d chapter of Daniel's prophecy, the following: "It is not set up until the others are to be taken away." Have we not here Mr. Bliss versus Daniel? Daniel informs us—"In the days of these kings shall the God of heaven set up a kingdom." [Note 1.] A question materially affecting this is, Did, or did not, the God of heaven set up a kingdom at a period when the Roman empire existed? If he did, then are we guided in our solution of this whole matter; if not, then is the interpretation involving the fact baseless. That the Gospel was introduced then, we all agree; and that the Jews expected the kingdom spoken of by Daniel at the time the Savior appeared, is apparent by reading the following passages:—Matt. 2:1, 10; 18:1; Luke 17:20; Acts 1:6. How did our Lord treat their expectations? Was it by showing them that they had erred as to time, or as to the nature of it? Answer: In reference to the nature of it, see again Luke 17:20. If our Lord wished his followers to understand that the kingdom of heaven, or of God, was not to be set up until after the Judgment, how do you account for the following?—"But if I cast out devils by the Spirit of God, then the kingdom of God is come nigh unto you."—(Matt. 12:28.) "And the kingdom of God is at hand: repent and believe the gospel." (Mark 1:15.) "And he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power." (Mark 9:1.) In keeping with the above is the following:—"Joseph of Arimathea, and honorable counsellor, which also waited for the kingdom of God, came," &c. (Mark 15:43.) "But if I with the finger of God cast out devils, no doubt the kingdom of God is come unto you." (Luke 11:20; 10:9, 11; 16:16.) And lastly, Col. 1:12, 13—"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son." Many other texts, of a similar character, might be added; but these will suffice to show, that in the paragraph of the sermon referred to, I have not mistaken the mind of the Spirit. The attention of "one you call" "Bro. I. Adrian" is invited to the above texts and their connection; they will serve him for another illustration of his ingenuity. [Note 2.]

#### REMARKS.

Note 1. Not versus Daniel, but in accordance with Daniel. We did not say the kingdom of God is not set up till the other kingdoms are taken away, but as you have quoted—"until the others are to be taken away;" i. e. just before their overthrow. The Medo Persian kingdom was established before the destruction of the Babylonian. It was then used as an instrument for the destruction of that empire. It did not, however, become the dominant power in the earth till the Babylonian was about to be destroyed. Even so do we believe, that in the days of these kings will the kingdom of heaven be established. The materials for this kingdom are being prepared, and have been since the fall. The subjects have been, one after another, translated from nature's darkness into God's marvellous light; and when the number shall be completed—when God shall have made up his jewels—we understand that he will set up his kingdom, by raising all the righteous dead, and changing all the righteous living, at



his coming, while these kingdoms still exist. And when the saints have met the Lord in the air, and the kingdom is thus commenced, we look for the destruction of the wicked, and cleansing of the whole earth, to fit it for the eternal residence of the redeemed, when the kingdom shall be under the whole heaven.

**Note 2.** This is a very fair argument, compared with those usually presented to sustain the spiritual view of the kingdom. These texts embody the full strength of the Scriptural argument on that side of the question.

The point at issue is not, we conceive, as stated by Mr. Borland—Did the God of heaven set up a kingdom at that time?—but, Did He set up the kingdom which was the subject of prophecy? We understand that the initiatory steps were then taken for the consummation of the kingdom. But was the kingdom itself established? Or did the Savior go away “to receive for himself a kingdom, and to return?” These are the grave questions at issue. A word respecting the Scriptures quoted.

The first referred to is Matt. 2: 1, 10. Let all turn and read that Scripture attentively. What does it teach? It teaches, simply, that Christ was born a King of the Jews, and was to be the “Governor that shall rule my people Israel.” Does it teach that he was then a ruler in the sense that he is to be, in the establishment of his kingdom? or, that he was the future Ruler? We conceive the latter. We here find nothing derogating from our view of the question.

**Matt. 18:1**—“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?” This is the second reference Mr. Borland makes. What does it prove? It is simply a question asked by the disciples, who had many erroneous ideas of the kingdom, and needed to be “instructed in the things of the kingdom,” before they were entrusted as instructors of the ways of righteousness. Did a question asked under such circumstances, by learners, because it was in the present tense, prove the kingdom to have been established? We think not. In replying to this enquiry, our Savior took a little child and set him in the midst, and informed them that to enter the kingdom of heaven they must become as a little child, and that such are the greatest in the kingdom. But does this assert the kingdom was established? It cannot; for we shall show that at a later period the kingdom was in the future. Besides, if its being in the present tense was proof, it would follow, that when God, by his prophet, declared that “Unto us a child is born, unto us a son is given,” the birth must then have transpired. But the event was not until several centuries after that assertion was recorded. Such a form of speech, therefore, does not decide the time of an event, in opposition to subsequent express declarations that place it in the future.

**Luke 17: 21, 22**—“Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.” What does this teach? “Within you,” in the marginal reading is “among you;” and many critics contend that this is the best rendering. In this sense it was then true; for the august Sovereign of that future kingdom then stood in their midst. But in the sense of the kingdom being then established, it could not be true, because subsequent Scriptures place it in the future, and because the context contradicts such a construction. The Savior had asserted that the kingdom of God “cometh not with observation,” or outward show. If its coming was, as is believed by many mod-

ern teachers, the gradual extension of the gospel over the earth, it would be a subject of observation, and of outward show. That it was not then established, is evident from the subsequent texts (vs. 23, 24), “And when they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.” If the kingdom was then established, they might ever see one of the days of the Son of man; for the connection establishes the identity between the kingdom and the days of the Son of man. When, therefore, we hear the advocates of the kingdom in the past, pointing to the spread of Christianity as evidence of it, and making their “observations” on its progress, saying, “See here!” and “See there!” we remember that we are not to “go after them, nor follow them.” As a reason why the kingdom cannot thus come, our Savior says that its establishment was to be as sudden as the lightning from heaven; or, as the apostle says, “in the twinkling of an eye.” But was it to be in that day? No. The Savior declares (v. 25) that, “first must he suffer many things and be rejected of” that “generation.” It was not, then, to be in that generation.

**Acts 1: 6**—“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?” This is the next reference presented. If this proves anything, it proves that the kingdom had not then been established; for if it had, why should the disciples ask if he would at that time restore it? This, therefore, destroys the inferences which have been drawn from the preceding texts. The following is the reply our Savior made to this question (vs. 7, 8), “It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” The inference Mr. Borland draws from this reply is, that our Savior did not correct their error as to time, but simply as to the nature of the kingdom. The conclusion that we draw is directly the reverse. We find not in the answer, nor in the question, any allusion to the nature of the kingdom, but of the time only. The question was, If the kingdom—whatsoever might be its nature—was at that time to be restored? and the reply was, that it was not for them to know the times or the seasons which the Father had put in his own power. But instead of their having a knowledge of the time, they were to receive power from on high as witnesses of the future kingdom, and to testify of it in the uttermost parts of the earth.

**Matt. 12:28**—“If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” This is the next quotation. We believe the kingdom had then come unto the Jews—that it was offered for their acceptance or rejection. Which did they do? We read that they put the kingdom far from them,—shut up the kingdom against men, went not in themselves, and hindered those who were entering, and would have entered, had not they rejected and put to death the King.—The death of a king is certainly no evidence of the establishment of his kingdom.

**Mark 1: 15** is next adduced:—“The time is fulfilled, and the kingdom of God is at hand.” He does not say it was established, but at hand. As we before remarked, it was at hand, and presented for their acceptance, but was rejected by them. We may have

occasion to say more on this point before we close.

The next Scripture to which we are referred is Mark 9: 1, that some then present should not taste of death till they saw the kingdom of God come with power. Luke, in recording this saying (9:27), declares that “it came to pass about an eight days after these sayings,” when Moses and Elias appeared with Jesus on the mount. A miniature representation of his kingdom was then given. This is in accordance with the testimony of Peter (2 Pet. 1:16-18), “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.” Thus that particular prophecy in allusion to the kingdom, must have been fulfilled at the transfiguration. But the kingdom could not have been set up, in accordance with the prophecy of Daniel; for we find, as we shall show, that at a later period it was still in the future.

The next Scriptural reference we find, is that in Mark 15: 43, where it is said Joseph of Arimathea “waited for the kingdom of God.” As we cannot be said to wait for an event that has already transpired, it follows that the kingdom had not then been established. Thus one of Mr. Borland's own texts cuts off his inferences from texts of a previous date in favor of its prior establishment. This, for him, we regard as an unfortunate quotation.

**Luke 10: 9, 11-16**, the next reference, is the command of the Savior to his disciples, when he sent them two and two, that they should say to the several cities where they should visit, “The kingdom of God has come nigh unto you.” If it had only come nigh unto them, it still proves that it was not then established; and consequently this proves too much for Mr. B.

Lastly, we are referred to Col. 1:12, 13—“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” This text is the most to the purpose of any text that we have yet considered. At first view it might seem superfluous to speak of being translated into a kingdom that had not been set up. By a careful comparison of this with other texts, however, we can come to no other conclusion respecting it, than that the reference to the kingdom is prospectively, and the language used in an accommodated sense, in virtue of that change which is passed on all, even in this life, who are converted from the error of their ways to serve the living and true God, and to wait for his Son from heaven. There is no declaration here that the kingdom is set up; and that it can be used in no absolute sense in reference to the kingdom's being then established, is proved by those Scriptures which still speak of the kingdom in the future. We find no difficulty in admitting that all Christians are members of the kingdom, and translated into it from under the dominion of the devil; but instead of their being possessors, we regard them only as heirs of the kingdom, which is still to be revealed,—as being made “meet to be partakers of the inheritance of the saints in light.”

Those who claim the establishment of the kingdom in the past, have never yet informed us at what point of time that event trans-

pired. If they would do this, it might shed some light on the subject. As they do not give us the point of its commencement, we shall have to examine the several points where it is spoken of as future. And

1st. It had not been set up when John began his ministry; for he only preached that it was at hand. Matt. 3:2.

2d. It was not set up when the Savior commenced his ministry; for he only preached it at hand. Mark 1:15.

3d. It had not been set up when our Savior preached his sermon on the mount; for he taught the disciples to pray, “Thy kingdom come.” (Matt. 6: 10.) Certainly he would not teach them to pray for the coming of what had already come.

4th. It had not been set up when the Savior sent forth the twelve apostles to preach to the lost sheep of the house of Israel; for he only instructed them to declare that the kingdom was at hand. Matt. 10:7.

5th. It was not set up when he sent out the seventy disciples on a like mission; for they were instructed only to say, “that the kingdom of God is come nigh unto you.”—Luke 10:11.

6th. It had not been set up at the time our Savior delivered his memorable discourse on the necessity of avoiding worldly care; for he then instructed the disciples that it was the Father's good pleasure to give them the kingdom. Luke 12: 32. It had, therefore, not then been given.

7th. It had not been set up when the Pharisees asked him “when the kingdom of God should come.” (Luke 17: 20); for in his reply, the Savior gave them no intimation that it had come, but assured them that first he must suffer many things, and be rejected of that generation.

8th. It had not been set up when the Savior was on his way to make his grand entry into Jerusalem; for we read that “he added and spake a parable, because he was nigh to Jerusalem, and because they [the disciples] thought that the kingdom of God should immediately appear.” Luke 19:11. This expectation the Savior deemed it necessary to correct; and he did so by the illustration of a Nobleman going into a far country to receive for himself a kingdom and to return. Therefore, before the kingdom could be established, the Savior must go into a far country—ascend to the Father—and return; and when he should return, having received the kingdom, he taught them that he should reckon with his servants, and those who would not have him to reign over them were to be slain before him. Consequently, it cannot be set up till he shall return, reward his children, and take vengeance on them that know not the Lord Jesus Christ, and obey not the gospel.

It was on this occasion that the Savior entered Jerusalem, as it had been predicted their King should come, “lowly, and riding on an ass, and on a colt the foal of an ass,”—when he came as their King, and they accounted themselves unworthy of the proffered kingdom, and put it far from them. After this rejection of the kingdom by the Jews, we no more read of the kingdom being at hand, or nigh unto them. It was not then immediately to appear.

9th. The kingdom could not have been set up when he delivered his instructive discourse on the signs of his second coming and end of the world. These signs were not to be exhibited until after the termination of the days of tribulation, which were to follow the destruction of Jerusalem. And it was not till we should see those signs come to pass that we were to know “that the kingdom of God is nigh at hand.” Luke 21:31. Compare with Matt. 24th.



10th. The kingdom could not have been established when the passover was instituted; for the Savior gave us a reason for partaking no more of the fruit of the vine, that he would not again drink thereof, "until the kingdom of God shall come." Luke 22:18. It seems that that day had not then arrived.

11th. The kingdom had not been established at the crucifixion; for at his burial in the tomb of Joseph of Arimathea, that honorable counsellor was still waiting for the kingdom of God. Mark 15:43.

12th. The kingdom had not been set up when he stood on the mount of ascension; for the disciples then asked him if he would at that time restore again the kingdom to Israel; and in his reply, he put it so far off, as to assure them that it was not for them to know the times and the seasons which the Father had put in his own power. Acts 1:6-8.

13th. The kingdom had not been set up when James wrote his epistle; for he spoke of those who were "rich in the faith" as only then "heirs of the kingdom which he [God] hath promised to them that love him." James 2:5. It was still a subject of promise.

14th. The kingdom was not set up when Paul wrote to Timothy; for in his 2d epistle, 4:1, he declares that the Lord Jesus Christ "shall judge the quick the dead and at his appearing and kingdom. It was still an event in the future.

15th. The kingdom had not been set up when Peter wrote his epistles; for in his 2d letter he cautions the brethren to make their calling and election sure: "for so," says he, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 1:11.

16th. It had not been set up when John wrote the Apocalypse, thirty-six years after the destruction of Jerusalem; for he is instructed that it is not till the seventh angel shall sound that the proclamation shall be made in heaven, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." As Mr. Borland will not claim that the seventh angel has sounded, and as at that time the dead are to be judged, the servants of God rewarded, and the wicked destroyed (Rev. 11:15-19), it follows that the kingdom is still future.

17th. The kingdom cannot yet have been set up; for the apostle declares that "flesh and blood cannot inherit the kingdom of God;" and he explains how we can inherit it, by showing us the mystery, that "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump [the seventh]; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." That, then, must usher in the kingdom, and it must be future. 1 Cor. 15:50-52.

18th. The kingdom must be future; for, according to the Savior, it is not till he shall come in his glory, and all the holy angels with him, that he shall sit on the throne of his glory, and judge all nations, that he shall say to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:31-34.

But need we multiply evidences? No, lest we be lost in the multiplicity of proof. If Mr. Borland could present texts like these, clear and positive, instead of the inferences drawn from the texts presented, he might well ask, How we will account for them!

### Bro. Weston's Letter to Bro. Cook.

Our readers will recollect that a long and excellent letter from Bro. Galusha to Bro. Cook lately appeared in our columns. It was this fact which made us hesitate about giving the long one from Bro. Weston, when it first came to hand. However, as it appeared, on showing it to Bro. C., that a considerable part of it was written under a misapprehension of his views on some important points, we concluded to omit the irrelevant portion, and insert what follows, which places the

question at issue in a light that none can object to. We also give the note of Bro. Cook, and append a note of our own.

**Dear Bro. Cook:**—The question at issue seems to be this—Has the Advent movement—the preaching of '43—the tarrying time, &c., been in fulfillment of prophecy! and, consequently, has God's agency been in all this, or has it not? I answer unhesitatingly in the affirmative. And I think my position capable of the fullest proof. Your discourse on the "Doctrine of Divine Providence," with a few exceptions—on the "shut door," &c.—I admire.

Those of our brethren who believe the bridegroom has come, and the door is shut, and those who reject the past movement as our errors, seem alike guilty. They decide without asking counsel at the mouth of the Lord. Josh. 9:14. [See Note.]

The Advent brethren generally have believed that Hab. 2:1-4 referred to our time. That it does, seems evident from several considerations. 1st. There is a vision spoken of as tarrying; and no vision can tarry without definite time being attached to it, and that time expiring before the realization of all the events spoken of in the vision. But this vision is not in reality to tarry, but only seemingly so to us, because we should fix upon a time for its ending anterior to its real ending. At the end it should speak, and not lie—it should not tarry. That this refers to Daniel's visions is evident, because Daniel's are the only ones in the Bible that have definite time attached to them; consequently his visions are the only ones that could seem to tarry. 2d. Another proof that this refers to our time, is found in the fact, that Paul, in Heb. 10:30-38, quotes from Habakkuk, and refers that tarrying to the time of Christ's second coming. 3d. Christ himself, in Matt. 24th and 25th, speaking of the events that should precede his second coming, speaks of the same tarrying, and tells us what would take place during that tarrying.

You say, "Now mark! Somebody, or something, did the things at the time specified in the vision written on tables. It was a freak of nature, chance, mesmerism, human influence, the devil, or else in accordance with predictions of Jesus. If the last, then we had the right time—God put his seal upon it—we did understand the vision—the vision did speak, and not lie." Stop, brother—not so fast. Do not, like the Israelites, (Josh. 9:14) make a league before you ask counsel at the mouth of the Lord. If you will turn to Hab. 2d, you will find that the vision was not to speak until the end, which end was not until after the tarrying time—when that time was finished. It appears plain that God, to accomplish his purposes, intended to have us write out the vision on tables, or charts, plain and easy to be understood, and fix on a time for the ending of the vision anterior to the true ending. But some will ask, "Did God mean to have you fix on a wrong time, and preach a lie?" By no means. It will be seen at once, that if Habakkuk refers to our time, we did not, and could not hit upon the true ending of the 2300 days in writing our charts.—"The vision is yet for an appointed time," says Omniscience, beyond what you have written. It has been done as God commanded—the vision was written and made plain. The tarrying time came, and in it we had a cry, in the very words Jesus said the cry should be made; and the same effects were produced as Jesus said would be produced by that cry.

I must agree with you, that "When a predicted event does occur, we may know that it is a fulfillment of the prediction; and that God's Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by,—the event looms up with God's seal impressed upon it.—It never recurs."

You say, "All attempts to re-adjust the prophetic periods is labor worse than lost.—The idea that chronologists have erred, and caused us to err, looks like playing into the hands of Infidels." But you can see, from what is said above, that we could not have hit upon the true ending of the vision in writing our charts, without frustrating God's plan. We could, then, no more see the true ending than the vision could have been understood before the unsealing at the time of the end;—no more than the disciples could discern who Jesus was, when their eyes were held that they should not know him. Luke 24:16. But after the running out of the time on our charts, the tarrying, and the midnight

cry, should we not search for that "yet appointed time?" By a parity of reasoning, we certainly should, if we should have ever preached any time. And I can take my Bible and show the Infidel that the Advent movement, thus far, has been in exact fulfillment of prophecy, written hundreds and thousands of years ago. And many I have seen stand amazed at the exact fulfillment.

That you, and all others who entertain views similar to your own, may see your danger, and come back to the truth as it is in Jesus, is the daily prayer of your unworthy brother,

J. Weston.

New Ipswich (N. H.), March 27, 1846.

**Note.**—In reference to "the past movement," we believe more evil has resulted from a misunderstanding of each other's views than from a material difference of opinion among the sincere Adventists. The fact of an "error" is admitted by all. Some think it consisted in our view of events, others in our view of the time. While all thus admit the fact of an error in our doctrinal opinions, there has been the widest room for difference on the character of the "movement" which has resulted from these opinions. Some have been so sensible of the objectionable part of it, that they were ready to reject it as "our error" in toto. Some have been so much afraid of lightly esteeming the work of the Lord, that they have attempted to give the movement a character which it never can sustain. We have endeavored to stand on the true and safe middle ground. Instead of looking to our past history to prove that "the Lord has come," we refer to the past to prove that his coming is near. Whatever there may have been in the movement, of "nature, chance, mesmerism, human influence, or the devil," we recognize in it, above all these, a leading, sustaining, controlling, and glorious divine agency. We see that such a movement was indispensable to the working of the plan as laid down in the word of God.

If Bro. Cook, or any other person, supposes that the division among us has resulted from a disbelief of such an interposition of Providence on our part, and the belief of it on the part of others, he has been misinformed; and so far as this point is concerned, if we rightly understand him, there is no issue between us. The division has arisen from a denial, on our part, that the prophetic consummation has taken place; that the Lord has come; that the kingdom of God has been set up; that the hope of his people has been realized; that the fate of the wicked has been fixed, any further than their own chosen position has fixed it; that the prophetic periods have terminated; that the coming of the bridegroom, and shutting of the door, brought to view in the parable of Matt. 25: have been fulfilled; and our opposing a multiplicity of baptisms, the introduction of feet-washing, kissing, &c. &c., as parts and ordinances of Christian worship. This is the true ground of difference, and if our brethren who have contended for these views and practices shall see their "error," we shall rejoice in it.

**Bro. Cook's Note.**  
**Dear Bro.**—With emotion gushing warm from the well within, I acknowledge your kind letter, shown me by Bro. Hale. As to the form in which I have applied those primary doctrines of Scripture, I am neither tenacious or sensitive. If a better can be made, I'll adopt and confess it. You recognize them heartily and distinctly. This is the essential point. Let all that is peculiar to me be annihilated,—me, too, if needful to sustain the honor of the Divine throne,—the trustworthiness of his promised guardianship over his own people—his own truth. Amen and amen.

With pleasure I reach my hand round through the "Herald," and give yours a hearty shake; though your argument against the idea that the Bridegroom has come, reaches others rather than me. But I thank you for the letter. Thank God for so much

truth. Your affectionate, but unworthy brother in hope,  
J. B. Cook.

## Correspondence.

LETTER FROM BRO. JOHN SMITH.

**Dear Bro. Himes:**—Since the 10th day of the 7th month of '44, we have had a number of mocking Ishmaels in this place, which are some of the fruits of an over-anxious and unreconciled heart, not willing to wait God's time to fulfil his promises. This state of things has caused the tried Advent believers much trouble and annoyance, and also the way of truth to be evil spoken of. Instead of acknowledging a mistake in the time, some have contended that some great event occurred on the 10th of the 7th month. The first that Mr. Jacobs brought forward was, that Christ had come to the circle of the earth, where he would execute judgment.—Mr. J. calculated that it would take the Savior forty days to travel to Jerusalem, where he would stand on the Mount of Olives, and the saints would all be caught to him.

Thus he and his followers have been going on from one delusion to another, until their doctrines and practices have become really a nuisance to society, breaking up a number of respectable families, causing men to leave their wives, and wives their husbands, and parents their children; who say, that their wives and husbands are no more to them than any brother or sister; their children no more than any others; that the marriage covenant was no longer of force, consequently, husbands and wives were released from all obligations to each other. They abstain from eating meat, and will not work, but walk about the streets, while their families are suffering for the necessities of life. They say that the Gentiles will have to support them. They declare they are immortal. I tried to convince one woman, by the word of God, of her delusion; but I might as well have spoken to a post. She said she was in the kingdom, and would never die. She professed to be very happy. I told her before I left her she might depend on one thing, God would not suffer them to go on long, before he would make their delusion manifest, by death, or some other way. A few days after I heard she was dead. It appears that mortification set in soon after she was taken ill, and she died a few days after, in a state of putrefaction. But one of the immortal folks would go near her during her sickness, or follow her to the grave.

Mr. Jacobs' conduct has been so outrageous and destructive to the morals of society, that he has been forced to leave the city, to escape the rage of the citizens. Thirty or forty of his followers have held a conference at the Shakers' settlement; I understand that they are very much delighted with the Shakers, and that some twenty-four have joined them. Mr. Jacobs and his family have returned to Rising Sun; whether he intends to go back, I don't know.

I think Bro. Cook will have a great deal to answer for, for upholding and supporting Mr. Jacobs. A great reproach has been brought upon the cause of Christ.

Yours, looking for Jesus,  
JOHN SMITH.  
Cincinnati (O.), March 27, 1846.

LETTER FROM MICHIGAN.

**Dear Bro. Himes:**—There are a few here who are still looking for the appearing of the crucified Jesus. We love his blessed word, which is still food for our hungry souls. We feel there are some here who love his coming, who have not separated themselves from those who oppose his coming. While one professed shepherd calls it moonshine, another (Dr. Duffield) lectures every Wednesday evening on the Psalms, and gives meat in due season to those that love to look for the reign of Christ. Dr. D. says that Christ will soon come and take possession of his kingdom, when all who love him will rejoice. And why should we not rejoice for the return of one who has done so much for us? His disciples delighted to be in his presence when on earth; why should his disciples of the present day put off his return? Who has changed? His love to his friends cannot change. Do his professed friends say with a disciple of old, "Come Lord Jesus, come quickly?" My brother, his love to us must be returned. He that loveth him loveth his appearing. This is a blessed hope, which enters within the veil, from whence He who is our life will soon return. D. S. OSBORN.  
Detroit, April 6, 1846.



## FOREIGN AND DOMESTIC SUMMARY, ETC.

The accounts from England speak of further battles in India, by which the British have suffered severely. The Sikhs, instead of being driven from their position, and their power annihilated, as was confidently expected, maintain their ground, and appear determined to pursue their offensive operations. In consequence of the serious aspect of the Indian affairs, the British Government has suspended the works at some of the dockyards, and is forwarding troops East.

The English journals speak in the most belligerent and contemptuous tone towards this country, because of the refusal of the President to submit the Oregon dispute to arbitration. They say it is evident that Mr. Polk designs to embroil the two nations in a war, and that if that design should be manifested by any warlike preparations, no state is required to wait for an attack. This expression is from the London "Times," and is significant. That paper also contains a statistical account of the forces of the two countries, and insinuates a comparison between them, by which the conclusion is arrived at, that this country would be unable to cope with Great Britain.

The Mexican Government has answered the demand of Mr. Silldell, that they cannot receive him in his diplomatic character. Mr. S. is supposed to have immediately sailed for the United States. The Washington "Union" contains a letter from a Member of Congress, stating that "he was satisfied that Santa Anna was in Vera Cruz, and either victorious, or had suffered for his boldness. And also, that the Mexican army will never reach the Rio Grande (where the U. S. army is stationed), and if they do, that there will be no battle." Assuming that the writer possesses means of information unknown to the public (which is not unlikely), we look for a favorable termination of the difficulties; for the resumption of power by Santa Anna (to which probable event the writer hints) would doubtless lead to a pacific settlement.

The Yucatan Government has refused to comply with the entreaties of Mexico, to enter again the confederacy.

We notice in a contemporary paper relating to the "World's Convention," to be held in London the ensuing summer. The writer, with all innocence and simplicity, says—"I think it very important that our denomination be represented. It will make us known to the world." We do not wish to find fault with our neighbors, but the reason for sending a deputation across the Atlantic is certainly very cogent.

We learn by an exchange paper, that the Baptist Board of Foreign Missions has elected no less a personage as an honorary member of the Board than the Emperor of China! We certainly should like to learn the object of this proceeding. We would suggest that the Sultan of Turkey and Mehmet Ali be elected to like honors.

Mr. Judson, the eminent missionary, is about to be married to Miss Fanny Frestetter, better known in literary circles as "Emily Chubbuck."

The Greek Patriarch receives annually about \$500,000 in donations from pilgrims to the Holy Sepulchre. A contemporary calls this "profitable superstition." We wonder what the enormous incomes of the Archbishops and Bishops of England may be called.

A convention of delegates is about to be held, for the purpose of amending the Constitution of the State of New York. An effort is to be made to extend the right of suffrage to the colored population.

The "Southern Patriot" contains a paragraph, with the caption, "The Progress of Crime in our Land." After speaking of the shock which the moral sensibilities of our nature experience at the records of crime which every paper contains, the paper says:—

"No section of our country is free from the stain of crime. The East and the West, the North and the South, all have their proportionate share of it. We rarely, if ever, take up a paper without meeting with the record of some horrible murder, or some other crime of a dark character. We leave to others to determine when these things shall have an end."

In determining that, nothing beyond a little common sense is required. "These things shall find an end" when Christ comes—and not before—the opinion of believers in the conversion of the world to the contrary, notwithstanding.

Mr. Everett, late U. S. Minister to England, has been elected President of Harvard University. This institution is under the absolute control of the Unitarians, to which denomination Mr. E. belongs. Strong complaints have lately been made by various orthodox denominations at the control the Unitarians exercise over the affairs of the University.

The Secretary of war has despatched a Passed Midshipman, over land, with despatches to Commodore Sloat, in the Pacific. Rumor, with her hundred tongues, is busy, spreading abroad every imaginable conjecture. Some declare that orders have been forwarded for the Commodore to repair forthwith to the Gulf; others say, that the despatches are to apprise the commercial marine in the Pacific of the probable war with Great Britain.

The New York papers speak of a correspondence between the Mayor of that city and the Secretary of War. The Secretary states the desire of the Government to have possession of Fort Clinton, better known as Castle Garden, to be used as a school for the practice of gunnery, &c. This place, situated at the extreme end of the island, has been for many years one of the most delightful places of resort, perhaps, in the world.

The N. Y. "True Sun" says:—"We noticed a day or two since, a wholesale and retail liquor store, and a well furnished coffin warehouse, adjoining each other, and

kept by the same man." This juxtaposition is admirable. The harmony is excellent—based on philosophical principles. The owner evidently understands the law of cause and effect.

John Q. Adams has made another speech in the House of Representatives, insisting on the right of the United States to the whole of Oregon. One of the grounds on which he bases his argument—first advanced a few weeks since—is somewhat novel, being no less than the Divine command, to "increase and multiply."

It is calculated, that about 445,000 persons have been killed in battle, annually, for the last four thousand years, to say nothing of the wounded. And then to reflect, that civilization has not, and does not diminish crime, nor stop the effusion of blood, who would not say, "Thy kingdom come," when "nations will learn war no more?"

The following rather strange paragraph is found in a late number of the "Cincinnati Journal," a Methodist paper:—"Within the last two weeks, between twenty-five and thirty have been added to the church in Wesley Chapel, most of whom have experienced religion."

At a late meeting of the British Agricultural Society, a report was made, that examinations had been made of the forthcoming potato crop, and that symptoms of rot were observable. Fears are entertained that the next crop will suffer like the preceding one.

Further intelligence details the extent of the insurrection in Russian, Austrian, and Prussian Poland. The insurgent army numbered about 40,000. The Russian precautions in Warsaw had prevented any eruption in that city. Though the Poles had gained slight advantages in some places, no reasonable hopes can be entertained of their eventual success.

A N. O. paper states that a plan has been some time before the Cabinet at Washington, having for its object the construction of a dozen iron steamers, of 3,000 tons, for commanding the Gulf of Mexico. These vessels are to be built with so slight a draught of water, that they can cross the bar of the Mississippi, and pass in and out of eight Southern harbors with facility. They are to be capable of taking six months' provisions, and can each receive 10,000 men on board, and transport them at any point in the Gulf, and vicinity, with despatch. From their peculiarity of architecture, and heavy armament, it is supposed they would form an effectual barrier to an entrance into the Gulf, by any force, however large.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, APRIL 22, 1846.

**ANELLI'S PAINTING OF THE END OF THE WORLD.**—This truly great painting of the end of the world, is being exhibited at Horticultural Hall, in School st. It is not only a splendid work of genius, but it delineates with great force, the effect which will be produced on certain characters of the ungodly when the Lord shall come. It is not designed to represent any physical effect on the earth; but only the effect that will be produced on the minds of individual persons; one is filled with hope and joy, while another is plunged in the deepest anguish and despair. The pious, with the sensualist, the unbelieving, and the profane, are all represented,—the size of life, on one large canvass,—being in all 33 figures. The hope and joy, with the horror, anguish, and despair, which will be livingly realized in that day, are faithfully depicted in the countenances and positions of the several classes described. The whole scene looks as much like life as can be well realized. It is worth a visit from all who can afford the expense: 25 cts. single visit; or 50 cts. for a season ticket. It will remain in town while it is well patronized. As the proprietors have kindly furnished us with season tickets, we may improve the first opportunity to give a more extended notice.

**"THE HERALD."**—We take the pleasure in informing our readers, that the confidence of our friends in the correctness of the principles we advocate, as manifested by their interest in the "Herald," is not on the wane. Even since our subscription list was stolen last summer, and all our subscribers supplied with another sheet, our prospects for sustaining the "Herald" have been steadily improving. The interest manifested by our friends is very encouraging. It will however be necessary for them to continue their efforts to sustain the "Herald;" and we on our part, will endeavor to furnish a paper worthy the support of our patrons.

**IMPORTANT.**—Never trespass on the time of the industrious. If you have no useful occupation

for your own moments, do not prevent others from usefully improving theirs. When necessary business calls you among the industrious, let your words be few and to the point. Remember that days are made up of moments, and that a few moments of unnecessary interruption frequently repeated, will soon waste an entire day. No class of men are probably more interrupted by unnecessary draughts on their time than editors; and no class have more need of occupying every moment to the best advantage.

**"ADVENTISTS."**—We insert the following that the true spirit of such papers as the "Watchman" and "Olive Branch" may be seen. If the assertions of these papers were true, the Adventists would be the most ignorant and fanatical people in the land. The writer of the following paragraph, which we copy from the "Genius of Christianity," exhibits a spirit directly contrary to the bigotry and studied misrepresentation, that have ever characterized the two papers alluded to above:—

We think, a more devoted and intelligent class of people cannot be found in the country, than are the Adventists in Boston, and so far as we can learn, all over the country. For their familiarity with the Scripture, and their untiring zeal, they deserve the praise of all Christians.

Shall sectarian prejudice or bigotry throw its dark veil over their virtues? Their faults, I doubt not, are seen most readily; in their examination, Herschel's great telescope has always been used, while the belittling eye-glass of sectarianism has ever been turned on their virtues. Ought it to be so?

**SLANDER.**—The following remarks by Mr. Webster in the U. S. Senate respecting a man who had maligned him, are very applicable, to one who deals in the same coin in this neighborhood:—

Mr. W. said he sometimes thought that this propensity to falsehood arose from no malice or design, but from an obtuseness of moral perception, from a sort of habit or education; his mind is so grotesque; it is rather the caricature of a mind; there is something wanting. Mechanics have a way of expressing themselves when things are wrong, by saying that a screw is loose. Now in this man's mind screws are all loose; it is shaking, rickety, squeaking, crazy, out of joint, as often up side down as up side up; it is all ways and no ways. Why, sir, hydrostatic pressure has no means of condensing falsehoods into so narrow a compass as they are here condensed—steam power would utterly fail.

**AGE OF THE WORLD.**—Professor Gray lately delivered a lecture on Geology, in New York, in which, according to a statement in the New York True Sun, he referred to the high antiquity of the globe, and appeared to astonish his audience when he not only expressed a belief that the formation of the earth was not accomplished within the last six thousand years—but that a calculation, based on the well known slow process of rock making, showed that it required 52,800,000 years to form one rock in the ocean; and he did not doubt that the earth was 100,000 times as old as even that small period.—*Exchange paper.*

This we believe is the same Mr. Gray who lectured in this city three years since, and contended there was a death before Adam sinned. He says the earth was millions of ages in being formed. God says that in six days he created the heavens and the earth. Which shall we believe?

**TO FIND THIS OFFICE.**—First, enquire for Washington-street. Then come down or up Washington-street, as the case may be, to the Old South Church, which stands on the corner of Washington and Milk-streets. Come down Milk-street, on the opposite side from the church, about opposite the farther end of the church. We occupy the third story. The building will be readily identified from the fact, that unlike any other building in the street, the upper stories project over the lower one, sustained by six small iron pillars, forming a pleasant portico, or porch. A large lantern hangs over the side-walk with the No. 9 of the street on it, and the words "Central Saloon," the name of the hall in which we worship. Directly under us, on the lower floor, is a large shirt depot. Some have mistaken No. 9 Morton Block for No. 9 of the street. That block is in the street, but farther down than our office.

## TO CORRESPONDENTS.

We do not often find fault with the chronology of our correspondents, but it is not because we have no occasion to do so. We sometimes receive epistles from some of our brethren, the hand-writing of which might be termed, without much exaggeration, hieroglyphical. The meaning of the writer is often misunderstood, from the incomprehensible characters by which he conveys his thoughts. Others, again, present faultless specimens of penmanship, but in ink so pale, as to fade the eye in reading it. We might enumerate other faults. Our printer complains most bitterly.

One of our brethren wrote to us some time ago, requesting an explanation of some portions of the 11th chap. of Romans. A brief explanation of that chapter will be found in our columns for this week and next, under the "Remarks on Dr. Durbin's Views."

## BUSINESS NOTES.

A. W. Griggs—All right.  
Elan Burdum—You had better write again, as we cannot find the letter containing the notice.  
Bro. Y. Branch—We believe the old account.  
L. Wade (25 cts.)—Your paper is paid to V. H. We had to cut off the cover from Questions on Daniel, to send it by mail.  
J. Hazleton—A bundle sent you by Foster's Express.  
L. Kimball—One bundle sent by mail.  
R. T. Haskins, South Waterford, Me.—One bundle sent, given to your brother.  
H. Tanner, Buffalo, N. Y.—One bundle sent.  
M. Chandler—One box sent, care of A. P. Barringer, Troy, N. Y.

J. Marsh, Rochester—One box sent by W. Train, Co.  
We have sent to Bro. A. Clapp the bills of those in Hartford, Ct., who are in arrears for the "Herald" for any time prior to the end of the last volume. If the brethren there will pay him, he will forward to us.

## CONFERENCES.

There will be a Conference, the Lord willing, at Meredith Neck, N. H., to commence the last Friday in May, and continue over the Sabbath. Bro. D. Churchill and Edwin Burnham will attend. Brethren and preachers are invited to attend. Strangers can call on Deacon Mudgett, Meredith Village. JAMES G. SMITH.

## NOTICES.

**"SECOND ADVENT LIBRARY."**—We have a few sets of the "Library" on hand, bound in sheep, which may be had for \$5 a set. The "Library" consists of eight volumes, and contains nearly all that we have ever published on the doctrine of the Second Advent of Christ. Our friends, by furnishing themselves with a set, would not only materially assist us, but obtain a large amount of useful and interesting matter (to the Bible student) rarely combined in so cheap a form.

**BOOKS FOR SALE.**—The New Testament (pocket edition), the Gospels translated by Campbell, the Epistles by Macknight, with the Acts and Revelation in the common version. This book should be in the hands of every Adventist who does not understand the original Greek. Price 37 1-2 cents retail, 33 1-2 wholesale.

**WHITEHEAD'S LIFE OF THE TWO WESLEYS.**—This is a valuable work for \$1, and cannot fail to recommend itself to every Christian.

**CRUXEN'S CONCORDANCE.**—We have on hand a neat edition of this valuable work, bound in sheep, to correspond with the "Harp," and one in boards; the former at \$1.50, and the latter at \$1.25.

**MEETINGS IN BOSTON** at the "Central Saloon," No. 9 Milk-street, nearly opposite the lower end of the Old South, three times on Sunday, and on Tuesday and Friday evenings in the vestry, above the Saloon.

**MEETINGS IN NEW YORK** are held Sunday morning and afternoon at Croton Hall, at the head of Chestnut Square. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

The friends visiting Philadelphia, will find the Second Advent meeting on the Sabbath at our old place, the Saloon of the Chinese Museum, in 5th street, between Walnut and Chestnut-sts. J. LITCH.

**AGENT.**—The "Herald," Harp, &c. Agents, and other Advent publications, can be had of our Agent in New York city, Bro. R. R. H. Hollister, 91 Delancey-street.

Our friends in Western New York can obtain all our works of Bro. J. Marsh, 20 State-street, Rochester, N. Y. Bro. Marsh has a supply of Hale's Lectures, "Harp," &c.

Peter Johnson is our Agent at Portland, Me., No. 24 India-street. He keeps the "Harp," and other Advent books, constantly on hand.

TORONTO, C. W.—The Harp, Hymns, and Advent books generally, can be obtained at Bro. Stell, in Toronto, of Bro. Daniel Campbell.

All letters or communications designed for this office should be directed (post paid) to "J. V. Himes, Boston, Mass."

We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

Bro. Jonathan Wilson requests us to notice that his address is Vermont Post-office, town of Gerry, Chautauque Co., N. Y.

Bro. Samuel Hooper, of Dexter, Me., wishes Bro. Chandler to come to that place, and break to them the bread of life.

Bro. Litch writes, that they have an excellent congregation at the Museum, Philadelphia.

## Letters &amp; Receipts for Week ending April 17.

O. D. Eastman; N. Critchett; v 11; C. Bloomer, 266; A. Brant, 261—each 50 cts.—A. Judson, 269; P. Duett, 283; W. Dayton, v 11; R. Lyon, 288; R. Shepherson, 284; D. S. Osburn, 265; G. Peters, v 11; J. Winchell, v 11; J. Coombs, 267; L. H. Wick, 268; R. A. Mills, v 11; J. Pomroy, v 11; C. Widney, 284; G. W. Clement, v 11; J. Barnum, 284; L. H. Norrump, 288; A. W. Brown, 267; P. Bradford, 284; E. Pett, 264; E. Shenk, 268; A. Jackson, 286; R. Starkweather, 285; E. Atwater, 282; Z. Smith, 313; J. H. Brandeburg, 217; C. Monroe, v 11—each \$1.—M. Whitaker, v 12; A. Cook, v 11; W. Davis, v 12; H. Roby, v 10; J. R. Camp, 217 (\$1.50 due)—each \$2.—J. Lyfurs, 219 (\$1.50 more due); J. G. Rice, 222—each \$3.—J. H. Northup, 295—\$4.



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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### The Second Advent.

It comes! it comes! that glorious day!  
Legions of light, in fair array,  
Attend him down the sky;  
No lowly manger waits him now,  
No crown of thorns to pierce his brow,  
No cross whereon to die.

See! where in central heaven appear'd,  
His cherub-circled throne prepar'd,  
Rests on the void profound,  
Lo! he ascends the awful seat,  
The universe salutes his feet,  
In prostrate crowds around.

He frowns! earth trembles at his name—  
Hell kindles to her hottest flame,  
As she receives her prey;  
For ever still, and ever shall rise  
The smoke of the dread sacrifice  
Of that tremendous day.

He smiles! Hosannas burst along  
The ranks of glory's gathered throng,  
As near the throne they fall;  
In white robes armies round they press,  
His name of love for ever blest,  
And crown him Lord of all.

Alas! will that day be hailed by me,  
And join me, gracious Lord, to thee,  
To sin and weep no more?  
Happily whispers, "All is well!  
Tay lot is cast with him to dwell,  
On heaven's unclouded shore."

Northfield (Ct.), April 6, 1846.

A. A. L.

## Louis Philippe, King of the French; HIS PERSONAL AND POLITICAL HISTORY.

BY REV. J. S. C. ABBOTT.

(Continued from our last.)

While Louis Philippe, under the name of Corby, was thus engaged as teacher of a village school in an obscure valley in Switzerland, his enemies were making vigorous search throughout Europe. At length he, alarmed by the eagerness of his foes, resolved to embark for America, the asylum alike of kings and beggars. With that design he went to Hamburg, but being disappointed in some funds he expected to have received there from his friends, he was unable to pay the expense of his passage. There was no safety for him in any portion of the south of Europe. As the only retreat open before him, he set out alone and on foot in friendlessness and poverty, to traverse the dreary regions of Denmark, Sweden, Norway, and Lapland, eating the black crusts, and sleeping in the huts of semi-barbarians, with all the powers of revolutionary France, like bloodhounds, baying on his track. And thus he actually pushed on through the ices and the storms of those dismal solitudes, till he arrived at a point five degrees nearer the pole than any other French traveller had ever reached.

At length his mother succeeded in getting a letter to him, with some funds, and he immediately embarked for this country. Forty-nine years ago, in October, 1796, the youthful Duke of Orleans landed upon one of the wharves of Phil-

adelphia, in friendless and almost penniless exile. He remained in this country and the West Indies about four years. While here, he travelled extensively through the States of the Union, occasionally receiving remittances from Europe, and at times in a state of utter destitution. While in this country, he passed some time in Boston, boarding at the Old Province House, nearly opposite the Old South church. His finances while in America were so low, that he often supported himself by teaching classes in French. It is said that to the present day he speaks with gratitude of the sympathy and kindness he received from gentlemen in Boston and New-York in these dark days of adversity. And upon the walls of his palace may be seen suspended a painting of the Swiss school-house where he swayed the sceptre of authority over his miniature realm.

From this country Louis Philippe went to England, and there joined the surviving members of the royal family; their sense of political differences being lost in their common misfortunes. For though Louis Philippe was by birth a Bourbon, and a foe of the usurpation of Napoleon, he always advocated republican institutions.

One day the King of Sicily came into the apartment where his wife and daughter were sitting, with a letter in his hand, informing him of the wanderings of this unfortunate prince. Becoming deeply interested in his strange and perilous adventures, he proposed inviting him to his court. The ladies, of course, acceded to a proposal in which the claims of real benevolence came invested with the resistless zest of the most chivalrous romance. In a short time, consequently, Louis was reposing in the palace of the Sicilian King.

In the romance of real life, as well as in that of the imagination, there must always be a wedding. It was so in this case. It so happened that the Princess Amelia, young, beautiful, and amiable, soon found the sympathy with which she regarded her father's illustrious guest deepening into a stronger and more tender emotion, and with the cordial approval of her parents, she yielded to the solicitations of Louis Philippe to accept the title of the Duchess d'Orleans, with the necessary contingencies. Though Louis Philippe was a friendless exile, driven from his patrimonial estates, the Princess Amelia had the good sense to see and appreciate his intellectual endowments, and the moral purity with which his character was elevated and adorned.

The lapse of a few months witnessed the Sicilian court illuminated and rejoicing over their espousal; rare espousals in the courts of princes, where the mercenary barterings of ambition were unthought of, and youthful and congenial hearts were wedded in instinctive sympathy and love. Thus the storms of past adversity were unthought of, as the tempestuous waters of his life were lulled into a short and happy calm.

Soon after this event, Napoleon was defeated by the allied powers, and virtually imprisoned on the island of Elba. The Bourbons re-ascended the throne of France. The confiscated estates of Louis Philippe were restored him; and with joy unutterable he led his happy bride, whom in poverty he had wooed and wedded, to his native land, to share with him his princely estates and his exalted honors. In the uniform of a Lieutenant General of France, and at the head of the nobility of the realm, he again entered the regal palace where his infancy was nurtured. Halls of grandeur were again spread around him; boundless wealth was emptied into his lap; the peerage of Europe felt honored by his hospitalities, and kings and queens were guests in his princely saloons. He was thus living in the enjoyment of the most perfect domestic tranquillity, rejoicing in the hope that the dark days of his stormy life were terminated forever, when suddenly the political heavens gathered new blackness—another tempest came careering on with resistless fury, and he was driven from his regal mansion, from Paris, from France, and again found himself in poverty and exile. Napoleon, abandoning his Sicilian realms in Elba, landed on the French coast, marched in almost miraculous triumph to Paris, and his enemies were scattered before him like the herded sheep, when the lion leaps into their enclosures.

The battle of Waterloo replaced the Bourbons on the throne of France, and again restored Louis Philippe to his sequestered estates. Once more he returned from exile to honor, from poverty to the Palais Royal. Tired of revolutions and wearied of the strife of parties, he now sought repose. Declining all connection with political movements, he devoted himself to the improvements of his extensive possessions. His hospitable mansion became the resort of distinguished men of all nations and all parties, and especially an asylum for the victims of political oppression. Such was the position of the Duke of Orleans when another moral earthquake shook France to its centre, and this time instead of overwhelming Louis in ruins, elevated him to the highest pinnacle of rank and power.

To understand this new event, we must for a moment turn back the page of history. When Louis XVI. was beheaded during the French Revolution, his only son was taken by the revolutionists and put out to service to a shoemaker, where he soon died at ten years of age of inhuman treatment. This young and suffering prince while toiling at the shoemaker's bench, was still regarded, by the loyalists of Europe, as the legitimate King of France, under the title of Louis XVII. The two brothers of Louis XVI. escaped to England, where they remained in exile during Napoleon's triumphant career. Upon the death of the unfortunate child, Louis XVII., the loyalists proclaimed the eldest of the two exiled brothers as

King of France, with the title of Louis XVIII. When the armies marched into Paris, they took with them Louis XVIII. and placed him upon the throne of his ancestors. The great majority of the nation felt indignant and disgraced by having a King imposed upon them by foreign powers. But the arm of Napoleon was broken. They had no chieftain around whom to rally. The armies of Europe were quartered in their capital. Nothing remained for them but submission. Yet the loud murmurs of discontent were continually ascending around the throne of the hated Bourbon. Louis XVIII. remained upon the throne but a few years, when he died childless, and consequently the crown passed to his surviving brother Charles. In the year 1824, Charles X. with great pomp, but with few acclamations, was enthroned King of France. But his subjects did not forget that he was a Bourbon; that the nation had twice driven his family from the throne. French pride was tortured by the consciousness that after all their brilliant victories; after all their national boasting and glory, hostile armies had conquered them, marched triumphantly into their capital, robbed them of Napoleon the monarch of their choice, and by their artillery and their bayonets compelled them to submit to the sway of a hated race.—N. Y. Evangelist.

### The First Resurrection.

BY REV. T. R. FINE, M. A.,  
FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

(Continued from our last.)

Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

But this view will be further established by comparing the words of the text with the vision of the fifth seal. We have there the following description:—"I saw under the altar the souls of them which were slain for the Word of God, and the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them which dwell on the earth. And white robes were given unto every one of them; and it was told them that they should rest yet for a season, until their fellow-servants also and their brethren, which should be killed as they were, were fulfilled." The two passages form a moral contrast; in the first the martyrs cry unto God for deliverance, and in the second they receive a full answer to their prayer.

Now the vision of the souls under the altar bears throughout a character strictly personal. By what title do they appeal to God? They employ an unusual term, *ho Despotes*, which describes Him as the sovereign owner of individual persons. They appeal to Him as holy and true, in his promises to the righteous and threatnings to the wicked, and their faithful execution. They call upon Him as the



avenger of oppression, and the rewarder of his suffering people. Their prayers are not undesired wishes for some general blessings to the Church, but a plea with God for the exercise of judicial righteousness. They are commanded to rest for a season, till the number of their fellow-servants is complete. And this clearly conveys a promise that their desire shall then be accomplished, and the noble army of martyrs receive together a common recompense of reward.

Such is the prayer of these martyrs, and such the promise which they receive. Our text shows us their prayer answered, and the promise fulfilled. The number of their brethren is at length completed; and the Lord, who is holy and true, manifests both his truth and his holiness. Babylon, in which the blood of the saints is found, is judged and overthrown; the persecutors are slain; and the souls which had cried for vengeance from the altar live and reign with their Lord. And what metaphor can have a right to step in between the martyrs' prayer and its recorded answer? Why should we dream of transferring to others, who have never suffered, that Divine recompense which has been promised, long before, to the sufferers themselves?

5. Another argument of the same kind may be drawn from THE MENTION OF THE CONFESSORS. For though all the armies in heaven, or the whole Church of the first-born, and they who fear God, both small and great, are included in the promise, the martyrs and confessors stand prominent in the vision. To encourage Christians to a bold confession of the faith in times of peril, there is a separate notice of those "who had not worshipped the beast or his image, nor received his mark on their forehead or on their hands."

Let us compare these words with the solemn warning in Rev. 14. The third angel there proclaims with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . And the smoke of their torment ascendeth up for ever and ever." (Rev. 14:9-11.)

Here, again, the two passages stand in evident contrast. Two opposite classes are presented to us: those who worship the beast, and those who worship him not. The former receive a most fearful threatening; the latter are seen in the enjoyment of a glorious promise.

Now the threatening, as every one will own, must be personally fulfilled. Who would venture to turn aside the keen edge of this sword of the Spirit? Who would dare to affirm that the warning of the angel has no fulfilment in the actual worshippers of the beast, but describes something in which those worshippers have no part, or the miserable state of the world at the loosing of Satan? Such glosses could serve no end, but to abolish the faith of Christians in the connexion between present sin and future punishment. Every one must feel how dangerous it would be to tamper in this manner with the most solemn threatenings of God.

But if such a license is intolerable when applied to the threatening, why should it be more credible, or more safe, in the exposition of the promise? The language in each case is exactly similar. The warning of the angel will assuredly be fulfilled in personal judgment on the worshippers of the beast; and those who have refused to worship shall, therefore, in their own persons, be partakers of this glorious reward.

6. THE RESURRECTION OF THE REST OF THE DEAD forms a sixth proof that the first resurrection is a literal event.

"They lived and reigned with Christ a thousand years; but the rest of the dead lived not again till the thousand years were finished."

No proof can well be more decisive than is contained in these words. The first resurrection, and that of the rest of the dead, must be of the same kind. Now of what nature is this last? The prophecy gives a distinct reply. After the close of the thousand years we have this impressive description:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into a lake of fire: this is the second death."

These words answer, in all respects, to the predicted resurrection of the rest of the dead. And since all allow that they describe a bodily resurrection, the first resurrection, also; must be of the same kind. The only way to avoid this conclusion is by embracing the strange theory, that the last confederacy of apostates is that second revival of which the prophet here speaks.

But, surely, of all the distortions which Scripture has been made to endure, this is one of the most violent. The prediction announces a resurrection of the rest of the dead. Two events follow, entirely opposite in their nature. The objects of the first are nations living in the four corners of the earth; those of the second are four times described emphatically as *the dead*. The first has no title given to it; the other is called, in plain contrast to the first resurrection, the second death. The first is an act of mad rebellion on the part of man; the second is, like the first resurrection, a signal manifestation of the power and holiness of God. To transfer to the former of these events, characters which so plainly belong only to the latter, is to contradict the Scriptures, and not to explain them.

There are other objections, however, not less decisive. Let us grant, for one moment, that both resurrections are figurative, and denote a revival of eminent holiness, and another, equally conspicuous, of rebellion and wickedness. And what conclusion will follow? Before the resurrection of the martyrs, neither of these parties will have risen. So that in the previous state of the Church, holiness and unholiness must have been extinct together; truth and righteousness, sin and wickedness, must have vanished together; and heaven and hell, at one and the same time, have ceased their empire upon earth.

Again, if we examine the connexion in which these words appear, how strained and unnatural do they become on the figurative interpretation. "I witnessed," the prophet will then say to us, "an eminent revival of holiness, but there was not, till long after, an eminent revival of wickedness! The Church on earth was conspicuously holy; but it was not conspicuously unholy at the same time!" Surely it is far better to submit our prejudices to the plain words of the vision, than to force them, by the harshest violence, into so feeble and unnatural a meaning.

The suggested explanation, therefore, by whatever test it is examined, is equally baseless. It contradicts the clearest features of contrast between the apostasy and the judgment; it deprives the terms of connexion in the verse, of all their force, and makes them worse than superfluous; and it involves consequences plainly absurd with regard to the previous

state of the world. Therefore, since the rising of the rest of the dead is proved to be a literal event, the first resurrection must be literal also.

Further arguments for the same truth might be drawn, if needful, from each remaining clause of the vision. It might be shown, for instance, that the two statements, "this is the first resurrection," "this is the second death," are a designed and evident contrast; and that since the latter describes the final doom of the wicked, the former must equally describe the resurrection glory of the righteous. It might be proved, again, that the expression, *to have a part*, is constantly used for a personal and individual allotment of reward or punishment, and is especially employed thus in the remainder of this same prophecy. Again, the peculiar privilege, to be free from the power of the second death, loses all distinctive force when applied to living saints in the Millennium, but recovers its full emphasis by the literal interpretation. The royal priesthood, ascribed to these risen saints, confirms the same doctrine, since it refers us to that song which they had before uttered in the presence of the Savior, "Thou hast made us unto our God kings and priests, and we shall reign upon the earth."

These various proofs, drawn from every clause of the vision itself, are confirmed by many allusions in other Scriptures. I will notice three only, from the three main passages in which St. Paul treats of the resurrection.

In the first of these, the apostle comforts the Thessalonians under the loss of their departed friends. He declares, by express revelation, that the rising of the dead saints will be previous to the translation of those who still remain alive. But, in this previous resurrection, there is no allusion whatever to the rising of the wicked. Nay, the scope of his argument seems to exclude it. The topic of consolation which he suggests is one of priority in time. "We who are alive," he says, "shall not be beforehand with them that sleep." But if the unfaithful dead were also raised before the translation of the living, a jar and discord seems to enter into the tender harmony of this Divine message. Surely, in that case, some other topic than the order of time would have been chosen by the apostle, as the watchword of consolation. But, once admit the doctrine of the resurrection, and the harmony is restored. The same precedence which marks the solemn contrast between them that are saved, and them that perish, is then repeated on a smaller scale, in the precedence of the departed saints over living believers.

In the fifteenth of Corinthians, again, the same truth is still more clearly implied. "Every man," it is said, "shall rise in his own order; Christ the first-fruits, afterward they that are Christ's at his coming. Then cometh the end." The original word, in each of the two clauses, equally denotes succession in order of time. In the former case, the interval is more than 1800 years, between the resurrection of our Lord, and that of his people. A similar interval is naturally implied between *their* resurrection, and the end; when death, the last enemy shall be destroyed and cast into the lake of fire, and the kingdom shall be resigned to the Father.

In the still later Epistle to the Philipians, there is a further allusion to the same truth. The apostle there sums up the expression of his desires in these remarkable words, "If by any means I may attain unto the resurrection from the dead." The word is a compound, which occurs here only, and might be rendered "THE PECULIAR RESURRECTION." The emphasis is even redoubled, "THE PECULIAR RESURRECTION, EVEN THAT FROM

AMONG THE DEAD." This might, in itself, be referred to the momentous difference in the nature of the resurrection which he sought. But the context points strongly to the further meaning of a precedence in point of time. The blessing is metaphorically described as journeying towards the Church. Those who press forward with earnest desire to attain it, meet the heavenly gift on its way; while, as for others, it passes them by, and leaves them to the prospect of the widely different resurrection then to follow. The more closely the passage is examined, the more close and full will appear its harmony with the literal sense of the present vision.

Finally, the whole analogy of the word of prophecy in the Old and the New Testament, confirms and establishes the same doctrine. The prophecies of the Old Testament teach us, in numberless passages, that a time is coming of happiness, holiness, and peace to the whole earth, under the kingdom of Messiah. The New Testament, with equal uniformity, declares that the affliction of the Church, and the abounding of iniquity, will not cease till the return of the Savior. The doctrine of the first resurrection alone can reconcile these contrasted statements; and is therefore founded, in reality, on the consenting testimony of the whole Word of God.—(To be continued.)

#### Anelli's End of the World.

The sun shines brightly over the earth, and the calm hour has suffused its quietness and repose upon all nature, as when animate and inanimate existence seems to forget all solitude, and resigns itself to enjoyment. Suddenly nature assumes a strange appearance, and the light of day fades to a sickly-hue, before the premature shades of darkness; and, while the bewildered multitude seek the cause in vain, the heavens deepen from a lurid red to the dye of blood. Thunder shakes the globe; terror holds the amazed; escape seems their only aim; but time has gone—the last hour has come! The heavens of fire and blood are now traversed by dark clouds, until they leave all in darkness, save the hue of blood that streams around the fiery horizon; the earth shakes, and the fire falls from heaven on the lurid billows of the distant sea. Suddenly an unknown effulgence beams from the portentous skies, assuming the form of a cross of light on the dark field of the heavens—IT IS THE SIGNAL OF THE KINGDOM OF CHRIST! And thus the dream ends.—This is the moment selected by the painter.

The scene of the painting presents a wing of a temple. A statue of St. Paul, unshaken amid the ruins that crumble around, stands with uplifted hand, warning the people. The light of the picture, falling in its intensity from the glowing cross, and suffusing itself over the centre of the heavens, subdues the effect of the sun, the lightning, and the conflagration.

The Painting is intended to be allegorical in several of its parts. In conformity with this design of the Artist, the principal figure in the Painting represents the Church of Christ, in its spiritual sense, and reference is had to the following passages of Scripture:

"Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints."—Rev 19: 7, 8.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."—Dan. 12:3.

"Watch ye, therefore, and pray always, that ye may be accounted worthy to es-



cape all these things that shall come to pass, and to stand before the Son of Man."—Luke, 21:36.

Two figures represent those who repent of their sins; the one contrite is prostrate in prayer—the other kneeling, implores forgiveness.

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."—Psalms, 145:18.

"And I will show wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapor of smoke. The sun shall turn into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."—Acts 2:19, 20, 21.

A group, in the centre of the picture, represents that beautiful creation of God—Man and Woman; but in what contrast to their happy state in Eden—then in peaceful innocence and joy, now in mental alarm, their only aim is to escape from death and judgment. The wife, as her last refuge, flies to her husband and hides her face in his bosom; while he, obedient to the impulse of natural affection, gently embraces her in protection; his mind, however, is all in consternation at the awful moment.

"I also will choose their delusion, and will bring their fears upon them, because when I called none did answer; when I spoke they did evil before mine eyes, and chose that in which I delighted not."—Isa. 66:4.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."—Matt. 25:13.

A female figure prostrate and almost inanimate, represents those who, conscious of their sins, purpose to repent, but procrastinate. Often, alas! in time of most need our strength leaves us, and no time is left to carry our good purposes of repentance and duty.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For, as a snare shall it come on all them that dwell on the face of the whole earth."—Luke, 21:34, 35.

A group of five princely figures represents those in power and wealth, who fulfil not the duties of their high mission. The prince himself in terror, stricken at his sudden catastrophe, and at the loss of honors and estate, is represented as yet unhumiliated and in rage. The soft couches of his splendid mansion are gone, and the stone alone now remains to him to rest himself upon. He has neglected to do the good he might have done; no time is left for repentance, and disappointment and remorse is the beginning of his punishment.

"And the kings of the earth who have committed fornication, and lived deliciously with her shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city, Babylon, that mighty city, for in one hour thy judgment is come. And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more."—Rev. 17:9—11.

His wife kneeling in prayer, expresses hope. How often the companion of the perverted is good, charitable and religious.

A son, in reproach to his father, who has neglected to instruct him, points to the shining cross—the light of truth.

A more humble son, penitent and prostrate is adoring the true God.

A daughter, clasps her father, to save her from the horrors of this awful moment.

A large colossal figure represents the

Atheist. Confounded at the light of the cross, he seeks to escape its view, as in torment at the splendor of that apparition. His state of almost nakedness expresses his want of faith. This being it is better to leave to the contemplation of the spectator than attempt to describe.

"And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me; nor laid it to thy heart? have not I held my peace even of old, and thou hast feared me not? I will declare thy righteousness, and thy works, for they shall not profit thee."—Isa. 57:11, 12.

A group of three figures, a poor widow, daughter and child. The mother though in fear, as shown in her attitude, has her heart with God, and hope is expressed in her countenance. The daughter shrinks in fear to her mother, and her attitude and expression are intended to denote unconsciousness of guilt. The child, frightened, unaware of what is happening, clasps its mother.

"The Lord preserveth the strangers, he relieveth the fatherless and widow, but the way of the wicked he turneth upside down."—Psalms, 146:9. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Psalms, 146:5.

"Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James, 1:27.

Two figures represent Licentiousness and Sensuality. One is prostrate in despair, his face to the earth, tormented by remorse, and oppressed by the weight of his victim, who has fallen back on him, stricken at the apparition of the bright cross, in which she beholds her condemnation. Abject posture and dress are given to represent the spiritual poverty and degradation.

"Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."—Rom. 2:9, 16.

A group of two females. The mother, imploring mercy, is intended to represent Vanity, her loose dress and free attitude conspicuously displaying the elegance of her form. The daughter, in fear and amazement, is close to her. These two figures have been placed near to Vice and Prostitution, the too frequent consequences of vanity.

"Because that when they know God they glorified him not as God; neither were they thankful, but became vain in their imaginations, and their foolish heart was darkened."—Rom. 1:21.

A male figure, standing and supporting himself against an angle of a building stricken by the light of the cross, represents the debauchee, and is placed near Vice, and at the extreme verge of the Painting, as the place most appropriate to so base a being. A tall figure has been given, with elegant folds of drapery, as characteristic of this vain and abandoned class.

"Who changed the truth of God, into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. Professing themselves to be wise, they became fools."—Rom. 1:25, 22.

A figure represents Avarice and Dishonesty as an old man, who seeks to conceal, under his mantle of hypocrisy, the golden vase, stolen or acquired, to which he clings, even in this awful time, with an eagerness that will allow nothing but death to separate him from it. Casually beholding the calmness of the Bride of Heaven, in her brightness and virtue, he feels more poignant remorse at his ill-spent life.

Another figure is in fear and amazement.

Three figures are in fear and despair. A female figure is in desolation.

A female is flying in fear and terror to a temple for refuge, at the consequence of her conscious crimes, contrasting with the calm resignation of the faithful Christian.

A male figure, with arms upraised, deprecates his present torments.

A male figure, full of terror and despair, represents the impenitent and hopeless sinner.

At the foot of the last, is a figure amazed and confused.

Higher on the side of the steps conducting to the temple stands an impious sophist, inciting the multitude to reject the doctrine of Christ. He is represented in the act of haranguing his followers, some of whom are already dispersed, but part remaining when the light of the cross shines forth. A black cloud suddenly appears, (emblematical of the darkness of his doctrine,) and covering his face, the awful lightning flashes and he is stricken—confounded with his followers together.

"For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect."—Mark, 13:22.

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sands of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."—Rev. 20:8, 9.

In the distance a flame is seen rising from an altar, offered as a sacrifice to appease the wrath of God. Many are gathered together, kneeling prostrate and praying, penetrated with alarm and awe at the terrible scene around.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt offerings of rams, and the fat of the fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my court? Bring no more vain oblations—incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons your appointed feasts my soul hateth, they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood. Wash ye, make you clean: put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."—Isa. 1:11—17.

More in the centre of the picture, and in the distance, a multitude is seen, some kneeling and praying, some attempting to escape, and flying for refuge to a cave. On a platform over a portico are some prostrate in prayer, while others seek shelter beneath from the devouring element. Fire falls from heaven in the distance, a part of the great city is in flames, and in the burning ships is seen the destruction of commerce. The sun is obscured, thunder and lightning rend the heavens, and horror and dismay hold all—the distant mountains appearing as the only unimpassioned witnesses of the calamity with which the world is affected.

"For in those days shall be affliction, such as was not from the beginning of the creation, which God created unto this time, neither shall be."—Mark 13:19.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the rocks of the mountains, and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:15—17.

## Precepts and Examples of Christ. No. II.

Dear Bro. Himes:—We shall search in vain to find an instance in the whole biography of the blessed Jesus, in which his own example did not in every respect, correspond with the literal expression of those precepts to which reference was had in a former communication under the above caption, and published in the "Herald" of April 1st. Hence, the truth of the saying, that "precept is worth nothing without example." Had our Savior been ever so plain in his injunctions, and yet contradicted their influence and obvious import by his own conduct, it would have completely nullified their authority, and made his own precepts of no effect. The apostle Paul points to his example in numerous instances as a perfect pattern of disinterested love and self-denial. To the Corinthians he writes, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that through his poverty ye might be rich." And to the Philippians he gives the following exhortation: "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Although the whole universe was Christ's property, yet he cheerfully relinquished its wealth that he might accomplish the great work of man's redemption. He made it no part of his object, while on earth, to acquire the riches and honors of this world, but condescended to walk in poverty, from the beginning of his life to the close of his ministry, that he might pursue and finish the work assigned by his Father. At one time he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Had the blessed Redeemer prized the riches and honors of this earth, above the redemption and salvation of souls, he might at once have placed himself in possession of "all the kingdoms of the world," as suggested by the arch deceiver. But such temptations he spurned with instant and holy indignation. His meat and his drink were to do the will of his Father, and to finish his work; and his riches consisted in the everlasting glory of God, and the salvation and felicity of his people, whom he came to redeem. What he said, and what he did, perfectly corresponded, and it may be said, fixed forever the peculiar spirit and fundamental principles of his religion. "If any man hath not the spirit of Christ, he is none of his." If Christ denied himself, that he might do the will of his Father, his disciples must deny themselves, in order to do the will of Christ. If it was not a requisite for Christ to accumulate property for himself, then it is not necessary for his followers to accumulate property for themselves. The disciple is not above his master, nor the servant above his lord.—



It is enough for the disciple to be as his master, and the servant as his lord."—This was enough for Paul. It was sufficient for Peter; and it was amply abundant for the whole multitude of the primitive disciples. They obeyed the commands of Christ, and followed his examples. They were guided by the true spirit of the Lord's prayer, "Give us day by day our daily bread." All beyond this, they devoted to the immediate wants of the church, and the propagation of the Gospel. Had they hoarded up property for themselves, or established a permanent fund, to deprive their children of the privilege of supporting the Gospel by their own exertions, and liberality, it would have been to them like the surplus of manna, gathered by the children of Israel, which is said to have "bred worms, and stank." In respect to personal property for our own use, the apostle says, "Having food and raiment, let us be therewith content." It is enough. It is all we have any necessary occasion to ask, and all we ought to desire.—Whatever God gives us beyond this, we ought cheerfully and immediately to give back to him on demand. "For we brought nothing into the world, and it is certain we can carry nothing out." At the time a certain rich man hoarded up treasures for himself, for many years, saying to his soul, "Take thine ease," God said unto him, "Thou fool! this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" "So," says our Savior, "is every one that layeth up treasure for himself, and is not rich towards God." That is, every one is a "fool" who layeth up treasure for "himself," without being rich toward God. It is now conceived the great question is answered relative to laying up treasures on earth—not by me—not by any rules of church discipline; nor by any pledge, constitution, or by-law of any benevolent society. But it is answered by the highest authority in the universe. *It is answered by the precepts and examples of Christ*—obeyed and imitated by his inspired apostles. Who, then, will dare to say that the standard is raised too high? The Lord is the great treasurer of the universe; and all we possess here, being obtained by his blessing, is his property. To impeach his wisdom, deny his authority, or withhold from him what he commits to us merely as stewards, is unfaithfulness; for which we must answer at his tribunal bar. Let us see to it then, that our hearts are not overcharged with the love of temporal gain and the cares of life; and so the day of the Lord come upon us unawares.

Yours, trying to obey God, by watching to see Jesus,  
G. W. C.  
Landaff, (N. H.), 1846.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, APRIL 29, 1846.

### Tour West.

Rochester Conference—Meetings at Leroy, Buffalo, Lockport, Attica, Seneca Falls, Syracuse, and Albany.

Our Conference at Rochester was one of great interest, and importance to the Advent cause in the West. After wading through so many and deep trials for the year past, it was hardly known what state of things existed, until a development was made at the Conference. By a free interchange of opinions, on the condition of things in the churches generally, we found that our trials had wrought out for us a state of great purity, unity, and stability. It was found that a reviving spirit had been poured upon the faithful who are scattered abroad; and that they were much encouraged, not only to stand

fast in the faith, but to arise, and enter anew upon the work of advocating, and disseminating the principles of the Advent faith. It had also been found, contrary to our own expectations, that doors, wide and effectual, were opening for the proclamation of the Gospel of the kingdom. In view of these indications of Divine providence, the heads and hearts of elders and brethren assembled seemed to unite as the heart of one man, first, to do all we could for the edification and comfort of the flock of God, and for the salvation of perishing sinners.—In a word, in view of the shortness of our time, that what our "hands find to do, we must do it with our might."

The first thing to be done, was, to show to all our position as it now is, and take up the stumbling blocks out of the way of those who approach us with inquiring minds after the truth. It was unanimously agreed that this could be done effectually by an Address, to all interested in the faith. Accordingly a circular Address was prepared, in which our present views were set forth, together with our duties, dangers, and encouragements. We shall give this to our readers next week, and therefore we have no need to say more of its contents.

A committee was then raised to lay out the work for the season, who have entered upon their duties with much wisdom and zeal.

We shall give in our next, an excellent article from Bro. Marsh, in which he gives a more extended view of the meeting.

On the 5th inst. we gave one lecture at Leroy, to a good congregation, who listened with much attention and apparent candor to the reasons of our hope. There is a small church in this place who hold fast the faith.

April 7, 8, 9, gave lectures in Buffalo, to full houses. The brethren here have been deeply tried, but have endured. They are now rising. Bro. Porter, their minister, has been faithful to the flock. His health is poor, but God has sustained him, and made him a blessing.

At Lockport, 10, 11, 12, we gave a number of lectures to large audiences, who seemed to be deeply interested in the subjects illustrated. Bro. Galusha is laboring here with those who left the Baptist church, when they shut out the Advent doctrine. They remain firm in the faith, and united in their efforts to sustain it. Our meeting here was of a very encouraging character. The saints were refreshed, and we can but hope good was done to those who were without hope.

We gave one lecture at Attica, the 13, on our return. Bro. Bywater, who laid us under many obligations, by his attention and kindness, resides here, and is doing what he can to revive and sustain the cause. They have suffered more from *injunctious* laborers, in time past, than from enemies. They have just fitted up a new place of worship, and their prospects are brightening. There are some noble and faithful souls in this place. We also gave lectures on our way, in Rochester, and Seneca Falls, and at Syracuse. There is a remnant left in this place, who still cling to the faith. We had a good hearing from the citizens, who wished to hear more on the subject.

At Albany, 17, we gave one discourse in the House of Prayer. The congregation was good. Bro. Preble is laboring with them to general acceptance, and considering their deep trials in time past, we think they have reason to be grateful to God for their existence, and present prosperity. God is with them we doubt not, and will sustain them, until their work is done.

In all our travels we have had invitations to lecture in numerous places, which we were obliged to decline. The calls for lectures on the personal Advent at the door, are numerous and pressing. Our ministering brethren can supply but few of them. Oh that we had more faithful, and prudent teachers to enter the field.

ANELLI'S PAINTING OF THE END OF THE WORLD.—This celebrated picture, covering 480 feet of canvass, and containing nearly forty colossal figures, we learn from the gentlemanly proprietors, is being well patronized by the citizens of Boston. Even those who confess the end

of the world a "humbug," acknowledge the splendor of the painting. Its author is an Italian, now residing in this country. The plan of the picture was suggested to him in a dream some ten years since. It made so strong an impression on his mind, that he felt impelled to paint this picture. He was engaged three years in its execution. It has been visited in different places by upwards of 30,000 people. Extracts from the proprietors' advertisement, representing the design of the painting, will be found on another page.

### Remarks on Dr. Durbin's Prophecies.

AND "INTERPRETATION" OF THE PROPHECIES, Concerning "the Restoration of the Jews," and "the Millennium."

4. What is to take place when the work specified shall be completed? "All Israel shall be saved." Can that mean "the restoration of the Jewish state?" Yes; if Paul says any thing about such a restoration, that must be his meaning; though it must be seen at once to be very singular that he should use such terms to express such a fact. If the word "saved" can have such a meaning here, pray what may it not mean? Well, supposing it to mean their conversion to the truth as it is in Jesus, must not all the Jews be converted when the fulness of the Gentiles be come in? By no means. It is already seen that the universal term, "all," is to be understood in a qualified sense; for even Dr. D. would not contend that "all" the Jews who have lived in unbelief since the times of Paul are to be converted; and this, moreover, would make the conduct of the Apostle absurd and ridiculous in the extreme, for his "continual sorrow of heart"—his "desire and prayer to God for Israel, that they might be saved," must be uncalled for, if after all they were to be saved. The term "all," then, must be understood in a qualified sense. And as soon as this is perceived, and the subject of which the Apostle is speaking is allowed to qualify the term, it must be seen that the "all Israel" spoken of are those Jews who "abide not in unbelief;" and that it is their final and complete salvation which is to take place, when the fulness of the Gentiles be come in. That this is the fact is evident from the manner in which the Apostle speaks, and from the quotation he makes from Isaiah.—If he were speaking of the conversion of the Jews he could not say with any propriety, "and so," i. e., in this manner, "all Israel shall be saved." This would be making him say, all Israel shall be converted if they abide not still in unbelief, a mere truism; for if they did not abide in unbelief, they must be converted. The only supposition to be adopted, if we allow the Apostle to speak with any sense, is, that he has in view, as in chapter 13:11, the final salvation of the "Israel" spoken of: when all the Gentiles are gathered in, and the end comes; when the mystery of God is finished; the seventh angel has sounded, and the kingdoms are the Lord's,—although a part of Israel shall continue in blindness down to that time,—the true Israel, who do not abide in unbelief, the only portion of the Jews who are the subjects of such a promise, shall be saved. For the finishing of the mystery of God takes place when he shall have "gathered together in one all things in Christ." Eph. 1:9,10; 3:3-7; Col. 1:21-29; 2:1-3.

The quotation from Isaiah must settle the question that Paul is speaking of the final salvation of the true Israel: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." If this salvation is

to be effected by the coming of the Deliverer "to Zion, and to them that turn from transgression in Jacob," as the original text cited by Paul reads: (Isa. 59:20); and is to "take away their sins," it cannot be realized this side of the coming of the Redeemer. And if any fact is settled in the word of God, it is that the destiny of all men, "Jew and Gentile," is to be fixed at the coming of Christ. Rom. 2:11-16.

Eighth. Paul continues to refer to the above distinction among the Jews: "As concerning the gospel, these (to whom blindness is happened) are enemies for your sakes: but as touching the election, (the remnant,) these are beloved for the fathers' sake." v. 28.—

Ninth. The conditions on which the blessings of redemption are bestowed, and the distinctions, given to those who comply with these conditions, by the Deity, are not to be changed for the accommodation of the disobedient: "For the gifts and calling of God are without repentance." v. 29. This is illustrated by the history of his dealings with the Gentiles and Jews in the past. What God had formerly done in the case of the unbelieving and disobedient Gentiles, (see chap. 1: 18-32,) while he called Abraham, and made him the vessel of honor to carry out the purposes of redemption, he is now doing in the case of the unbelieving Jews.—And they, if they obtain mercy, must come on the same ground with you: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." vs. 20-32. See chap. 3:29,30. —(To be concluded in our next.)

### Letter from Rev. John Borland.

Further, you remark, "But it is in the days of these kings—the toes of the image—that the God of heaven is to set up a kingdom—not in the days of one of them." To reply to this, I merely direct your attention to Ruth 1:1, in which we have the following: "Now it came to pass in the days when the judges ruled." Did more than one rule at a time? and the famine alluded to occur while more than one ruled? Your answer to these questions will, I think, set you right in reference to the other. I marvel that a man who can speak so loudly about "garbling," &c., can talk of the kings represented by the toes of the image. Where has Daniel thus spoken of the fourth kingdom? And why do you feel at liberty to add to the word of God?—[Note 3.]

You ask, "If his kingdom is not in this world, or age, but in the future, how can a dispensation, confined to the present world, or age, be a kingdom?" Do you use the *if* in this quotation as indicating your own convictions, or as taking up an admission, of your opponent? If the latter, and such is its natural construction, then is it calculated, whether designed or not your own conscience must tell, to mislead: "If his kingdom is not in this world," we believe it is in this world, but not of this world; "but in the future," here and in the future both: [note 4:] "how can a dispensation confined to the present world, or age, be that kingdom?" I have no where spoken of "a dispensation confined to the present world, or age, being that kingdom;" but of that kingdom which is to last forever, being introduced by this dispensation.

I may stir up your mind by way of remembrance in reference to the general view upon this subject. The Gospel dispensation introduced a kingdom—yea this kingdom was emphatically the Gospel; a glad tidings of great joy. Its king is the Lord Jesus Christ. Its subjects, the redeemed and sanctified believers; and its constituent principles, righteousness, peace, and joy in the Holy Ghost. Again. This kingdom will flourish and increase, as seen through various metaphors of holy writ, especially through the vision of holy water, see Ezek. 47:1-12. As time rolls onward to eternity, its latter period will be marked by a triumphant and glorious conquest over all its foes, the Ancient of days, or the Father, signally interposing to the removal, and complete subversion of all the Redeemer's enemies, and they



give to the Son of man, and to his subjects, or saints, the dominion under the whole heaven. When this bright and glorious period shall close, and be followed by other impulsive scenes, the Son of man will appear in the clouds of heaven, judge all mankind, and then deliver up the kingdom to the Father: not that the kingdom shall then cease, but that it may be perpetuated forever. Amen and amen. This exposition you may not, doubtless will not receive, yet I hope it will render it unnecessary that you should again ask such contradictory questions as alluded to above. [Note 5.]

You enquire, "What is there in the past history of the church that accords with the supposition that it has continued to smite?" and pulverize the Roman empire! I answer, there is that in the history of the church which shows it to have been mighty through God to the pulling down of many of the strong holds of Satan therein. Where now is the idolatry of the Roman empire? Where now its peculiar developments of barbarism and ungodliness? That it is yet far from being what it ought to be, is freely admitted; but I pity the man who can read the history of that empire and not mark a striking difference between what it now is, and what it was previous to the introduction of the Gospel. Yes, I pity the man, I repeat the word, whose system so blinds him, as that he is led to disparage the brightest emanation of the wisdom, power, and beneficence of God that the universe has ever witnessed, by such insinuations as are couched to the questions you thus put, and the hope you profess to entertain. [Note 6.]

"The text is plain, the image is to be smitten upon the feet." True, my dear sir, but where now are the feet! The toes, you say, we have; but where, I ask again, are the feet! Turning to the days of our Savior I see the Roman empire erect—upon its feet, connected with the kingdoms that preceded, and were subjugated by it, by certain amalgamating influences, principally that of adopting the idols, the idolatrous usages of subjugated nations: I see the Gospel, or the kingdom of God therein, smiting the image, particularly in the days of Constantine, when the idolatry of the kingdom, with many of its barbarisms, were scattered to the winds of heaven. Yea, the idols, and idolatrous usages of native growth; and, as well of foreign extraction, by which, principally, I apprehend, the connection, and adhesion of the various parts of the image are to be understood, but I look in vain for any feet now to be smitten. I see the toes, as you tell me, but I see no feet. Can you show them to me? I fear if the feet have not been smitten, they never will. [Note 7.]

Having gone over all your review, I deem it unnecessary to offer any remarks thereon. I drop the subject for the present. I can, I assure you, sympathize with you in feeling yourself compelled to "devote so much space upon so weak a discourse." It has been with but little satisfaction that I have given "so much" time to "so weak" a review. You, however, have had one advantage that I have not.—The discourse, "weak" as it is, is nevertheless, you tell us, "the best you have lately seen." Would that I could have said thus of your review; but I cannot, therefore may not. [Note 8.]

Your subsequent remarks upon my letters are quite in keeping with what has preceded them: see "Herald" of 11th Feb., page 6, note 1—"Mr. Miller says all that is ascribed to him here. Any one, however, who will read the context of the quotation from Mr. Miller will see, that Mr. M. is speaking only of the sects of the present day." As the reader can judge in this case for himself, he may be left to do so. But, if Mr. M. speaks "only of the sects of the present day," as you say he does, will you, or Mr. Miller himself, tell us when it was that the Roman Catholics, the Episcopalians, the Baptists, or even the Methodists have put forth what, according to your shewing, is their novel claim! [Note 9.]

You have a long essay on the personal reign of the Savior, and quote Papias, Justyn Martyr, Tertullian, &c., upon the subject. But what for? Did Papias, Justyn Martyr, or Tertullian, or many others who, subsequent to their day, (Bishop Newton, Dr. Gill, Mr. Mede, &c., &c., for instance,) have embraced the Millenniumian scheme, deny that in the Gospel dispensation the kingdom of God was set up? Or, is not the denial of this great truth peculiar to Millerism? Why then all this essay! this beating the air!—Why—if truth is your only object! [Note 10.]

Note 5. "We claim that the revelator does extend this resurrection beyond the individual martyrs, for he pronounced a blessing only on those who attain unto this first resurrection. If none others are blessed, all Christians must attain to this resurrection." What a patent and useful *if* is that at the head of this last sentence. "If none others are blessed, all Christians must attain to this resurrection." Truly—and only grant you your "*if*" and all will be right. But I fear I cannot, much as my refusal may disconcert your scheme, I cannot grant it you, unless indeed you will allow the following: "And God blessed the seventh day," ergo, therefore every day is a seventh day, for none others are blessed! "The Lord blessed Obed-edom, and all his household." All good men are part of the household of Obed-edom, for they only are blessed!! "And he took them up in his arms and blessed them," ergo, all children that are blessed have been taken up into the arms of Christ, for they only have been blessed by him!!! Now, sir, grant me my argument, and I will see if I may not give you yours in return,—certainly not otherwise. [Note 11.]

"But it remains for our author to show that martyrs do not include all who count not their lives dear unto them, and are willing to be offered for Christ's sake, as those who have been actually!" No, but my dear sir, it remains for you to prove that when the Holy Ghost speaks of cases of *actual martyrdom* he means to include those individuals also who, although they may not reckon their life dear unto themselves, have nevertheless resisted unto blood striving against sin.—What says the Holy Ghost in the passage? Let him speak for himself. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." They, who? Is there more than one class of characters here referred to? and are not they *actual martyrs*? I beg the attention of your correspondent, Mr. L. Wilcox, to this paragraph, whose Christian spirit and prayer I beg to acknowledge, and reciprocate. [Note 12.]

Note 7. "The Gospel dispensation we regard as a preparation for the kingdom—not the kingdom itself." If only "a preparation for the kingdom," how could the apostle speak of himself and the Colossian church being translated into the kingdom of God's dear Son! [Note 13.]

March 18th, note 2. "The kingdom in Dan. 7:14 is not to pass away—is not to be destroyed. The Gospel dispensation you claim to have an end,—the two cannot be the same." Who has said that they were? They are as different as the body and soul in man. The body will fall when the purposes of its existence are answered, but the soul will continue to exist. "If the continuance of the kingdom is like the life of the Christian, it cannot end with the Gospel dispensation." You are right once more: so am I! and my illustration is found to be appropriate. Not stopped yet! [Note 14.]

3. Whether I ever have, or ever will read Prof. Mills makes nothing to your argument. You quoted the professor and there left him,—taking your own way—not his, as shown by your extract of him. He gave you the key note "*transfer*," in which he tuned with Prof. Bush, and you took up your own key "*rescue*," and played by yourself. Fie on you, Mr. Editor, to treat a professor with such uncourteous conduct.—May I here ask, if the professor has your views upon this subject, why was it that you did not select a more suitable quotation!—[Note 15.]

Whether "our author" would rather have had his arguments handled by a boy of twenty or not, or whatever likes or dislikes he may have, I assure you he dislikes, yea detests deception and falsehood. [Note 16.]

In closing this letter, and with it my correspondence to your paper, I feel impelled to inform you of a very prevalent conviction, viz., that the sect called "Adventists," alias "Millerites," particularly the leading men (the editors of the "Herald" not excepted) of that sect, are lamentably defective in that kind of moral, or spiritual sensibility, which is suggestive of moderation and diffidence. Men of acknowledged judgment, who are seldom known to err, especially upon important matters, we can bear with, although they may at times presume to dogmatize. But that those who have egregiously erred up-

on points in which their very existence seemed to rest, as have the Millerite sect, especially the leaders thereof, to presume to dogmatize, and to pronounce, ex cathedra, upon difficult, and long controverted portions of prophecy, is almost more than common feelings can endure. [Note 17.]

Offering these observations for the benefit of those needing them, and an apology for any thing I have advanced in any measure contrary to the spirit of my Master, I again subscribe myself,

A firm believer in the advent of our blessed Lord,  
JOHN BORLAND.

"A believer in the advent past!" Yes, the first one. "Or future!" Yes, the second. "In a spiritual! or personal!" Both. "In a pre-millennial!" Yes. "Or a post-millennial advent!" In this also. How contradictory! methinks I hear you say.—How paradoxical, I reply.—*Adieu*. [Note 18.]

Note 3. It will doubtless be unnecessary to remind Mr. Borland, that some do claim that more than one judge reigned at a time. We however do not believe they did. But that does not decide the argument. According to Lindley, Murray, John Horn Tooke, &c., the pronoun "*these*" always refers to what is last mentioned; and "*those*" to what had been previously mentioned. The subject antecedent to "*these*," in the 2d of Daniel, is the division of the fourth empire, symbolized by the toes of the image; and it is in the days of *these* kings the God of heaven is to set up a kingdom; and according to Daniel, it is to result in the annihilation of all the preceding kingdoms. Is it asked, Where Daniel thus speaks of the fourth empire? In the 7th chapter, where the ten horns of the fourth beast are made to synchronize with the toes of the image, which are declared to be ten kings; and it is not till after the rise of these kings that the judgment sets, "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Dan. 7:24-27. There is no adding to the word here. How dare you take from it!

Note 4. We use the term in reference to a declaration made by the Savior, and quoted by the subject of this review, that his kingdom was not of this age. If Mr. B. will show as positive a declaration, that it is in this age, we will give him the benefit of it. The texts we have quoted, we think, must settle the question, that it is not in it.

Note 5. Truly we may ask, like one of old, "Is Mr. Borland among the prophets?" This is no doubt a beautiful prophecy, and in want of a better, we might be inclined to believe in it; but for the present, we must abide by the more glorious view presented by the holy prophets. We have no objection to the view, that the Gospel introduces the kingdom; but that it is a part of the kingdom, we have no evidence. That is confined to this world; when the end cometh, the kingdom is rescued from the devil and delivered to the Father, who presents it to the Son, to be his for ever. Upon the supposition that the Gospel is the kingdom, those questions, to him so apparently contradictory, may be asked.

Note 6. All that history shows of the glorious achievements of the Gospel, we proudly admit. It has greatly ameliorated the condition of the human race, and has proved an antepast of the future. But again we press home the question, What is there in this history that shows the kingdoms of this world, as symbolized by the metallic structure, smitten by it? Let him that is venturesome enough to advocate such a position, present his proof. We affirm that those who profess the precepts of the Gospel, are the ones that have been smitten, and down trodden.—Where have they smitten and destroyed human governments? Was it during the ten persecutions, when death was the penalty of

a profession of Christianity! Was it during the dark ages, when millions perished on the rack, and in countless ways, that the most refined cruelty could suggest! Was it when they were hunted like the partridge on the mountain, and incarcerated in caverns and dungeons! Was it when they were devoured by savage beasts, and worse than savage men! But he may say, that not in the days of adversity, but in the prosperous times of the church, the governments of this world were smitten. But in view of that, we would ask for evidence that any human government was ever weakened by the existence of pure and unfilled religion within its borders! In the days of Constantine, the Roman power was strengthened by Christian arms; and in this age, those nations which are the most Christianized, have the least to fear by any smiting process in accordance with Mr. Borland's views. There is another fact, unfortunate for those whose system compels them to assume so untenable a position. It is this, that the Church has ever yet shown itself unable to endure worldly prosperity; it is then that corruptions, and gross forms of error have crept in, and dimmed the fine gold. So that, on any consideration, the church has been smitten, instead of being the smiter.

Another idea presents itself here. If the progress of the Gospel has been the smiting of the image, it follows that the wounds produced by the smiting process have sometimes been healed. As, for instance, witness how the dark ages spread their mantle of darkness over the church, and almost obscured its very being. What became of the wounds that had been made in the dominion of the world during that period? Was the smiting of the image to have such a suspension and retrograde movement! Most certainly not. The "*pity*" which is so generously proffered may be recalled.—It can be used nearer home.

Note 7. Show us the feet that were smitten! Yes we will; we will show you the toes—a part of the feet. Do you deny that the feet were smitten if the blow was on the toes! Then how can you claim they were smitten in the days of Constantine, when the legs were the representatives of existing kingdoms! By what parity of reasoning do you call the legs a part of the feet! In v. 33 we read that the feet were "part iron, and part of clay." In v. 42 it is specified what part of the feet are more particularly referred to. "And as the toes of the feet were part iron and part clay, so the kingdom [at that time] shall be partly strong and partly broken," &c. "And in the days of these kings—[these grammatically denotes the ones last mentioned]—shall the God of heaven set up a kingdom," which "shall stand for ever." Where? "Under the whole heaven." (Dan. 7:27.) What becomes of the governments of this world? "No place is found for them." (v. 35.)

Note 8. O no! we shall be sorry to have that review called our best. We always want a proportion between the review and the thing reviewed. As for devoting so much space, we would remark, that we always wish to say enough to induce the reading of what we review. Mr. Borland will observe, we remarked it was the best we had "seen lately"—it being the *only* one that has appeared for some time. Our "eyes has" (to use the impressive language of Mr. Borland) seen greater productions. As he will not admit our review is the best he has seen, and as but one other review of his discourse has appeared, we conclude it is that of our young friend that he is the more pleased with. We honor his judgment in this. In justice to ourselves we ought to state, that had this sermon appeared in New England, we should



have occupied very little, if any, space respecting it. As it was, we did not think of noticing it at all when we first read it; and it was not till we had received several urgent requests from Canada that we concluded to review it.

**Note 9.** If each of those do not claim to be the true church, why are they out of the pale of the true church? If they claim the gospel is the kingdom, and they are the church, par excellence, is that not putting forth their claims? Do not all the denominations who believe in a millennium, believe their own denomination will then be predominant?

**Note 10.** Did any of those claim that the kingdom spoken of by Daniel was set up, or to be set up, before the resurrection?

**Note 11.** We have no wish to pluck any laurels from Mr. Borland's brows; but we cannot permit so fine a specimen of logic to be lost. Because all who attain to the first resurrection are blessed, and expressly exempted from the second death, while it is expressly asserted, that the rest of the dead lived not again for one thousand years, we claim that all who are blessed do attain to that resurrection. As parallel reasoning, Mr. Borland argues, that, as God blessed the seventh day, all days are the seventh, because none others are blessed!! If we had argued that, because none others were blessed, therefore all men—those who were not blessed—would attain to that resurrection, there would have been some force in the reasoning. As it is, it is a gross *non sequitur*.—It is reasoning from unlike to unlike. More is put into the conclusion than had appeared in the premises. We would suggest, as a criticism, that the word "therefore" is always superfluous after the Latin "*ergo*:" "therefore," in Latin, is "*ergo*." There is the same error in logic in all his illustrations. Christ took little children in his arms and blessed them. Therefore we argue that all little children are blessed. We think Mr. Borland's young friend would detect this!

**Note 12.** The Holy Spirit declares this is the first resurrection, and places one thousand years between it and that of the rest of the dead. If you have any argument to prove that we are to disbelieve this portion of God's word, let us see it. Till then we must abide by our present views.

**Note 13.** We have explained this in a previous note. If it was the kingdom, how can it have been subsequently spoken of as in the future?

**Note 14.** How does that affect the argument, pray? Does that prove, if they are so different, that a kingdom which is set up at Christ's appearing, must necessarily synchronize with something so unlike it? If it does, it must be a very pellucid argument.

**Note 15.** It may be that the *patois* of Mr. Borland obscures his ideas of the pure English, so that he really supposes that "transfer" always denotes resign. We can assure him, however much it may be past the endurance of his feelings, that it is good English, as we made use of it. The Professor whom we are accused of treating so uncourteously will not complain of this "key-note."

**Note 16.** It will be remembered, that Mr. Borland claimed that the young man who reviewed him so satisfactorily, was nearer twenty than fifteen, which Bro. Hutchinson asserted to be his age. We assure him that we should regret any deception or falsehood in the case. This is a grave charge, and should be gravely disproved. We were casting about for evidence on this point, to ascertain the truth in the premises, and pondering in our own mind how it should be settled—whether we should ask the young man or his parents. If he were so near of age as Mr.

B. claims, he would be old enough to speak for himself. If he were as young as we believed, we ought to apply to his parents.—While we were thus cogitating, we received a letter from Bro. R. Hutchinson, of Canada, in which was the following certificate:—

This is to certify, that our son, John M. Orrock, who wrote a review of Mr. Borland's sermon on Nebuchadnezzar's Dream, was born on the 15th of July, 1830; and that, consequently, he was only "fifteen years of age" on the 15th of last July.

ROBERT ORROCK.  
JANET ORROCK.

This we think should for ever settle the question; but we have still farther evidence. We have an extract from a letter written by Mr. Borland himself, to the father of our young friend, which will serve to show how very little Mr. B. regarded him a short time since. The letter is dated "Melbourne, 15th Sept., 1845." We give the following:—

"A letter was handed me yesterday by Mr. Lewman Reed, bearing the signature of 'John Orrock,' whom I suppose to be your son. In it he reminds me that I said—when preaching one of the three sermons designed to show the falsity of the Millerite delusion, 'I was prepared to defend my position from the word of God,' and evidently infers that he is perfectly justified in stringing together several questions—and demanding from me an answer thereto. Now, if at the time I had said, 'I was prepared to defend my position from the word of God, and to answer any question which any little boy through the country might pertinently put to me,'—your son would have been authorized to take the course he has done; but as I made no such promise, I have no such to redeem. I shall always feel a pleasure in communicating instruction to any little boy, especially when I see him possessed of a suitable disposition of mind; but certainly have no such feeling towards one who obviously feels that he knows enough to teach his teacher. I dare say, from the self-importance of the little fellow, that he will construe my refusal to answer his queries into an inability to do so,—and he is quite welcome to such an idea."

Thus Mr. Borland speaks of the "little boy," and the "little fellow," which we think he would not of a person "nearer twenty" than fifteen. At this ratio, it would require but a short time to make him quite an old man.

**Note 17.** We hope we shall profit by this fraternal parting. A dogmatical spirit is truly to be deplored. But we are unfortunately so constituted, that a plain declaration of Scripture has much more force to our mind than inferences from doubtful passages, and spiritualizing dissipations of the text. If we have added anything unnecessarily severe, we also apologize.

**Note 18.** Yes, paradoxical truly. A belief in anything and everything.

### Edwards on Redemption.

(Continued from "Herald" of April 15.)

"Historic prophecy," our author tells us, "began with the captivity of God's people in Babylon. The king of Babylon is represented in Scripture as overturning the world. After that the Persian monarchy overturns it a second time. The Grecian a third; and finally the Roman empire overturns the world a fourth time."

"These several monarchies, and the great revolutions under them, are abundantly spoken of in the prophecies of Daniel. They are represented in Nebuchadnezzar's image of gold, silver, brass, and iron, and Daniel's interpretation of it. (Dan. 2.) In the vision of the four beasts, and the angel's interpretation of it. Dan. 7." (p. 153.)

Truly, President Edwards seems to talk like an Adventist, in giving his proof of the immediate coming of the Lord. And who would have supposed that the time would ever come, when it would be thought derogatory to refer to the book of Daniel, and endeavor to demonstrate that we have there a complete outline of the history of this world, in all its varied resolutions, down to the end! But so it has become of late. But can the church, or world, deny that thus far the prophetic sketch has been accurately drawn!

The four empires have arisen and fallen, in their turn, as shadowed forth by this prophet of the Lord. We cannot deny the history of the world.

Speaking of the legs of iron, President Edwards says:—

"The Roman empire is spoken of as much the strongest and greatest of the four. (Dan. 2:40.) 'And the fourth kingdom shall be as strong as iron.' The world continued subject to it from between 60 and 70 years B. C. till Christ came, and many hundred years after." (p. 187.)

If this be the case, as all will admit, how could the stone (Christ) strike that image on the feet at the first advent, as many contend! According to President Edwards' admission, the feet were not in existence until several hundred years after the first advent of Christ. This could not take place either during the life of our Savior, or at the day of pentecost, nor any time during the first centuries, as Rome continued a universal monarchy "many hundred years after Christ came." But, says our author:—

"Rome was finally conquered and divided into ten kingdoms, with which began the ten horns of the beast. For we are told that the ten horns are ten kings that should arise in the latter part of the Roman empire. These are also represented by the ten toes of Nebuchadnezzar's image." (p. 322.)

There is an accurate agreement between the view of President Edwards and ourselves. We contend for the same interpretation of prophecy, and we can demonstrate by the history of the world, that we are now, and have been for nearly fourteen hundred years, in the divided fourth kingdom.

### THE HISTORY OF ANTICHRIST.

We now call your attention to what our author says of the rise, time of continuance, and fall of this power:—

"With respect to the kingdom of Antichrist, it seems to be the master-piece of all the contrivances of the devil. Antichrist is that Man of Sin (2 Thess. 2:3). He is called 'Antichrist,' which signifies the opponent, or adversary of Christ. We find no enemy of Christ one half so much spoken of in the prophecies of Revelation as this; and the destruction of no enemy is spoken of as so glorious and so happy for the church."—(p. 325.)

The way that this Antichrist should arise is foretold, viz., by the falling away of the Christian church into a corrupt state.—(2 Thess. 2:8.) Again: It is prophesied of this mighty enemy of the Christian church, that he should be a great prince, or monarch of the Roman empire. So he is represented in Daniel as a horn of the fourth beast.—(Dan. 7th.) Yea, it is prophesied that the seat of this pretended vicar of God, and head of the church, should be the city of Rome itself,—that he should reign over multitudes, peoples, and nations, and tongues. Rev. 17:15. And that all the world should wonder after the beast. Rev. 13:3. This all was verified in the church of Rome. There was to be given him a mouth speaking great things. Dan. 7:8, 20. He was to be an exceeding cruel persecutor of the church. Dan. 7:21; Rev. 13:7:7:6. This also came to pass in the church of Rome. And I might mention many other things which were foretold of Antichrist, and show that they were fulfilled most exactly in the Pope and church of Rome. How strong an argument is this, that the Scriptures are the word of God." (pp. 366—370.)

The application of these Scriptures to the Papacy is clearly and distinctly made by our author. He carries out the argument to a far greater length than we are able to give in this review. But any one may see the harmony of our views, as now published to the world, with those of President Edwards, if he will take the pains to read the Advent publications.

With regard to the time of the continuance of the Antichristian supremacy, he remarks:

"It is certain that the 1260 days, or years, which are so often in the Scripture mentioned as the time of the continuance of Antichrist's reign, did not commence before A. D. 479, because if they did, they would have ended, and Antichrist would have fallen, before now, A. D. 1739." (p. 326.)

It is well known to those that have taken any pains to inform themselves concerning the views we disseminate, that we have dated the 1260 years mentioned above, from 54 to 63 years later than the time designated by President Edwards; and we have seen its fulfillment since his death. The civil power of the Pope ceased, and the saints were de-

livered out of his hands, in 1798, 1801, or thereabouts. The 1260 years marks the time of the Papal supremacy, and not the whole period of the continuance of that power. Its total fall, or ruin, will occur when Christ shall make his personal appearance in the clouds of heaven, at the appointed time.—Concerning the complete and final destruction of Antichrist, we shall essentially differ from our author, not as regards the application of Scripture, but the mode of interpreting that Scripture. He says:—

"The destruction of Antichrist is called Christ's second coming. 2 Thess. 2:18: 'And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' See also Dan. 7:13, 14, where Christ's coming to set up his kingdom on earth, and to destroy Antichrist, is called coming with the clouds of heaven." (p. 380.)

But mark what follows:—

"And this is more like Christ's last coming to judgment than any of the preceding dispensations so called,—the dispensation is so much greater and more universal, and so more like the day of judgment with respect to the whole world." (p. 390.)

But does our author, after all, question that these passages to which he refers us, will not have as literal a fulfillment as did the others in reference to this power? This power was to "speak great swelling words against the Most High." He tells us that this was accurately fulfilled by the church of Rome. That it was to "wear out the saints of the Most High," and be an exceeding cruel persecutor of the church. He tells us that this also, with every other particular noted concerning this power, had a literal fulfillment; but now he tells us, that although he is actually to be destroyed by Christ's coming, yet it is not his literal coming; although he is to be destroyed by the sitting of the judgment, yet it is not the judgment after all, but the mere introduction of a new dispensation, which in some particulars resemble these events.

Here, then, the question is at issue, and the future, sooner or later, will test the truth or unsoundness of either position. Let us for a moment contemplate the passages to which we are referred, and which will have their complete fulfillment in the fall of Antichrist. First, we have 2 Thess. 2:— "And then shall that wicked be revealed, who shall be consumed by the spirit of his mouth, and destroyed by the brightness of his coming." What coming does the apostle refer to in this connection? The first chapter of this same epistle tells us (and the 2d chapter is only the continuation of the subject introduced in the first), "He shall be revealed in flaming fire, taking vengeance on them that know not God and know not the gospel, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9. Now says the apostle in the 2d chapter, "That day cannot come except there come a falling away first, and that man of sin be revealed, who shall be consumed with the spirit of his mouth, and destroyed with the brightness of his coming." Mark, now: What coming? The reasonable conclusion is, "when he shall be revealed in flaming fire," &c. And I cannot convert this language of the apostle into a spiritual, invisible coming of our Lord, for I should do violence to Scripture and my own judgment. Again. We are referred to Dan. 7:9-14 as the Scripture to be fulfilled in the fall of Antichrist.—"I beheld till the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne the fiery flame, and his wheels burning fire. A fiery stream issued and came forth from before him: (how much does this language resemble that of Paul in 2 Thess. 1:7-10;) thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld even till the beast was slain and given to the burning flame. I saw one like the Son of man come with the clouds of heaven, and came to the Ancient of days," &c. Now, such language as this, to our minds, describes the great, tremendous scenes of the judgment. And if it fails to do it, none can be made to in the whole Bible. Dr. Nelson tells us, in his "Cure of Infidelity," that the event described above is just before us, let the event be what it may. "And," says he, "many good people think the judgment is setting, or about to set."—(To be continued.)

O. R. FASSETT.



## Correspondence.

We have received a letter from Bro. Stoodly, of England, which gives a most cheering account of the state of the Advent cause in that country. He says that Bro. Burgess baptized in Tiverton, Devonshire, during a space of two months, upwards of 150, and on a previous visit to the same place, 250. Bro. S. also states, that Bro. Winter baptized 200 within the last two or three months. Bro. W. is building a large chapel in Sussex, capable of holding 1000 persons.

On the whole, the cause in England is progressing wonderfully. Were there a few more laborers there, incalculable good would be accomplished. It is the expectation of the brethren there, that Bro. Litch and myself will be in England by the last of May.

Bro. S. wishes us to insert the following in the "Herald":—

*Extract from the Baptist's Confession of Faith presented by them to Charles, II. March 1660:*

"For which (say they) we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." (From Crosby's History of the Baptist's vol 2, Appendix p. 85.)

"We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts 1:3) which was taken up from his disciples and carried up into heaven, (Luke 24:51.) shall so come in like manner as he was seen go into heaven. (Acts 1:9-11.) 'And when Christ who is our life shall appear, we also shall appear with him in glory.' (Col. 3:4.) For then shall he be King of Kings, and Lord of Lords.' (Rev. 19:16.) 'For the kingdom is his, and he is the governor among the nations,' (Ps. 22:28) and 'King over all the earth,' (Zech. 14:9) 'and we shall reign with him on the earth.' (Rev. 5:10.) The kingdoms of this world, which men so mightily strive after how to enjoy, shall become the kingdoms of our Lord and his Christ. (Rev. 11:15.) 'For all is yours, ye that overcome this world, for ye are Christ's and Christ is God's.' (1 Cor. 3:22, 23.) For unto the saints shall be given the kingdoms and the greatness of the kingdom, under (mark that) the whole heaven, (Dan. 7:27.) Though (alas) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron. (Rev. 2:26-27.) Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from it, for the oppressor shall be broken in pieces, (Ps. 72:4.) and their vain rejoicings turned into mourning and bitter lamentations, as it is written, (Job. 20:5-7.)"

This confession is "subscribed by certain elders, deacons, and brethren, met in London, in the behalf of themselves and many others unto whom they belong, in London, and in several countries in this nation, who are of the same faith with us." Then follow forty-one names, after which is written, "owned and approved by more than twenty thousand." Hence it appears that the Dissenters had once the honor of contending for the personal reign of Christ on earth, and of suffering for the professing of the same.

## LETTER FROM BRO. C. MONROE.

Dear Bro. Himes:—We are pleased with the course of the "Herald"—the position you take, and the disposal you make of things—of foes especially. This accords with the prayers of the saints, and the word of Christ: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:15.—Go on, dear brother, to final, certain victory. The Lord has—the Lord will sustain you, in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. Phil. 1:28. "The triumphing of the wicked is short." Job. 50:5. "For yet a little while and the wicked shall not be." Ps. 37:10. "They shall be driven away in their wickedness." Prov. 14:32. Shall die in their sins." John 8:21. And "be destroyed without remedy." Prov. 29:1.

With Bro. John Smith's letter, found in the "Herald" of March 4th, we are well pleased; and no disparagement of others.—It speaks well for him as a good old veteran of the cross,—that he has a discriminating mind, that he has been a careful observer of men and things, and has come to the point in relation to Mr. Crowell and the "Watchman." It must have been read, we think, and re-read with deep interest by all the brethren.

"If the world hate you," says our Lord, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you." John 15:18-20. You have, dear brother, this evidence of your good estate, and acceptance with God. "In the world," says our Savior to his disciples, "ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

With the new dress of the "Herald" we are well pleased—with the motto, and corresponding vignette especially. When I saw this, I wondered it should not have been thought of before; and said to an Advent friend, that had this thing occurred to me, I would have lost no time in communicating it to the editors of the "Herald;" but, as in time it occurred to them, it is quite as well. Though unheeded by the nominal church and the world, it is, to all who love the Lord, and love his glorious appearing, truly a "speaking picture." To them, it speaks in tones of music and delight: so much so, that one Adventist pronounced the "Herald" the very best paper printed on the face of the globe! Another good brother was heard to say, "without it he could not live." Not that it exceeded the Bible, but was the Bible rightly explained. To such it is "meat indeed"—"meat in due season."

We are also pleased with the reduction of the names of the paper, and restoration to its original simplicity: as also, the extended "summary department," foreign and domestic, in the use of smaller type. The popularity of the paper, though food of the richest kind to the Adventist, would hardly warrant a greater enlargement. In this also Bro. H. has acted wisely. The Lord grant him all the grace and wisdom necessary to fill his truly delicate and responsible station.

Poor as I am, I find myself none the more so by embracing the Advent cause, and paying my dollar annually in its support. Just whisper this in the ear of the poor Adventist, and your "pauper" bill, so to speak, would, I think, be somewhat diminished. It is good to have faith in God, and to believe, that in following the example of the poor woman in the Gospel, and doing "what we can" for our blessed Lord, we shall be none the poorer. Or, suppose we should? What then? Can we do too much for Him, who for our sakes became poor, that we through his poverty might become rich? 2 Cor. 8:9.

As to your contemplated visit to England, you are, like Paul in another case, "in a strait betwixt two"—he in reference to crossing a mighty "river," so called, and you in reference to crossing a mighty ocean! A mighty question! The Herald of April 8th very properly suggests the propriety of presenting "this question of duty" to God: i. e. in the joint prayers of the brethren and sisters, "If any man lack wisdom." While we are sometimes, in duty, called to "lay our own advantage by to seek our neighbor's good;" and while it would do us great pleasure to send Bro. Himes and others to answer the "Macedonian cry," from the other side of the Atlantic; still "the calls at home being more pressing than ever," seem to claim more strongly his labors here. The brethren in England would do what they could in aid of the mission; but like their brethren here, they are low and poor as to this world's goods, and could do but little.

We would in connexion with solemn prayer, refer all to Divine Providence—to the Lord. He will make it plain. If it be his mind and will to send a mission to that kingdom, he will most certainly provide means and open the way. No mistake. Otherwise he will "hedge up the way," and prevent it, as he did about the time of the "seventh month movement." Now wait and see. We are well wishers to our brethren in England, and elsewhere. They have our prayers, "Time is short." What is done anywhere must be done quickly! Amen. Even so come Lord Jesus.

## LETTER FROM BRO. I. E. JONES.

James 2:5—"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them, that love him?"

As I was walking down Greenwich-lane this morning, hearing the voice of praise in Bro. Hue's shop, I entered it, and, after the hymn was finished, inquired after Bro. Halsey's health, whose life had been despaired of. Bro. H. inquired if I had visited Bro. T—, of 10th street? I answered that I did not know such a person. "Why," said Bro. H., "if you were to visit him, it would fill your soul with gospel measure." He said, that in searching for the poor last winter, he accidentally found him, and learned from him the following particulars. He had read a letter of Dr. Wolff, written some eighteen years since, on Mount Olivet, in which the Doctor said, that in about twenty years Jesus Christ would stand with his feet on the same mount, and perhaps on the same place. It led him to search further into it, and resulted in his firm belief that it would be even so.

Bro. H. could not by any means induce him to receive any pecuniary aid. He said he had enough for the present—said he was better supplied than his Savior was while here—he only wished his prayers, that he might have grace to wait patiently for his Savior. Subsequent to this, the old pilgrim was able, occasionally, to get out to meeting; and seeing that he always dropped a penny into the plate when it was passed, Bro. H. inquired respecting him, and learned that he only obtained one dollar and twenty-five cents a week!

Cast thy bread upon the waters; for after a few days thou shalt gather it again. How little did Dr. Wolff think, when he wrote the letter referred to, that it would reach a poor wanderer in North America, and bring forth such fruits of faith and holiness!

How many similar cases of delightful astonishment will shine out of the Book of Life when it is opened, upon those who went forth weeping, bearing precious seed, and who often feared that their labor was in vain in the Lord!

New York, April 16, 1846.

## LETTER FROM NEW ORLEANS.

Dear Brethren:—I am happy to inform you that I now receive my paper regularly again. I went to the Postmaster about them, and have no doubt it was the fault of the clerks. I am likewise very much rejoiced to be able to say, that the Advent doctrine, like heaven, is working in this city. I have circulated some tracts and papers, and loaned Bro. Miller's Lectures and Apology and Defence to several. "Is this the doctrine you preach?" say they: "this is just what the Bible teaches." The other day I had a conversation with a Methodist minister, who said the only objection he had to the doctrine was our fixing the time. I stated that we did not fix the time, but that God had, and it was our duty to search the Scriptures, and know when it was near, even, at the door, according to Christ's command. His eyes filled with tears at the words of the Savior, and he gave me a hearty shake of the hand, as much as to say, "God speed you." He preaches a good deal of the doctrines of the Advent and Resurrection. He reads my papers, and other members of the church have asked for Miller's Lectures to read. I believe there are many here that would, if they understood the doctrine, rejoice at the prospect of such a speedy deliverance.

I rejoice to see there is a prospect of Bro. Lenfest coming to this city to proclaim the gospel of the kingdom. I, for one, heartily invite him to come. I cannot promise much of temporal things, but all that I can I will freely do. Come on, brother, and help us, in God's name. I can be found at No. 347 Magazine-street, Second Municipality. I am fully satisfied that whosoever will call upon the Lord may be saved. I should have to doubt that there is any such thing as Christian experience, if I should doubt the experience of some who have been converted recently. Though I in some degree once advocated the theory of the "shut door," I now say to sinners, "Turn to the Lord, and he will abundantly pardon." I think it would be profitable for us all to learn the 13th chapter of 1st Corinthians, and let it sink deep into our hearts. We shall there find, that we have need of something as important as faith—it is love, perfect love—that love which John speaks of in his 1st epistle,

4:17, 18, which is necessary to give us boldness in the day of judgment. O may we heed the words of our Savior, and judge not. Judge nothing before the time, but give ourselves wholly to the Lord. We need not be concerned about what John shall do—let us follow Jesus. Amen.

Your brother in hope,

ENOCH NOYES.

New Orleans; March 22, 1846.

## LETTER FROM LIBERTYVILLE, ILL.

J. V. Himes—Dear Sir:—The undersigned are happy to be numbered with those who believe in, and are patiently waiting for the coming of the Just One in his own appointed time. We have not suffered in the disappointment of many; but are content with the assurance that "they which endure to the end shall be saved." We would not presume to dictate to others but only say to all our friends that we continue firm and unshaken in the Advent faith as we understand it. Respectfully yours, J. HUTCHINSON, L. SPRAGUE.

If you will give us the number of the paper referred to, we will forward it. We do not now recollect the article referred to.

Bro. O. HEWETT, writes from Dead River, Me.:—A man of (so called) great piety came to my house when my dear son lay dead, and as we stood by the corpse, he said to me, "Christ has come to him." Oh, thought I, if Christ had come, my dear little son would not be laying a corpse. "There is hope in their end, saith the Lord."

If the Lord will, I mean to go to an Advent meeting once more, if I have to come to Boston. I thank the Lord for the "Herald." I mean to get more subscribers for it if I can. Oh may we all watch and keep our garments unspotted from the world.

Bro. O. D. EASTMAN, of Exeter, N. H., writes:—I wish to exhort the brethren in Western New York, with whom I once had some blessed meetings, and those at Nova Scotia and New Brunswick, to be faithful, to continue in the grace of God, and abide in the Gospel doctrine, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. The Lord has been with us, and will be with us to the end. I entreat you to hold fast, that no man take thy crown. I have been teaching school the past winter at Rye, where there are a few brethren very dear to me. The Lord was with us in great mercy.

Bro. Dea. R. Starkweather, of Binghampton, N. Y., writes:—

I am much interested in reading your paper; for when I contemplate the sufferings and afflictions experienced in this world of sin, and see iniquity abounding, and the love of Christians placed on the world and on themselves, more than on Christ and on his gospel, my heart is pained, and I have no relief but in looking forward into the New Jerusalem, and the new heavens and the new earth, which are just before us, but so obscured in this dark world, that we can hardly discern them. And when we look at it through the Bible, our infirmities may prevent our accurately calculating the distance, yet it is delightful to me to look at it, and the nearer I can bring it the better.

Bro. WM. M. INGHAM, of Seabrook, Me., writes:—

I am of the number that have believed the 2300 days and probationary time were ended, and that Jesus was no longer Mediator. This I have honestly believed and taught for one year, till within a few weeks past. I am now satisfied I have been in error in believing these things, and I confess it to all, and wish all to forgive me, wherein I have injured their feelings, or caused them to go astray from the truth.

Bro. J. W. S. NAPIER, of Dayton, Ala., writes:—

I am increasingly delighted with your course and management of the cause. May God bless and prosper you in all good.

## Obituary.

Died, in Manchester, N. H., April 15, 1846, of consumption, Arethusa, wife of Eliphalet Nye, formerly of Woodstock, Vt., aged 36 years. She died as dieth the righteous.



## FOREIGN AND DOMESTIC SUMMARY, Etc.

Two more great battles have been fought in India between the British troops and the Sikhs, in which the former were victorious. The English had 300 killed, including 11 officers, and 2500 wounded. The Sikhs lost 12,000 men, and 65 pieces of artillery. The English papers speak in raptures of the conduct of the English army, and place these battles among the most desperately fought ones on record. Both branches of Parliament have highly extolled the army, and Sir Robert Peel has said, that the Queen intends raising the two commanders—Sir H. Gough and Sir H. Hardinge—to the Peerage. The results of these decisive victories are, first, the annexation of an important piece of the Sikh territory, long desired by the English Government; second, the regaining of their moral power over the natives of India, which had become weakened of late years—for their power in India consists more in the belief of their invincibility than in their real physical superiority. Third, the English have placed upon the throne a chief of their own selection, who of course will comply with the dictation of the Governor General; and fourth, they will receive from the Sikhs the sum of £1,500,000 towards the expenses of the war. Leaving out the question of bloodshed, we rather think the British have no reason to complain of the result, and may very consistently adopt the Romish sentiment—"Finit coronat opus."

The war in Algeria continues to progress as it has for the last fifteen years. The French continue to lose their men, by the sword and disease, without gaining the least advantage. It would seem that the French Government is endeavoring to ascertain, whether death can take away the soldiers as fast as France can supply them.—The war appears no nearer its end than it did ten years ago. The usual report was received by the last steamer viz.: Abd-el-Kader had his horse killed under him, and came very near being taken, but—he escaped!

"Willmer's Times" says, that the emigration to the United States from Germany, this year, would have been very great, but for the Oregon difficulty.

The Russian Ambassador at Rome has published an unequivocal denial of the truth of the statement in relation to the persecution of some Catholic priests and nuns in Russia. We thought at the time these reports were circulated, that they were a trick of the old Mother to elicit sympathy.

Letters from Jerusalem speak of a severe drought there. Water necessary for family use costs 10s. a day. The Cholera has broken out in Asia, and is making great ravages.

A division has taken place among the Jews of London. One party repudiates the Talmud, and contends for a change in the ritual of the synagogue. This party do not consider themselves bound to abide by the interpretation of the rabbis, but exercise the right of private judgment. There has been a similar division in Germany.

Mr. King, a missionary in Greece, to whom we have frequently made allusion in this paper, was attacked by a ruffian on the 1st of January, and seriously injured.—He is recovering. It is said that his stay in that country is attended with great risk.

During a late storm at Formosa, an island near Canton, 3000 lives were lost by the inroads of the sea.

Accounts from Athens, Greece, give the result of a Government expedition against the brigands which infest that country. Within forty days, 60 were killed, or apprehended.

A large meeting has been held in Birmingham, England, composed of members of the Evangelical Alliance, when it was resolved no slaveholder should be invited to attend the ensuing Convention. If slaveholders choose to sign the articles published by the last Convention—and we do not see what is to prevent them—they can attend as well without an invitation as with one.

Sir R. Peel's Free Trade bill has passed a second reading in the Commons, though not without great exertions on the part of its supporters. Fears are entertained that it will not pass to a third reading; and if it does, that the Lords may reject it. This apprehension seriously affects the business of the country.

Polly Bodine has had her third trial for murder, at Newburgh, N. Y., and acquitted.

Efforts have been made, year after year, in the Legislature of New York, to procure the passing of a law, to punish licentiousness. A bill has at last passed the House of Assembly, though not without much opposition from some, who were actuated by considerations best known to themselves, for certainly those considerations do not appear in their published speeches.

Advices from the West Indies give an account of an earthquake in the town of Cuba, on the 23d ult., which caused great consternation. There were two shocks; the first lasted one or two minutes, and the second occurred after the lapse of five minutes. The accounts state, that the inhabitants were seen in every direction falling on their knees, and calling upon God to save them. Several buildings were thrown down, though no lives were lost. But what was that earthquake to that tremendous convulsion, which will soon cause the entire globe to "reel and to rock like a drunkard!" or those cries for mercy to those which will be heard, calling upon the rocks and mountains?

Persecutions against the Armenians have broken out in Turkey. The missionaries write home, that such severe persecutions have never before occurred at any of the missionary stations.

The difficulties with Mexico remain in about as complicated a state as one need desire. Reports are filed that Santa Anna is in Mexico. The United States army is before Matamoros, all prepared—maybe anxious—to ascertain, practically, the effect of bomb-shells upon hu-

man life and property. We hope, however, that it will result in nothing more serious than that expressed in an old familiar couplet—

"The king of France, with twice ten thousand men,  
Marched up the hill—and then marched down again."

Accounts from Rome state, that the Pope is dangerously ill. We hope he is prepared for his change, for most assuredly, if there are men who have more to answer for than others, the Popes must be the ones.

The French papers, in discussing the Oregon question, side with England. This intimacy of the Saxon with the Gaul reminds us most forcibly of Pilate and Herod. There may be as much talk about the civilization and light of the nineteenth century as can be, and yet the conviction would remain, that the ruffe of a feather on the part of either of these nations, would produce a war, without a parallel in the annals of the world, for blood and carnage. There can be no real assimilation of feeling and character between Crapeau and Bull, notwithstanding the attempts of each to make himself believe it.

The scarcity of food in Ireland is great, and fears are entertained of the future. Mr. O'Connell has inquired of Sir Robert Peel what measures Government will adopt in view of the painful prospect. The answer was very gracious: A large amount of Indian meal would be furnished, which, it was hoped, might supercede the use of potatoes. The plain fact is, that Indian meal can be admitted duty free—which pleases the free trader—affording a wholesome subsistence to the poor; at the same time it pleases the landholders, as it will furnish them with a sufficient excuse to export their products, by which they may obtain greater returns.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, APRIL 29, 1846.

## The Anniversary Meetings.

NEW YORK AND BOSTON.

It is known to our brethren, and friends generally, that it is in contemplation to hold Second Advent Conferences during the approaching Anniversaries at New York and Boston.

There is every reason why the truth which God has especially entrusted to us should be fully and faithfully represented, and nobly sustained on these occasions.—Here the vilest and most debasing errors put forth their mightiest efforts in accomplishing their work of death; here the holiest and noblest institutions, in themselves considered, with which the world was ever blest, are in a great measure perverted to effect the same work more successfully. Should not the truth, the great antidote to all this error—the correction to all this perversion of that which is of God—also have a hearing? And when we consider that there are weighty reasons, for believing that this the coming Anniversary season may be the last of the kind we shall ever have, if even this may be permitted to us, shall we not look to God that he will enable us to honor the responsibilities under which we are laid to him, his truth, and our fellow men, on that occasion? Let all our brethren who can consistently, especially our lecturing brethren, make arrangements to attend these Conferences, if the time should come. Let those who cannot attend commend the cause to God in special prayer.

Conference in New York commence May 12th at 10 o'clock A. M. at the church in Forsyth-street, and continue until Friday evening.

Conference in Boston, will commence May 26, at 10 o'clock A. M. at Central Saloon, No 9. Milk street, and continue till Friday evening.

We shall probably have a Conference in Philadelphia, to commence the 19th of May. Particular notice next week.

## "Children's Advent Herald."

We doubt not it will be highly gratifying to our Advent brethren and sisters, who are parents, and to all who feel a proper interest in to welfare of children, to learn that we are about issuing a paper with the above title. It is our design in publishing this paper to open the way through which the rich treasures of Bible truth may be presented to our children, in a form adapted to interest and profit them; and, while we thus present the truth, to guard them against the popular errors which destroy, in a great measure, the power of the truth with which they are associated.

Among the almost countless multitude of works with which the community is crowded, no publication of this kind is now in existence, to our

knowledge. We have long felt the need of it; have made several attempts to begin its publication, but have not seen that we might succeed until now.

We expect to have the first number ready for delivery by the first of May. The pages will be of the same size with those of the "Advent Herald," with half the number; and will be issued monthly.

TERMS.—The "Children's Advent Herald," will be furnished to Sabbath Schools, at the rate of \$2 per hundred, for ten or more copies to one address. We have no funds to publish this number with, but we have no doubt that the friends of Sunday schools, and our little children, who have been so anxious to have such a paper, will send in their orders, and sustain us in this important enterprise. Send in your orders without delay. The papers can be sent by express, or by mail, as may be directed.

STATE OF THE CAUSE IN CINCINNATI.—We are happy to learn, by a letter from Bro. Kilo, that the brethren at Cincinnati are steadfast under the severe trials which have befallen them. Some who were led away, see their error and are returning; and the state of things is becoming more and more encouraging.

Bro. Wethe is laboring with them at present, and we hope he may continue to labor with them, until our labors here shall end. They worship in the Tabernacle.

The price of the Herald, is \$1 per volume in advance. Agents who take by express, 50 copies or more, in our large cities, and pay their own expenses of distribution, are charged \$2 50 per hundred. They sell them at 4 cents single, or \$1 00, per vol. so as to meet their expenses and trouble. We give our agents a liberal discount, so that they can sustain their agency. They are not permitted to sell under the stated prices. This would create confusion and difficulty.

ENGLISH MISSION.—We have been at loss to know what is our duty in relation to this matter; but have resolved to go about the 1st of June, if Providence should open the way.

## CONFERENCES.

There will be a Conference, the Lord willing, at Meredith Neck, N. H., to commence the last Friday in May, and continue over the Sabbath. Bro. D. Churchill and Edwin Burdham will attend. Brethren and preachers are invited to attend. Strangers can call on Deacon Mudgett, Meredith Village.

At Toronto, C. W. May 26th.  
At Buffalo, N. Y., June 1st.  
At Cleveland, O., June 11th.  
At Cincinnati, O., June 15th.  
In Mich., where the brethren may appoint, June 15th. Camp-meeting in Darlington, C. W. June 25th.  
At Pearson, Jr., at Cleveland, O., May 16th, and at Akron, O., May 17th.

NOTICE.—Bro. Moses Chandler will attend the following appointments:—

Seneca Falls, N. Y., evenings of April 30 and May 1.  
Rochester, N. Y., evening of May 3.  
Attica, N. Y., Sabbath, May 5.  
Lockport, N. Y., evenings of May 5 and 6.  
Buffalo, N. Y., evenings of May 7 and 10.  
Cleveland, O., evenings, 14th to 17th.  
Detroit, Mich., evenings, May 21, 24.  
Milwaukee, W. T., May 31.

Bro. Chandler will stop in Milwaukee for a time. He will attend to calls in the neighborhood. Bro. C. can supply those who desire them with the Harp, Cruden's Concordance, Hale's Lectures on Time, and most of the Advent publications.

As Bro. Chandler devotes his entire time to the work, we trust our friends West will see that he lacks nothing. "The laborer is worthy of his hire;" and Bro. C., they may depend, is a worthy laborer.

## BUSINESS NOTES.

R. M. Lowell, Eastport, Me.—The letter, with two dollars enclosed, was not received. We have now sent the papers.

C. R. Griggs—The books were sent. But if they are lost, please send the order again; and we will forward them a second time.

J. F. Huber, \$1.—We have but the first two Nos. of the Library of Music; we send you those and the Locker, and credit the balance on your paper, to 284. We always prefer to have money sent directly to us.

J. T. Cornell—Your paper has been sent to Naugatuck, Ct., since April 1st.

J. Howe—We have sent the paper; as we have so large a list of free subscribers, we hope you will make an effort to send us a few paying ones.

Salty Gillingham—The money you sent we credited to J. Gillingham. Is it right? you did not direct about it. T. Smith, \$2.—J. Jenkins' paper is now paid for, \$11, so we continue it to him.

Frederick Deau's paper has been sent to Thorndike Village as directed; it is now sent to Thorndike, C. W.—He will get the back numbers at Thorndike.

P. Stillman, \$1.—In whose name is the paper sent? we do not find your name on the book, and know not how to credit the dollar.

S. W. P. Stratton—You did not give Sister Wilson's given name.

D. Bates, \$5 (for Library)—E. Phelon's paper is paid to 267.

S. Sayles—Remember that you that want a paper addressed to you, and another to E. L. Hall, both to be sent to Bro. Barringer's bundle, and send none elsewhere. Is that right?

Bro. I. R. Gates, of Exeter, N. H. will be at liberty soon, to travel and lecture among our advent congregations, where providence may open a door.

## TO CORRESPONDENTS.

J. Varney—we do not see that your argument contains anything new, or different from what is in Bro. Hale's pamphlet.

## Valuable Books.

Scarcely below the labors of the living servants of God are the productions of their pens. And our brethren and sisters cannot do better than to avail themselves of this help, in the absence of, or even connection with, the faithful servants who give meat in due season. With our Second Advent publications, our readers are mostly acquainted; and the good they are doing, and might do, in this scarcity of Scriptural teachers, cannot be estimated. In addition to these works, we have some others of a most valuable character, as may be seen in the notices of books which follow.

We now call special attention to "D'Aubigne's History of the Reformation." We have already given, through the "Herald," extended extracts from this deeply interesting history of the great deliverance of the Church from Popery, by Luther and his confidants; and we deeply regret that we are not able to put the whole work into the hands of our readers in the same way. No one can read it without having his faith in God, and in the word of God, increased; without having his wisdom in the things of God enlarged; his devotion quickened; his love for the wonderful and heroic gratified; his hatred of Popish usurpations and impositions strengthened; his mind generally much edified, and his literary taste improved. We have this work in several styles of binding.

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The following works, containing some of the best articles on the doctrine of the Second Advent, are now offered at reduced prices, as follows:—

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Morning Watch, vol. 8, containing valuable articles by T. E. Birk, of England; the translation of Zechariah and Revelation by N. N. Whiting, and other important articles; in paper covers, 75 cts., bound, \$1 25.

Our friends at a distance, who may desire to obtain any of the above works, may have an opportunity to send for them, at the time of the Anniversary Conferences.

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We have annexed to each acknowledgment the number to which it pays. Where the vol. only is mentioned, the whole volume is paid for.

J. Emerson, 251; H. Robbins, \$11; W. A. Morse, \$11; J. Whymar, \$11; E. Parker, 271—each 50 cts.—L. S. Phares, \$11; J. Dunn, 287; J. Kemble, 287; Rev. J. W. Corcoran, 284 (is this an old sub. ? if so, where is it sent ?) J. Howe, \$9; A. Rhodes, \$11; S. Richardson, \$11; E. Orcutt, 284; C. Morton, \$11; D. Brown, \$11; J. R. Reed, 251; H. Robbins, 282; W. Whiting, 228; J. G. Gridley, 280; J. Pearce, 278; J. Tryon, \$11; J. McClellan, \$12; H. Johnson, 278; E. Galusha, \$11; S. W. Rogers, \$11; E. R. Pinney, \$12; M. M. Porter, 266; J. H. Dockham, \$11; J. Wood, \$11; D. Gates, \$11; J. Varney, \$11; M. A. Benis, 284; Mrs. Williamson, 262 (what is the given name ?); E. B. White, \$11; J. Clay, 254; J. Johnson, 269; N. A. Perkins, \$11; S. L. Carroll, \$11; J. Fairbanks, \$11; B. Gleason (should it not be S. B. Gleason ?)—each \$1.—S. M. Vinton, 334; J. Gillingham, \$12; E. M. Cobb, 225; J. Jenkins, \$11; J. Bidgley, \$10; J. Smith, \$10; S. Sage, 331; Carlos Patton, \$10; W. Kelly, \$12; E. Nye, 277—each \$2.—J. Kilo, \$12 (three copies)—\$3.—E. Hopkins, 243; E. C. Wicks, 261—each \$1 50.

LETTERS.—J. W. S. Napier; J. Wolstenholme.



# ADVENT



# HERALD.

"THIS SAME JESUS WHO IS TAKEN UP FROM YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN."

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### The Bridegroom Cometh.

FEAR not! the Lord will ne'er forget  
Those upon whom His seal is set,  
Though wide perchance they stray;  
His covenant love will guard them here,  
Till Christ our Savior shall appear  
Upon that awful day.

'Tis sweet to feel, when racking pain  
With anguish fills each throbbing vein,  
That this is not our home;  
'Midst care, and grief, and toil, and we,  
We have a promise sure, and we  
The Lord will quickly come.

'Tis sweet, when doubts and glooms perplex  
The chosen church of God, and vex  
Their fainting hearts with fear,  
To know that He, who keeps his own  
With jealous care, on glory's throne  
Will soon in clouds appear.

Then wake and rise, ye virgin band!  
Go forth! the Bridegroom is at hand!  
The midnight cry is made,  
Oh, happy ye who then are found  
Prepared to join that blessed sound,  
In wedding robes arrayed!

### Louis Philippe, King of the French; HIS PERSONAL AND POLITICAL HISTORY.

BY REV. J. S. C. ABBOTT.

(Continued from our last.)

Charles X. was a gentlemanly and good-natured old man, but obstinate and in his dotage. There is not a little truth in the antithesis, that during his exile he remembered everything he ought to have forgotten, and forgot everything he ought to have remembered. Seeing and fearing the progress which liberal opinions were making in France, he had the folly to appoint a ministry, each individual of which was a known opponent of liberal principles, and especially obnoxious to the French people. The public press immediately opened upon this ministry the most harassing and merciless warfare. Charles, annoyed and irritated by the loud and continued demonstrations of the public hatred, with an insatiation of which we can hardly find a parallel even in the insanity of princes, determined to abolish the freedom of the press, and silence these remonstrant voices of the nation. He thought it safe to follow the counsel of the Russian Empress Catharine, that "kings ought to proceed in their career, undisturbed by the cries of the people, as the moon pursues her course unimpeded by the howling of dogs."

It was a lovely Monday morning in July, 1830, when the "Moniteur," the Government paper, appeared with an ordinance declaring, among other obnoxious articles, that "at all times the periodical press has been, and it is in its nature to be, only an instrument of disorder and sedition." It therefore declared that the freedom of the press was no longer to be tolerated, but that it was placed under the censor-

ship of the Government. Upon the appearance of this execrable ordinance, excitement and indignation flamed like a conflagration through every lane and alley of the city. Thousands began to assemble in the coffee-rooms and around the reading shops. The great thoroughfares leading to the public squares of the city, to the Garden of the Tuilleries and to the Palais Royal, were thronged with the roused masses crowding to these foci of intelligence. Readers mounted upon barrels and chairs loudly read the Government ordinance to the gathering multitudes.

As a police officer endeavored to arrest a man who was reading the new laws to an excited crowd, he indignantly replied, "I am only blowing the trumpet, if you dislike the notes go settle the matter with those who composed the music." During the day, the appearance of popular commotion became more threatening. As the shades of night darkened the streets of the inflamed city, cries of "Live the Constitution," "Down with the Bourbons," "Death to the ministry," resounded through the gloom. As the mounted troops of the King, with drawn sabres, were driving the people from one of the streets, the populace seized upon a passing omnibus, overturned it, and throwing around it such articles as could be gathered from the neighboring dwellings, formed a barricade which effectually arrested the progress of the troops. Behind this barricade they valiantly defended themselves, with paving-stones and every missile within their reach. Instantaneously every mind saw the efficacy of this measure. The lamps lighting the city were dashed; and the populace toiled the livelong night in the mystery of darkness, making arrangements for the conflict of the morrow.

When the light of Wednesday morning dawned upon Paris, the principal streets were seen filled with these effective blockades. Instead of the unarmed mobs which had fled before the dragoons the day before, there now appeared throngs of well armed citizens, here and there marshalled in military array, under active leaders, either veteran generals of the old revolutionary armies, or enthusiastic students from the military school. The sound of war against oppression had aroused La Fayette from his retreat, and his silver locks were seen floating in the breeze, as he headed and guided the struggling people. A deputation of students from the Polytechnic school called upon La Fayette for counsel. With the most solemn emphasis he uttered the single word "Resist." From the venerable towers of Notre Dame the tri-colored flag of the revolution was seen floating in the breeze; the tri-colored cockade, the pledge of resistance unto death, was upon every hat. The melancholy peal of the alarm bells, and the martial drum, collected the populace in innumerable rendezvous for war. Anxiety and stern defiance sat on every countenance. Paris was a camp—

a battle-field. The King had in Paris and its immediate vicinity eighteen thousand troops, veterans in war. To meet them in deadly conflict was no child's play.

As soon as the morning light was spread over the city, the sound of the trumpet and martial drum was heard, as the regiments of the King, in solid phalanx, marched from their head-quarters in the Tuilleries, with infantry, artillery, and cavalry, to sweep the streets of the insurgent city. The populace were prepared for the deadliest resistance. The troops of Charles were marshalled for the most determined onset. Then ensued scenes of carnage and of murderous strife, such as have seldom been exceeded in any conflict. The demon of war rioted in every street of the city. Heavy cannon mowed down the opposing multitude, with balls and grape shot. Bomb shells demolished the houses which afforded a covert to the assailing people. Well mounted troops, armed to the teeth, pursued and cut down the flying fugitives. And sharp shooters drove their bullets into every eye that peeped from a window, and every hand that appeared from a turret.

It is not easy to imagine the havoc that must be produced by the balls from heavy artillery, ricocheting over the pavements of a crowded city, and tearing their destructive way through parlors and chambers, where affrighted mothers and babes were clustered together. One lady had retired in terror to her chamber and her bed, when a cannon ball pierced the house, passed through her bed and through her mangled remains over the room, continued unimpeded on its way of destruction and carnage. A resolute woman, observing with horror the awful slaughter which one of the King's cannon produced as it mowed down the crowds in the streets, rushed to the cannon, pressed her bosom to its mouth, and clasping it with her arms, entreated the officer in command to desist. The soldiers endeavored to pull her away, but with frantic strength she clung to the gun, declaring that if they would continue their slaughter, they should fire through her body. The officer commanded the torch to be applied. The gunner shrank from the horrible deed. "Fire!" shouted the officer, "or I will thrust my sword through your body." The torch was applied, and instantly the remains of this heroic woman were scattered in fragments through the air. It is not pleasant to relate such painful incidents. But we know not how else to convey an adequate idea of the enthusiasm and the terror of the scene. A party of eight gentlemen were sitting at a table, weary with the fatigue of hours of conflict, hastily partaking of refreshments. A cannon ball pierced the dwelling, passed over the table, just sweeping it clean of all its contents, and buried itself in the side of the house, injuring no one. That ball is now gilded, and suspended in front of the dwelling with this inscription,

"An orange from Charles X.; the last token of his paternal love."

As the King's troops encountered the barricades with which the streets were everywhere impeded, the citizens, from the yards, and chambers, and roofs of the houses, and from every protecting point, poured in upon them the most destructive fire. As these veteran soldiers, inured to all the horrors of war, fought their bloody way along the narrow streets in compact masses, they were crushed by logs of wood and heavy articles of furniture, and paving-stones, thrown by a thousand unseen hands, from the windows of the houses, and rained down from the roofs like hail upon their heads.

For three days this terrible conflict continued with unabated fury. The streets of Paris flowed red with blood. The quick rattling fire of regiments of infantry, the thundering explosion of cannons and mortars; the shouts of the combatants and the cries of the dying resounded through the ill-fated metropolis. New troops were continually sent in by the King to take the place of the wounded and the dead; more than one thousand of the Royal Guard having been killed the first of the three days. But all the suburbs were continually pouring in their countless multitudes of enraged countrymen, to swell the masses of the King's enemies, swarming in the streets.

The King soon became thoroughly alarmed. His defeated troops, driven in from all points to their head-quarters at the Garden of the Tuilleries and the Palais Royal, from the assailants became the assailed. Charles, terrified at the resistlessness of the fury which he had excited, recalled the execrable ordinance and dismissed the obnoxious ministers. But it was too late for compromise. The victorious people rushed like an inundation into the Louvre and the Tuilleries, and the exhausted troops were swept before them like rubbish on the flood.—N. Y. Evangelist.

### The First Resurrection.

BY REV. T. R. BIRKS, M. A.,

FELLOW OF TRINITY COLLEGE, CAMBRIDGE, ENGLAND.

(Continued from our last.)

Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

II. Let us now consider the chief objections which have been urged against the doctrine. There are many which arise merely from a misconception of its nature, and which need not detain us. I will now confine myself to four of the most important or popular, and two of these will require only a passing notice.

I. And, first, it is alleged that unless this resurrection be figurative, it is an exception to the general character of the Apocalypse, from its beginning to its close. The vision of the previous chapter, it is said, is clearly symbolic; the dragon, the chain, and the seal, are all symbols; and



therefore the resurrection must be figurative also.

But this plausible argument has several fatal defects. First, symbolic prophecies have literal statements interspersed, which serve for a key to the rest. Such is the voice of the Spirit over the departed faithful, "Write, Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." And such, exactly, is the message in the words of our text—"Blessed and holy is he that hath part in the first resurrection." We might, with as much reason, rob the departed of those words of Divine comfort, as convert this promise of the first resurrection into a mere figure.

Next, even the symbolic parts of a vision have a mixed character. When real persons, the highest in their kind, are mentioned by their proper titles, there is no room for symbols; the objects represent themselves. God, and Christ, and the good angels, Satan, and evil spirits, and redeemed saints on earth or in heaven, are never emblems. Forsake this maxim, and symbolic prophecy becomes a chaos, in which nothing is fixed, and where fancy runs riot in its own excesses.

So it is in the passages before us. The Word of God, and the armies in heaven, are not symbols, but realities. But the sword, the wine-press, the rod of iron, the fine linen, and the diadems, are imagery by which the nature of these real personages is more fully displayed. Satan, who is bound, is a real person, the fallen archangel. But the dragon-form, the chain, and the seal, are all emblems, which denote a real and effectual restraint upon all his works of darkness. The symbols, in each case, cluster around a literal statement, on which they all depend. And so, too, with the first resurrection. Those who partake in it are real, definite persons, the armies of heaven, the martyrs and confessors of Christ. But the thrones are an emblem to describe their kingly dignity and honor; while the words, "they lived and reigned with Christ," are a plain and literal description of their high reward.

Finally, the symbols which do exist have their proper and distinct meaning. And here is a third error of the figurative exposition. It not only turns real objects into symbols, but the one symbol which does occur, is distorted from its proper sense. "Thrones" are never used to denote either holiness, or self-government, or peace and prosperity in general. They are the emblem of royal dominion. The description thus answers, in all respects, to the words of St. Paul, when he describes the resurrection-dignity of Christ's followers, "Do ye not know that the saints shall judge the world? Do ye not know that we shall judge angels?"

The two remaining objections, one doctrinal and the other practical, are of a still more serious kind. The first resurrection, it is asserted, contradicts the general tenor of those texts which relate to the resurrection; and is Judaizing and carnal in its own nature, dishonorable to the Savior, and degrading to the hopes of the Christian.

3. The former of these has been urged with much confidence in a recent work. "Never," it is said, "was there an hypothesis encumbered by such innumerable difficulties of principle and detail. Scripture, in very numerous passages, describes the reward of the righteous and wicked as simultaneous in texts which, beyond dispute, refer to the second coming." Twelve such passages are then adduced. "This enormous weight of evidence, it is affirmed, can be escaped only by viewing the thousand years as one day of judgment." And this is thought to be inconsistent with the final apostacy,

and to require the mention not of one, but of two resurrections.

This objection seems to admit of the clearest reply, by considering its parts in the reverse order.

And, first, the Scripture does speak of two resurrections, the resurrection of life and that of damnation; the first resurrection, or the peculiar resurrection from among the dead, and the second death, which is a resurrection also. It is true that it is spoken of more frequently without the express separation being made. But so also is the coming of the Lord spoken of in the Old Testament, when both advents were still future.

Next, that the Millennium is indeed one great day of judgment, is a simple conclusion from the words of St. Peter—"One day with the Lord is as a thousand years, and a thousand years as one day." It is also confirmed by the analogy of the day of grace and salvation, which has now lasted through eighteen centuries.

Let us now examine briefly in detail this fancied weight of opposing evidence. One passage adduced is 1 Cor. 15:26-54. But the statements of the apostle in this chapter, as we have seen already, establish the fact of an interval between the two resurrections. In the second Epistle to the Thessalonians, we are told, that the Lord will be revealed in flaming fire, to take vengeance on them that know not God, at the same time with the deliverance of his people. But here, also, the whole context is a demonstrative proof that the advent precedes the millennium; and, by direct consequence, refutes the figurative resurrection. The hour mentioned in John 5:28, wherein all that are in the graves shall come forth, is made a third argument. Yet precisely answers to the hour or season named in the twenty-fifth verse, which denotes the whole time of the Gospel, or a season of at least eighteen hundred years. The declaration in Dan. 12:2, of the many sleepers in the dust who shall awake, is a fourth passage adduced. But this, however obscure in some respects, is clearly in favor of the doctrine. The lesson which it teaches most plainly is, that a literal resurrection precedes the Millennium.

Four other passages which are brought forward are entirely neutral and equally consistent with either view. Such are the declarations of St. Paul, that we must all appear at the judgment-seat of Christ; and that God hath appointed a day in which he will judge the world in righteousness. And such, again, are the two parables of the ten talents and the wedding feast.

There remain then only four texts that can, even in appearance, be alleged against the doctrine. These are two parables, of the tares, and the net cast into the sea; the declaration at the close of Matt. 16th; and the parable of the sheep and the goats, or description of the last judgment. None of these reveal to us an interval between the sentence on the righteous and the wicked.

How then shall we reconcile these words of our Lord with his own true saying, revealed to the beloved disciple? By one simple maxim, which runs through all the inspired predictions. That maxim may be styled the law of sacred perspective. It is in prophecy as it is in the natural landscape. Events, while remote, are grouped together on the far horizon, catch a gleam of the same distant sunlight, and are blended in one common vision of glory or judgment. This law of prophetic revelation is most all conspicuous in short statements of Scripture, or in parables which have chiefly a moral purpose. So, in the passages before us, the grand object was to impress the conscience with the unutterable contrast between the doom of the righteous and the wicked. And since the nearest of those

events was still distant nearly two thousand years, it is not surprising that, in this first book of the New Testament, they should be grouped in one simple contrast of unspeakable solemnity and power.

Let us compare the first promise in the garden of Eden—"He shall bruise thy head, and thou shalt bruise his heel." How and when was this promise fulfilled? You will answer, in the cross and passion of our Lord. Then, in that hour of darkness, the malice of hell was wreaked on the Son of the Virgin, and principalities and powers were spoiled and led captive by the Son of God. But was the prophecy then exhausted? Why then does St. Paul renew the promise in those words, "The God of peace shall bruise Satan under your feet?" Why does St. John, in this book, describe the enemy as cast down from heaven, sealed in the pit, and cast into the lake of fire? Plainly because in that first promise the work of both advents blended together, as one mighty and consummated victory over the prince of darkness. Now, if the long course of events which range through three thousand years are thus united in the earliest promise, it cannot be strange that the same principle should reappear in these impressive descriptions of the final judgment.

The strongest evidence, therefore, which can be brought against the doctrine by its ablest adversaries is in part neutral, in part may be reconciled with it by a maxim of uniform application on the sacred prophecies, and in part confirms the very truth which it is alleged to disprove.

4. But the first resurrection, it is further objected, is a Jewish carnal doctrine. This vague impression, which exists in the minds of many Christians, has more weight than any distinct arguments. It had its birth, they imagine, in the false expectation of a temporal Messiah, and still bears the marks of its unworthy parentage. It is, in their view, a gross conceit of unspiritual minds. It reverses the order of the dispensations, and turns us back to weak and beggarly elements. That the saints should have an earthly dominion, and reign here below, gives an opening to carnal fancies, obscures the spiritual nature of the Christian's hope, and debases its high-heavenly glory.

This is a serious and weighty objection, which requires a full and deliberate answer. No doctrine can possibly be true which dishonors the Savior, or is adverse to Christian holiness. But it is by no means the safest course, to determine first what doctrines we, in our wisdom, think reasonable or profitable, and then to bend the Word of God to our own conclusions. It is far wiser, first simply to inquire, what hath the Lord spoken? and then, after believing his messages, to rise into the discernment of their wisdom and holiness.

Such is the right and safe course to pursue in the present inquiry. The doctrine must first be received and enforced, simply on the ground of the Divine record of its truth: but then we may boldly accept this further challenge. The first resurrection, when freed from the glosses of unworthy friends or prejudiced enemies, will be found superior in every point to the rival exposition; more noble, more spiritual, more deeply rooted in the analogies of Scripture, and more brightly illustrative of the righteousness, grace, and wisdom of God.

Doubtless, if this resurrection were made only the prelude to a life of sensual enjoyments, the objection would be fatal. The doctrine might then be justly cast aside, as debasing the hope of the Gospel into a Mahometan paradise. But such is not the statement of Scripture, nor the view of those who hold to its literal mean-

ing. No: we believe firmly that all they who are counted worthy of this resurrection shall be equal with the angels; that their manner of life shall be glorious and heavenly; and that in stainless purity they shall enjoy the closest fellowship with their exalted Savior.

What, then, are the distinctive features of the doctrine, defamed so often as gross and carnal in its nature? First of all, it places the resurrection of the saints nearer to us, by a thousand years, than the opposite view. Next, it joins that great event with a renovation, not a total destruction, of the earth; a renovation to be afterwards completed in that new earth which shall remain for ever; and in which a remnant of living men are spared, to form the subjects of Christ's kingdom, and to people the world with a righteous generation. Thirdly, it ascribes to the saints of the resurrection, beside their heavenly blessedness, a rule and dominion over this renewed earth; and pronounces them joint heirs with their Lord in the inheritance of the world to come.

Now first, the doctrine, thus explained, is in harmony with the deepest analogies of the Word of God. Let us turn once more to the vision—"They lived and reigned with Christ a thousand years." Why is this precise period thus marked off immeasurable ages of eternity? The words of St. Peter suggest an answer: "A thousand years with the Lord are as one day." And what mysterious day can be here designed? The key is given us in the very opening of the Word of God. There, in the birth-week of creation, the outlines of God's providence in redemption are set before us. In six days, these lower heavens and earth were made, and on the seventh, God rested from his works. So, for near six thousand years, the mystery of redemption is carried on till at length, at the sounding of the seventh angel, the mystery of God shall be finished, and the Millennial Sabbath shall complete and hallow the new creation of God.—(To be continued.)

#### Rochester Conference.

We copy the following excellent remarks by Bro. Marsh, on that meeting, from the "Voice of Truth."

Agreeable to previous notice, our Conference commenced in this city on the 2d inst., and continued until Wednesday of the following week. Bro. Himes, Chandler, and Johnson, from the East, Bro. Robinson, from Ohio, and Bro. Grant, Henly, Perry, and Peter and Philip Hough, from C. W., and our lecturing brethren generally in Western New York, were present. A large number of brethren from the surrounding country were also in attendance. Several things in connection with this meeting, if noticed, may contribute to the edification and comfort of the saints scattered abroad in this hour of trial. And

1st. *The union manifested.* It might have been reasonably expected that a difference of sentiment, if not division of feeling and interest, would have made their appearance among us at this peculiar point of our history. But in this we were happily disappointed. All hearts seemed deeply imbued with the pure disinterested love of Jesus, and the glory of God appeared to be the ultimate object of all. Hence, with this divine principle in the soul, and this worthy object before our brethren, sweet Christian union must, as a matter of course, be the happy result of their associated action and worship together.—Truly the understanding beholder could say, "see how they love one another," and "how good and pleasant it is for brethren to dwell together in unity."

So long as we are governed by the



heavenly principles of love which seemed to influence the entire meeting, we have nothing to fear from the attempts of our foes to destroy us, God will be the defence of such a people. But when sectional interests and selfish principles influence our minds and govern our acts, divisions unavoidably follow, and we are left to be devoured by ourselves, or destroyed by our enemies. May we cautiously guard against every spirit, word and practice, that would sunder the holy ties of Christian union which now bind our hearts in one; and under all of our trials, faithfully "endeavor to keep the unity of the Spirit in the bonds of peace."

**2d. Devotion to the cause.** Never have we seen our brethren apparently more deeply and understandingly devoted to the cause of God, than at this meeting. All seemed deeply sensible of the importance of personal holiness in order to be ready to meet their expected Lord. It is true we did not during the meeting, witness the unnecessary excitement which has attended some of our past meetings, but we saw something manifested far better, more rational, healthy, and congenial with the Spirit of the gospel of Jesus Christ; it was the deep, calm, understanding joyful, melting spirit of truth, which enlightened the head, warmed and filled the soul with "that blessed hope," watered the eye with the tear of gratitude, and tuned the tongue with the high praises of our God. Let our brethren act upon these holy and consistent principles and nothing can harm them. God ever has, and ever will bless the "pure in heart," who unreservedly do his commandments. They may err in faith and practice, yet God will bless them; not for their errors, but on account of their purity and devotion to his cause according to what light they have. But his face is against the impure and disobedient, whatever may be their character in other respects. Therefore, let holiness and perseverance continue to be our motto, and soon with all the pure in heart we shall see God, and dwell in his presence for ever.

**3d. The faith manifested.** After meeting with our disappointments, and experiencing the various trials which have troubled us of late, we did expect to see more unbelief manifested in the fundamental principles of our faith on the time of the Lord's coming, than what we saw at this meeting. Indeed, unbelief seemed to have long been a stranger to nearly every heart, and each one appeared grounded and settled in the faith of the personal appearing of Christ being nigh, even at the door. On this sure foundation the feet of all seemed immovably to stand. Some, however, thought they now did, or might understand the time more definitely than "nigh at the door," yet they were not dogmatical, nor so tenacious of their views as to make them a test by which to try the Christian character of others. Neither were those who were not so positive on definite time, tried with those who were positive; in short, the spirit of Christian forbearance was not wanting among our brethren on this highly important point. Though this friendly difference was manifested, yet every impartial observer, we thought, could see that in the fundamental principles our brethren were one. They are all grounded and settled in the faith of the personal appearing of Christ, and that his coming is emphatically nigh, even at the door.

**4th. A desire to hear.** It was truly reviving to our spirits, after a long time of disappointment, conflict, and desertion from our ranks and meetings, to see our large hall again crowded with attentive hearers, who seemed to listen with profound interest to the truths presented.

It reminded us of old times, or of general interest before the supposed failure of our theory was witnessed, when thousands flocked to hear on this subject. May the interest apparently waked up in the community continue to increase until many shall be brought to make the preparation necessary to stand when the Son of man shall appear.

**5th. The business of the meeting.** A part of Friday and Saturday was spent in a friendly and interesting investigation of certain points of our faith, and in devising the best means of extending the truth to those who are yet uninformed relative to its present claims upon the world. There seemed to be but one mind relative to what was our duty. It was to publish and send out an address to our brethren, showing them that we are justified by evidences the most immutable in holding fast the profession of our faith in the immediate advent of Christ. The address is designed to give a synopsis of our faith—name our mistakes, and account for them—refer to errors in doctrine and practice, and difficulties which have recently sprung up among us, and show, not only that they are no part of the true faith in which we stand, but that they are nothing new under the sun; for the same or similar evils have attended the rise of every religious sect, not excepting the church gathered by Christ and his apostles. When we remember that in this respect no strange thing has happened unto us, we shall be the better prepared to endure patiently these severe trials.

It was thought that the address will be just what is wanted for general distribution at this time. Hence it was agreed to print five thousand copies for this purpose, and before the meeting was closed nearly half the amount of money necessary to defray the expenses of the work was raised by subscription and collection. Others have promised to aid with the Lord's money committed to their trust, in this worthy enterprise.

Let us be up and doing in this important work. Remember we shall all soon be called to give an account of our stewardship. If we can do any good in any way to the blinded eyes, and deaf ears, and hardened hearts of a certain class of our fellow beings, it is by our conferences, or general associations: they will not come out to hear on other more common occasions. And besides, such meetings greatly revive the spirits and strengthen the faith of our scattered brethren. As iron sharpeneth iron, so does the countenance of a man his friend. Let us meet as often as we can, and exhort one another, and so much the more as we see the day approaching.

Finally, our meeting was one of uncommon interest. The preaching was according to the oracles of God, and attended with the power of truth upon the hearts of many, if not to the awakening of the sinner, to the comfort and joy of many a glad heart which was looking for redemption at the coming of Christ. The fervent prayers, warm exhortations, and heavenly songs, during the meeting, were with "the Spirit and understanding;" and the "communion of the body and blood of Christ," or the Lord's Supper, Sabbath afternoon, was a season of joyful interest to the hundreds who were happy guests at the sacred feast. Soon, if faithful, they, with all the true seed of Abraham, will eat bread in the kingdom of God. May none be found unworthy of being admitted to the eternal joys of that better country.

#### Letter from Bro. Miller.

Dear Bro. Himes:—Your letter of the 8th inst. was received yesterday; and I am truly thankful that in the midst of our disappointments and confusion of tongues,

—under all the reproach and scandal of a worldly and popular church, and the derision and scorn of a time-serving and God-dishonoring ministry,—you can yet retain so good spirits, and your faith in a speedy redemption. That God may bless and preserve you unto his coming and kingdom, has been, is, and will be my earnest prayer, while I retain consciousness and reason.

How it astonishes me to review the way in which God, by his word and providence, has led us for a few years past. If I could have foreseen every step which we have taken, I must have fainted by the way. Yet, blessed be God, I see now in every move we have made, the wisdom and work of God.—"The Scriptures must be fulfilled." And I think I must and will be patient, and let God lead, and submissively follow him; "for it is not of man to order his steps." If we had not made plain the visions of the prophets of God on tables, how would Hab. 2:1-3 have been fulfilled? If we had not proclaimed '43 as the end of the vision, and that had not passed, how could the vision have tarried to us after the appointed time? See Hab. 2:3; Heb. 10:37.—And I have often asked myself, What reason can I have to lose my spirits, or cast away my confidence in the glorious and heart-cheering doctrine of soon seeing the King of kings—the Lord of life and glory? None. I have as much confidence in the manner of his coming, and the object of, and the events connected with it, as I ever did, and much more evidence. I also believe that the time is appointed, and at the end it will speak, and will not lie. I believe, in order to fulfil the Scriptures, we were to anticipate the time a little while.—"For yet a little while, and he that shall come will come, and will not tarry." And how our dear Bro. Cook can hold on so tenaciously to '43, and fellowship the spiritualizers, and all the fanatical nonsense of Jacobs, Pickands, and others, I cannot conceive. And for him to exclude all who have lost no faith in the glorious appearing, resurrection, and kingdom of Christ, and who remain steadfast in the faith as it was once delivered to the saints,—and who also are with him in the providence of God, believing that He has led us in all the way we have travelled, changing no point of faith, in doctrine or practice, is to me astonishing. For God has no where said in his word, that I can find, that those who look for the personal appearing of Jesus Christ from heaven would be wrong in their faith. On the contrary, the word of God holds out encouragement, by saying, "He will come," and exhorts us to be steadfast, and endure unto the end.—Can it be said of those brethren, who have changed their views monthly for more than a year past, that they are stable, and endure patiently unto the end? But may it not be said with propriety, "They are carried about by every wind of doctrine," and "ever learning and never able to come to a knowledge of the truth?" I can be at no loss to know who these are. See 2 Tim. 3:1-9. But it is not so concerning the time, for God has forewarned us—"If it tarry, wait for it;" yet he does not condemn us for anticipating the time a little while too soon, but exhorts us "to be patient, for the coming of the Lord draweth nigh." And yet our dear Bro. Cook, rather than give up the position on time, in which we have been deceived, he seems to choose the fellowship of those who, rather than give up '43 and the 7th month, are willing to give up the very crowning point of the Advent doctrine—the personal appearing of Christ. Why is our good brother so inconsistent? It is certain God has given us a remedy for the failure of chronology, but none for a change in manner or matter. Yet Bro. Cook rejects none, how-

ever inconsistent and wild may be their views on manner and matter; and at the same time endeavors, in every way that he can, to find fault with, and condemn those who remain steadfast in the doctrine, but who suppose they might have erred in the chronology. For my part, I would rather be sceptical on the time than on the doctrine; for the first depends, in some measure, on man's wisdom and calculation, but the last wholly on God.—To doubt the first, would be but questioning the correctness of chronologers; but a rejection of the latter is unbelief in the word of God. While our Bro. Cook exhibits, in his writings, a sweet spirit and a good heart, he shows that his head is in the fog. I pray God to save him from a shipwrecked faith.

I remain looking for Jesus, as usual, daily, until he comes,

WM. MILLER.

Low Hampton (N. Y.), April 15, '46.

#### The Right Position.

In this faith we may all stand unshaken, constantly looking for the return of the Lord. The passing by of particular dates will not cause our faith to waver. "NIGH, EVEN AT THE DOOR," as the Savior taught us to know, under all circumstances will be our sure refuge, the imperishable foundation of our hopes. "Nigh, even at the door" can be the position, laid down by the Savior, and the signs, the historical prophecies, and the prophetic numbers, with all the exactness, positiveness, and definiteness that the case will justify, may and should be urged in support of this position, nigh at the door. This is safe, healthy, and happy ground. It makes the New Testament the expositor of the Old; gives meaning and power to the divine instructions of Him who spake as never man spake—harmonizes the testimony of all the witnesses, definite and indefinite, which relate to the coming of our Lord—clothes them with divine authority, and unites their voice in proclaiming with trumpet tongue the coming of the Son of man "Nigh, even at the door." This is as definite, we think, as our divine Lord warrants us in being, and as the nature of all the testimony will admit—more definite than the year, as definite as now, this moment. And is it not sufficiently definite to answer the great design for which the prophecies were given, viz., to prepare men to meet their Lord? So it appears to us. Let a man believe, fully believe that the coming of the Son of man in power and great glory, is in the strictest sense, at the door, may be witnessed at any moment, and if any thing will induce him to make necessary preparation to meet the Lord, this faith will do it. It will keep us just as the Savior taught us to be at this very time, with our loins girded, and our lamps burning, and we constantly watching and praying, lest that day come upon us unawares, and at an hour when we are unprepared to meet it. In this faith, we think our brethren were never more united and settled than now.—Voice of Truth.

**RONGE.**—We have repeatedly expressed our fears that the movement of Ronge in Germany was less Protestant in its character than some anticipate. It is well known that the advocates of a temporal millennium look to this movement with the greatest interest, as indicative of the dawning of that day. The indications are, however, beginning to thicken, which show that but little is to be hoped from Ronge in favor of pure and undefiled religion. The following from the "Christian Alliance" accords with our own opinion. The "Friends of Light" referred to, are not the most friendly to sound theology.

**RONGE.**—Some fears are entertained in regard to the true Protestant character of Ronge. If the movement of which he appears to be the master spirit, is a mere secular affair, having no higher ends than a change of a civil administration, to be effected by worldly policy, we cannot augur much for its benefits to pure Christianity. While for the present we suspend judgment of the character and design of his movement, we are in duty bound to hope for the best. "But Ronge himself shows, in his last developments, a decided antipathy against the doctrines of the Reformation. As the whole movement is received with such great and unexpected applause by the 'Friends of Light,' and, as his destitution of a belief in the Bible is more and more manifest, he has now openly declared against such churches as the Lutheran and the Reformed. He will join with the 'Friends of Light' in their scheme of bringing out the Reformation of our age."

Bro. G. C. BAKER, of Garrettsville, O., writes: It is good both to hope and quietly wait for the



salvation of the Lord, even for Jesus, who hath delivered us from the wrath to come. It is a time of trial; but the trial of our faith is more precious than gold that perisheth, and shall be found unto praise, and honor, and glory at the appearing of Jesus Christ. We are living in perilous times; but there is a promise, "The meek will be guide in judgment, and the meek will be taught his way." In Akron, the brethren remain steadfast in faith, joyful in hope. Those who embraced the views of the "bridegroom come," and "shut door," have most of them gone out. We need to cherish much of the spirit of Christ, and watch over ourselves, lest we forget what manner of spirit we are of. Dear brethren, let us put on the meekness and gentleness of Christ, for the meek shall inherit the earth.

## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!!"

BOSTON, MAY 6, 1846.

### Anelli's Picture.

When we first heard of this painting of the End of the World, we supposed it was a catch-penny affair, got up for the purpose of taking advantage of the interest which has been manifested during the last few years on the subject of the Second Advent,—for the purpose of making money. And if painted for such an object, we concluded it could be at best but a caricature. At length when the press began to commend it, we concluded it might be a fine specimen of art, but had no idea it would give any correct illustration of Bible truth; but not knowing what it was, we could not in conscience say anything against it.

When it was brought to this city for exhibition, on invitation from the proprietors, we visited it with no little curiosity. And contrary to our expectations, we were highly pleased and delighted. We found it not only a fine specimen of art, but also a correct exponent of sacred truth. As a work of art, it shows the wonderful effect of light and shade, presenting a perfect delineation of form and feature, giving positions, and expressions, the most difficult to exhibit on canvass. The whole scene looks like an awful living reality—the sun shrouded in sackcloth, and the heavens clothed in blackness,—the conflagration, with smoking cities and melting mountains in the extreme distance,—the bright glare of the light cross—as a Sign of the Son of Man in mid heavens, a little past the zenith,—the altar of burning incense, around which the votaries of sin are gathered, and by which they hope in vain to appease the wrath of an angry God,—the distant caves and mountains, a multitude fleeing thither, to hide their guilty forms from the expected presence of the avenging judge,—the awful glare of the upturned eyes of the wicked, in expectation of their fearful doom,—the dense mass of human beings in the distance, hardly discernible, save from the reflection of the light of the cross,—the excruciating agony, and heart-rending despair manifested by the representatives of vice and sensuality, in their torn hair, clenched hands, and distorted features,—these all betoken an awful, fearful, living reality. And this is no less denoted by the more pleasing figures in the group,—the humble penitents supplicating the Lamb,—the bride the Lamb's wife, the representation of the Church, and of every true Christian, clothed in fine linen pure and white, the righteousness of the saints, waiting in joyful anticipation her expected Lord,—and the elevated statue of the great Apostle, with uplifted arm pointing to the cross.

Seen from the back of the hall, they do not look like a representation on canvass; it looks more like statuary, or a real scene. It looks as though one might pass among and around the several objects and groups

which stand in bold relief in the front of the scene; while to the eye it appears that we can see miles and miles in the distance. Thus, aside from all religious considerations, as a production of art, it is well worthy the patronage of those who can appreciate the achievements of the pencil.

As a religious production, it presents clear and correct views of Bible doctrine. Its conception shows that its author is no sceptic or disbeliever in inspiration, but is rather swayed and influenced by a heartfelt, holy confidence in the reality of the conceptions delineated by him. As we remarked last week, its conception was the result of a dream had about fifteen years since. The painting is not designed to present the dream; but by allegorical figures to exhibit Bible truths. He dreamed he saw the scenes attending the great events of the world's catastrophe. It made so vivid an impression on his mind, it followed him continually, and he could not resist the impression that it was his duty to present it on canvass. For ten years he meditated on the subject, studied the Scriptures to learn the teachings of inspiration relative to the awful scenes of the end of the world, and finally made a sketch of the present picture. Then, all absorbed in the splendid conception, he worked three years with his pencil in delineating, and bringing out his life-like forms, until his almost speaking canvass was ready for the public eye. It was painted in view of no sect or creed. Mr. Anelli designed to lay aside all views peculiar to any class of Christians, and to present what, from a careful study of the Scriptures, he conceived the Bible teaches on this subject. It is not therefore designed to present our views at all; for the author knew nothing of our views. But in illustrating the enunciations of God's word, he has given us a picture that we fully approve, and one that contains nothing from which we would dissent. And this is because our views differ in nothing, save the time, from what the church has in all ages believed and taught, and as the Episcopal church now teaches. It cannot therefore be identified with "Millerism," as the scoffing multitude are pleased to term our faith, and yet it vividly presents in a new and impressive manner the very truths in which we are interested. At half past eight in the evening of each day, the proprietor, Mr. Emerson, gives a very clear and common sense explanation of the picture, and of the Scriptures it illustrates. Success to him.

On its passage from Philadelphia to this city it came very near being destroyed by the fire. The ship Wm. Pitt, in which it was stowed, took fire at sea off Cape Cod, and burnt more than two days before the fire was extinguished. All hope of the safety of the picture was given up. It was found, however, on the removal of goods, that although the fire had burnt down to the picture, it was entirely unharmed. The fire came so near, that a ladder which lay on the box containing the picture was half burnt.

There is one prominent figure in the painting that deserves a more particular notice. It is that of the False Prophet. He occupies an elevated position on the left of the canvass, and with uplifted arm, is haranguing the multitude, when the bright light of the cross appears, the lightnings of heaven pierce his breast, and he falls a deformed and loathsome object. He strikingly illustrates the following texts of Scripture.

Matt. 24:48-51.—"But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an

hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

2 Pet. 2:1.—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

2 Pet. 3:3, 4.—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Rev. 19:20.—"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

We remarked in our last that 30,000 persons, in different places, had visited it. We since learned that in Philadelphia alone, where it was the last winter, upwards of that number visited it. The only other place where it has been exhibited is New York city, where it remained a few weeks. Since it was opened here, it has been better patronized than during the first weeks of its exhibition in Philadelphia.

ANOTHER CASE OF DEATH BY INSANITY.—We learn by a person who was present at the funeral, that at the Baptist revival this spring in Abington, Mass., at which Mr. Colver and others were officious preachers, there were two cases of insanity as the result of it,—and that one of the subjects was sent to Worcester Hospital, where he died after one week. He was buried on fast day.

What have the papers to say respecting this case of awful insanity—the result of Baptist excitement! Nothing; absolutely nothing. They are as mum as a church mouse. Their lips are hermetically sealed, and no allusion do they make to it in their columns. All their holy horror, their pious shuddering, and the crocodile tears they shed over the death of the unfortunate Walker are vanished. Their tears are all dried, their shudders are all ceased, and their horror has all fled. They show no compunction of conscience whatever for their instrumentality in filling insane hospitals, and peopling grave yards.

But, seriously, this laying hold of every unforeseen and unavoidable occurrence to excite the indignation of the ignorant against any people is a very silly, small business.—We merely allude to this, to show how easily such weapons are turned against those who wield them.

☞ The "Children's Advent Herald," will be furnished to Sabbath Schools, at the rate of \$2 per hundred, for ten or more copies to one address. We have no funds to publish this number with, but we have no doubt that the friends of Sunday schools, and our little children, who have been so anxious to have such a paper, will send in their orders, and sustain us in this important enterprise. Send in your orders without delay. The papers can be sent by express, or by mail, as may be directed.

☞ The "Literary Emporium" for May, published by J. K. Wellman, No. 118 Nassau-street, N. Y., has been received. It is embellished by a view of Quebec, and a fine specimen of the Tulip Tree. It is as interesting as usual. We understand that it has an extensive circulation. We are sorry to learn that our paper is not received in exchange. We send it every week, and cannot conceive how it can miscarry. It must be, we think, in the New York Post-office.

\* \* \* The friends at Portsmouth, many of whom were converted under the labors of Bro. D. I. Robinson, desire to hear from him through the "Herald."

### Address of the Conference.

The elders and brethren, believers in the second advent of Christ at the door, assembled in Rochester, (N. Y.), April 2, 3, 4, 5, A. D. 1846, to their brethren of like precious faith scattered abroad, greeting:

Dear Brethren:—Assembled, as we trust we are, agreeably to the will of God, for the mutual instruction, strength, and comfort of each other, we are naturally led to remember the deprivations, sorrows, and afflictions of our brethren scattered abroad, who are denied the privilege which we now enjoy.—We deeply sympathize with you in your deprivations, and sore trials, and would not only rejoice to share a part in your afflictions, but would gladly render you any assistance in our power to impart, to relieve your present sufferings, strengthen your faith in the evidences of the near coming of Christ, and increase your joy in "looking for that blessed hope." It is not in our power to visit you in order to strengthen your faith, and confirm your hope, by proclaiming the glad tidings of the kingdom at hand; we therefore address you this epistle, by which we hope, by the blessing of our heavenly Father, to be able to "stir up your pure minds by way of remembrance" of your present duty; successfully exhort you, and "so much the more as we see the day approaching," to "hold fast the profession of your faith, without wavering," unto the end; and "to be helpers of your hope and rejoicing, until the day of the Lord Jesus."

We wish it distinctly understood, that we claim no right, nor entertain the disposition, to hold dominion over your faith, to prescribe rules of action, and give tests of Christian character: this is not our work, but His whom we serve, and who is head over the church. But we not only claim it as a right, but as our imperative duty as watchmen, as under shepherds, or servants of the household, faithfully, fearlessly, and in love, to give to our brethren the word of exhortation, admonition, warning, counsel, and comfort, as opportunity may offer. This is the light in which we wish you to understand this Address. Receive, love, and obey the truths it may teach; not because we have penned them, either in our individual, or associated capacity, but because they are truths, taught and enforced in the word of God, and cannot be discredited nor rejected, without incurring the displeasure of their eternal Author, the Lord of glory.

We are aware that many, very many things, at this time, are peculiarly trying to your patience, and well calculated to shake your confidence in the evidences which we have fully believed prove the coming of Christ to be emphatically at the door, but when these trials, or the cause or causes which produced them are rightly understood, they serve to strengthen instead of to weaken our confidence in the fundamental principles of the precious cause in which we are engaged.—Suffer us to refresh your minds with the truth, the correctness, the divinity of some of those principles. And

1st. THE PERSONAL SECOND ADVENT OF CHRIST. No truth in the Bible is more clearly taught, or strongly proved, than this. The principle of interpretation that denies the personality of his second coming, equally militates against the personality of his first coming. For many of those texts of Scripture which prove his first coming to be personal, equally demonstrate the personality of his second advent. We cannot go into a lengthy argument on the evidence of the personal coming of Christ: the length of this Address will admit of nothing further than a reference to a few of the many Scripture proofs which sustain this point. You are requested to examine them, and their parallel texts.

Paul says, Heb. 9:28, "And unto them that look for him, shall he appear the second time, without sin unto salvation." "Second time"—the first time of his coming had then passed; the second time was then, and still is future, and soon will be witnessed. And in speaking to his Thessalonian brethren who had turned from their idols to serve the living God, he says: "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." 1 Thess. 1:10. Nothing can be more conclusive than this text: it clearly proves that the same person or Jesus, who was "raised from the dead" will come again from heaven. Rev. 1:7. "Behold he cometh with clouds." Who? v. 18 tells.—"He that liveth and was dead."

The institution and preparation of the sup-



per of the Lord is without meaning, if Christ is never to appear again personally. But it is full of meaning when we understand that he will so appear. The supper was instituted to show the death [of the body] of Christ until he [the body or person] should come again; and those who do not "discern the Lord's body," or the real person of Christ when they eat, eat damnation to themselves. See Luke 22nd, and 1 Cor. 11th. The same body that descended into the grave, ascended to heaven, and will come again. Eph. 4:10, "He that descended [into the grave] is the same also that ascended" to heav'n.—"Whom the heavens must receive until the times of restitution of all things." What then? "And he shall send Jesus, which, before [his death] was preached unto you." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 3:20, 21; 1:11.

In short, the whole burthen of the entire Book of inspiration, goes to prove that the Son of man, the true heir to David's throne, the seed of Abraham, the Son of God, King of kings, and Lord of lords, who was once dead, but is now alive, will descend himself from heaven, in power and great glory, to reward every man as his works shall be, and to reign for ever and ever over the new earth, or the kingdom restored. Hence, dear brethren, whatever disappointments you may be called to meet, or trials to endure, they should not in the least affect your faith in this most glorious fundamental principle, the *Personal, Second Advent of Christ*. Relative to this truth, the foundation of God standeth sure. On this imperishable rock, we may stand secure midst all the rude assaults of contending foes. The Lord will come again—may and should be the theme of our prayers, exhortations, sermons, and songs; the strength of our faith, and the joy of our hope.

**2d. THE RESURRECTION OF THE JUST AT THE APPEARING OF CHRIST.** This also is a clearly revealed truth of the Bible. One on which enlightened minds cannot differ. It constitutes one of the fundamental principles of the foundation of our hope. If the dead rise not, then is our hope vain, and of all men, we who believe in the resurrection are the most miserable. But thanks to our heavenly Father, the resurrection of Christ and many immutable promises of his word, assure us that the dead shall be raised. We can refer to only a few of those passages in which that assurance is found.

John 5:28, 29. "The hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." In this and similar passages, the two resurrections, the one "unto life," and the other "unto damnation," are simply stated, not naming the time that shall intervene between them. A sure evidence, however, is furnished, that the dead will be raised, and that "those who have done good will come forth unto the resurrection of life." The same sentiment is taught in Acts 24:15. It was the hope of Paul, and a truth acknowledged by the Jewish church, as the text says, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

The burthen of Paul's argument in 1 Cor. 15th, is to prove the resurrection of the saints. In speaking of their bodies, he says: "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." This glorious work, the apostle assures us, will be consummated on those who "are Christ's at his coming." Then they will have part in that resurrection unto which Paul labored if "by any means to attain." Phil. 3:11. Then shall the Lord "change our vile body, that it may be fashioned like unto his glorious body." v. 21.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. To these words of comfort, of joy and hope, should be added the following strong assurance from the same inspired pen. Let unwavering faith lay hold on the exceeding

great and precious promise it imparts. "Behold," says Paul, "I show you a mystery: we shall not all sleep, but we shall all be changed: in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Rev. 20:6.

If the resurrection of the righteous, and change of the living saints, at the coming of Christ, are not clearly revealed truths of the Bible, then we cannot conceive of any truth that is clearly taught in that Book. We do not mean a spiritual resurrection and spiritual change, but a *literal* resurrection, and change of these *mortal bodies*, from corruption to incorruption and eternal life. Therefore, dear brethren, let no one overthrow your faith in the resurrection, by telling you that it has already passed, or that it is to be spiritually understood. But hold fast your confidence, and faithfully labor, like the ancient worthies, to "obtain a better resurrection," (Heb. 11:35) and the recompense that shall be given "at the resurrection of the just." Luke 14:14. Under all your trials, ever remember, that though some have erred concerning the truth, "saying that the resurrection is past already, and overthrown the faith of some, nevertheless, the foundation of God standeth sure." 2 Tim. 2:18, 19. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52.

**3d. THE REIGN OF CHRIST ON THE RENOVATED EARTH.**—This is another fundamental principle of our faith and hope. The Bible is explicit and abundant on this heart-cheering subject. The bright prospect of soon possessing the everlasting kingdom, inheriting, and reigning forever on the renovated earth with Christ and all who are joint heirs with him, should dissipate all our fears, arm us with courage to suffer with Christ here, and impart to us that joy that is inexpressible and full of glory.

The doctrine of the world's conversion, and spiritual reign of Christ before his second advent, you cannot believe; you are too well acquainted with your Bibles to entertain for a moment a sentiment so repugnant to the plain words of that inspired book. We will refresh your minds with a few passages which speak directly to the point.

Ps. 2:9. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Dan. 2:34. "Thou sawest till that a stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and brake them to pieces."

Rev. 11:18. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldst destroy them that destroy the earth."

The work named in these, and very many other similar texts is one of *destruction*, and not of conversion of the wicked nations of the earth, at the appearing of Christ.

Another class of texts clearly show that wickedness will increase, and continue until Christ shall be revealed, "inflicting punishment with flaming fire on them who know not God, and on them who obey not the gospel of our Lord Jesus Christ." [Macknight's Trans.] 2 Thess. 1:7, 8. Only a few texts can be given.

Dan. 7:21, 22. "I beheld, and the same horn made war with the saints, and prevailed against them [how long!] until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Matt. 13. The parable of the tares and wheat, and the Savior's exposition, are familiar to the Bible student. Read it again, that your mind may be refreshed, and your faith strengthened, that the righteous and wicked represented by the wheat and tares were to continue together from the time of the parable was uttered, until the coming of the Son of man, at the end of the world.—Then the wicked were to be gathered out of the kingdom, or world, and the righteous shine therein as the stars for ever and ever.

Matt. 24:37-39. "But as the days of Noah were, so shall also the coming of the Son of man be; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away:

so shall also the coming of the Son of man be." Luke 17:28-30. "Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day when the Son of man is revealed." Hence, it is clear from the plain word of inspiration, that "evil men and seducers will wax worse and worse," or that wickedness will increase until the actual coming of the Lord of glory, to cleanse the earth from its corruption and sin, make it new, and fill it with his glory.

Then, as it is said in Isa. 65:17, will the Lord "create new heavens, and a new earth; and the former shall not be remembered nor come into mind." And "the new heavens and the new earth, which I will make, shall remain before me saith the Lord," as it is said in v. 22nd of the next chapter.

Though Peter understood that the "heavens and earth which are now," would be dissolved, yet, according to the sure promise of the Lord, he looked for "new heavens, and a new earth, wherein dwelleth righteousness." And it is evident he looked for the dissolution of the one, and the creation of the other, in the "day of the Lord," or at the coming of the Son of man. See 2 Pet. 3d c.

John had a glimpse, in vision, of this new earth. He says, "And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21:1-5. "True and faithful." Precious words: true to the letter in point of the *reality* promised; and faithful, the reality will be given at the time appointed, God is faithful, and will not disappoint.

When these promises shall have their glorious fulfilment, those also will be fulfilled which speak of the meek inheriting the earth, the redeemed reigning on the earth; the kingdom being under the whole heaven, and filling the whole earth; the restitution of all things spoken of by the prophets; "the redemption of the purchased possession"—there being no more curse, and the glory of God filling the earth.

Who can doubt on a subject so clearly taught in the word of inspiration, and which promises such rich blessings to those who truly believe! We cannot; but with father Abraham, and all the worthies of the church, both ancient and modern, we find good reasons for being strong in the faith, looking for that better country, the new earth, and that city which hath foundations, whose builder and maker is God.

Another fundamental principle connected with our faith, which it seems necessary to notice in this Address is,

**THE TIME OF THE LORD'S SECOND COMING.** On this point the faith of many has been shaken, and we fear some are yet wavering. In common with us all, they have once been confident on the *precise* time, but have been disappointed. Their disappointments have led them to question the whole theory on time; and to conclude, or think perhaps it is not a revealed truth of the Bible. But a thorough examination of that book on this point, will show that such conclusions are erroneous, and doubts groundless.

If the time, in some sense, is not revealed in the Bible, then how are we to account for the signs which were to precede the Savior's coming, who has told us, when they shall have been seen, to know that He is near, even at the door! They are unmeaning on the supposition that we can know nothing about the time of his appearing. Read Matthew 24, and other corresponding predictions on the signs of the Second Advent of Christ, and compare those predictions with the astonishing signs which have appeared within "this generation," in the sun, moon, stars, heavens above and earth beneath; and in the moral, religious and political world; and as

you read, let the power of prophetic truth, demonstrated by stubborn facts, bid your unbelief depart, and give place to that faith which will enable you with confidence to lift up your head and rejoice, knowing that your redemption is nigh.

If the Scriptures shed no light on the time of the appearing of Christ and his kingdom, then historical prophecy, which relates to this event, is unmeaning, and calculated to perplex if not mislead, instead of enlightening the Bible student. We refer to those prophecies which describe the rise and fall of kingdoms, or earthly and anti-christian governments, from a given point down to the destruction of the last, and the setting up of God's everlasting kingdom. Such are the prophecies of a large portion of the entire book of Daniel, the second chapter of 2d Thessalonians, and the greater part of the book of Revelation. Let those prophecies be read with the eye on the *time* of the consummation of the wicked gentile rule of this fallen world, and the commencement of the glorious reign of Christ, and it does appear that the unprejudiced mind must necessarily and unavoidably be led to the conclusion that one very important and prominent design in giving them was, to reveal the *time* of the former, and the beginning of the latter.

If this class of prophecies does not reveal the time for these grand events to take place, then it may reasonably be asked, Why, in Dan. 2, is such exactness observed in describing the order, character, and destruction of Babylon, Medo-Persia, Grecia, and Rome united, and Rome divided; and why is it said, "in the days of these kings shall the God of heaven set up his kingdom?" Why, in Dan. 7, are the same kingdoms again described, with the addition of the "little horn," its character identified to be the Papal power, the length of its oppressive and murderous reign given, which was to terminate with the coming of the Ancient of Days? Why, in Dan. 8, are we led down through a long series of events until the "last end of indignation," and the cleansing of the sanctuary? Why that wonderful prophetic history in Dan. 11, describing with divine certainty, *persons, events, and kingdoms*, down the stream of time, until we are brought, in chapter twelfth, to the standing up of Michael, or Christ, the resurrection of those "written in the book," and all the righteous shining as the "firmament" and "stars forever and ever" in the kingdom of God? Why Paul's description, in 2 Thess. 2, of the falling away, taking out of the way "him who letteth," the revelation of the man of sin, and his destruction by the brightness of the Lord's coming? Why, in Rev. 6, is the history of the church brought down through a series of events, until the heavens are "rolled together as a scroll?" Why, in the same book, under the trumpets, are national events detailed, until the "kingdoms of this world become the kingdom of our Lord and his Christ?" Why, O tell why, if you can, doubting, unbelieving ones, all these historic prophecies, and more that might be named, if we can know nothing about the time of our Lord's coming? You can give no satisfactory answer. Then no longer doubt, but believe with all your heart, lest that great day, which this class of evidence clearly proves will soon dawn, come upon you as a thief.

Again: If the time of the Second Advent of Christ is not a doctrine of the Bible, then we can see no meaning in the chronological data, which mark events occurring near, and at the time of his coming. Such are the seven times, or 2520 years, in Lev. 26, the time of affliction of God's people. The "time, and times, and dividing of time," or 1260 years, in Dan. 6:25-7. The same number of years symbolically named in Rev. 11:3; 12:6, 14:13:5. The 2300 days, or years, in Dan. 8:14, which were to reach to the "consummation" and cleansing of the sanctuary. And in Dan. 12:11-13, the "thousand two hundred and ninety days," or 1290 years, and the 1335 days, at the end of which Daniel will stand in his lot. These inspired numbers are unmeaning, and calculated to bewilder the mind, if we strike time out of the question, but they are full of meaning, and shed divine light upon our pathway, when we understand that they relate to the *time* of our Lord's coming.

Though we have met with repeated disappointments in endeavoring to determine the precise time of the termination of the prophetic numbers, our mistakes and mortifying disappointments should not be suffered to shake, in the least degree, our confidence in the Bible theory of time. The truth of every



portion of the inspired volume should be most scrupulously maintained, though we fail in understanding it in a thousand instances. But it yet remains to be proved that we have been mistaken in understanding that Book, except in *one* point on the theory of time, or the entire theory relative to the appearing of Christ and his kingdom. This *one* mistake, by our opponents, and not a few of our own brethren, has been multiplied into many, and has led them to reject every fundamental principle of our precious faith and blessed hope. Before this unfair, this hazardous step is taken, we should candidly enquire in what particular point of our faith the mistake has been made. Let this course be pursued understandingly, and the happy result will be, a full preparation to determine the nature of our error, and to what extent it affects the whole theory. Hoping to benefit some honest enquiring minds on this important point, we will now briefly enquire in what particular of our faith have we been

#### MISTAKEN?

We have *not* been mistaken in our faith relative to the second personal advent of Christ. The evidences that he will come again have not been in the least invalidated by any mistakes of ours.

We have *not* been mistaken in our faith in the pre-millennial advent of Christ. The evidences that his coming precedes the millennial glory, are conclusive.

Nor have we been mistaken in our views on the return of the Jews according to the flesh, to the land of Canaan; the more critically the question has been investigated, the more satisfactory have the evidences appeared, that he is not a Jew who is one outwardly, but inwardly, one who is Christ's and that such only will be gathered into the land promised to their father Abraham, the heavenly country.

We have *not* been mistaken in our faith in the resurrection both of the just and of the unjust, and that of the just taking place at the coming of Christ.

We have *not* been mistaken in the solemn and fearful truth that at the coming of Christ he will destroy all earthly and anti-Christian governments, and them "who know not God, and obey not the gospel of Christ."

We have *not* been mistaken in our faith that at the Advent of Christ, the heavens and earth that now are, will be dissolved, and new heavens and a new earth, wherein dwelleth righteousness, will then be created.

We have *not* been mistaken in our precious faith that the new earth, under the whole heaven, will be the territory of the kingdom of Christ, and the everlasting inheritance of those who shall be counted worthy to live and reign with him.

In all these fundamental principles of our faith, no mistake has been detected: the foundation, thus far, on which our hopes rest, is immovable. Whatever errors may be detected in *other* points of our faith, these pillars in the fabric, should not be removed. Not a defect can be found in one of them. Wisdom hath hewed them out and erected them, therefore they are perfect. But there is another important subject connected with our faith, which should not be overlooked while enquiring for mistakes.—It is

#### THE DEFINITE TIME,

in which we confidently believed the Savior would make his Second Advent. Well, here we cheerfully acknowledge we have been mistaken; but not in the general theory of time, but in a single particular, in which we were misled by standard chronologists, whose errors time has proved.

No mistake has been detected in our understanding of the signs which were to precede the Advent of Christ. Immutably facts justify us here, for the signs have become an undeniable matter of history: they have been seen by thousands of credible witnesses, hence, the evidence we derived from this source, is yet unimpeached, and clearly as ever shows that the coming of the Lord is at the door.

No mistake has been detected in our interpretation and application of historical prophecy.—Babylon, Medo-Persia, Grecia, Rome pagan, and the 1260 years of the bloody rule of Rome papal, are all well known matters of history, and according to the prophetic word, that which is to succeed them is God's everlasting kingdom.—Hence, the evidence on this point is unimpaired, and justifies our constantly looking for the glorious manifestation of the promised inheritance.

That we have not been mistaken in our

manner of computing the *prophetic periods* a day for a year, is made nearly, if not quite absolutely certain, by well known facts in the history of the church and world. *Facts* have demonstrated that a day stands for a year in the prophecy of the seventy weeks of Dan. 9. Also the Papal persecution, predicted in Dan. 7: 25; 12: 7, and corresponding texts in Rev. 11th, 12th, and 13th chapters, have been fulfilled in that manner. And nothing can be more clear than that a day is to be counted for a year, from the exact fulfillment of the predictions under the fifth and sixth trumpets. It is well known that Bro. Litch, years before the event, calculated the exact time of the sounding of the sixth trumpet, and the occurrence of the things predicted proves the correctness of this rule of interpreting symbolical chronology; and besides, the best expositors of the Bible of various sects have adopted this rule, and indeed it would throw confusion into the harmony of God's word, to follow any other.

Thus, dear brethren, this view of the subject makes it clear that we have not erred in any fundamental principle of our faith. The point, and only point of mistake, is the *precise commencement and termination* of the prophetic numbers. The glorious events to be witnessed at the *termination* of the greater numbers, we are still confident, we understand; but, as before said, the exact *time* of their termination, we have not fully understood. But our failure in this one point should not cause us to abandon the whole, especially as the disappointment can be satisfactorily explained. With your candid attention for a moment, we will, in a word, endeavor to give an explanation of this,

#### OUR ONE MISTAKE.

1st. If it can be accounted for on no other principle than the discrepancies among approved chronologists, in settling the precise time of the commencement of the prophetic reckoning, we think a knowledge of this fact should be satisfactory. Our brethren, and many of our opponents very well know, that such a discrepancy exists; and that the difference in dispute, covers the ground of at least three or four years. Instead of claiming the entire ground in dispute for the commencement of the periods reaching to the end, we took the earliest dates, which of course brought the time of their supposed termination at the earliest period at which it *could* occur.—Time has proved the earlier dates incorrect, but the whole time in dispute has not expired; hence *in fact*, taking *all* the testimony into account, no material mistake has yet appeared: for the whole testimony gives sufficient latitude to the commencement of the prophetic numbers, to bring their termination any time between A. D. 1843 and 1847.

We speak to those who understand this subject, and know that the best chronologists will justify what we say. And we candidly ask if these facts do not satisfactorily explain the cause of our mistake on definite time? They most certainly do, at least until we have tested the very extreme date in the time in dispute.

2d. The investigations on these unsettled points of chronology, since entering upon the ground in dispute, have very conclusively shown to many understanding minds, that the *latter* dates have as strong, and to some, much stronger claims to correctness, than the first. Those investigations are before our brethren, as published in a recent work by Bro. Hale, entitled the "Harmony of the Prophetic Periods."

The limits of this address preclude our giving even a synopsis of the recent investigations of this subject. And, indeed it seems unnecessary to do it, since the work referred to is placed within the reach of all who may wish to become thoroughly acquainted with the evidences in the case. Our object now is to impress upon the minds of our brethren the truth, that such evidences exist; and that so long as we know this to be the fact, our mistake in looking for the consummation of our hopes at the earliest dates in the prophetic reckoning, should be satisfactorily explained, at least until time shall have fully tested the correctness of the conclusion to which the late investigation brings us, viz: that we were not fully warranted in looking for the termination of the grand numbers, until about the present year.

3d. Another ground on which our mistake on definite time may be explained, we think is, in not understanding the plain instructions of our Savior on this very subject. The prophetic numbers in connection with the

types of the law, when critically examined and explained, we thought necessarily led to very definite conclusions, relative to the time of their termination. And such was our confidence in the correctness of those conclusions, that we lost sight of the Savior's instructions on this point. We must admit, if he has spoken at all on this question, that he spoke understandingly, and that his counsel should be heeded. We find that he has discoursed at length on this very subject, and if we are willing to let the New Testament be an expositor of the Old, then the whole matter in question is made plain and easy to the comprehension of the most common capacity.

In Matthew 24, a question was asked our Lord on the time of his coming and end of the world. The conclusion or point of the whole, lengthy, critical and definite answer is, "*when ye shall see all these things, know that He is near, even at the door.*" This is as definite as our Lord warrants us in being on the time of his "coming and end of the world." And to guard against extremes, which he evidently saw would grow out of that class of testimony drawn from the prophetic numbers, if taken *alone*, he repeats the caution in the following and similar words. "Of that day and hour knoweth no man" &c. "Watch, for ye know neither the day nor hour when the Son of man cometh." We may take, then, this position,

#### NIGH, EVEN AT THE DOOR,

and safely plant our feet on the plain words of our Divine Lord, as the imperishable foundation of our hopes.

*Nigh, at the Door*, may be our *position*, and our mistakes on definite time are at once explained, and yet the evidences which we thought justified our view of definite time, have lost none of their force: but with those which appeared less definite, they all unite in proclaiming the coming of our Lord emphatically nigh at the door.

Take this position, and all the evidences in the case, definite and indefinite, which have been or may yet be presented, are made to harmonize in testifying to the truth uttered by the Savior, "when ye see all these things, know that he is nigh, even at the door."

In this position we can all unite in faith and works. Those who see, or think they see the time more definite than others, cannot object to that faith which looks for the Savior every moment, or at the door; while those who cannot see the time as definite as others, will not be tried with what some call the more definite view;—which, in fact, is not more definite, for *at the door*, we consider is tantamount to *now*, this *hour* or *moment*, which is more definite than the month or year.

At the door, is a healthy, safe position, where we may stand and bid defiance to all the disasters which unhealthy excitements, caused by unwarranted views or disappointed hopes, might produce.

If this view of the subject will not cause the sinner to repent, and the Christian to live in constant readiness to meet his Lord, no other position will do it.

To meet certain prejudices, and answer certain inquiries, it may be necessary here to say, that this view of the subject is not designed in the least to oppose the investigation of definite time: we would encourage such an investigation, the more critical the better. But it is designed to bring our brethren on to the true, safe Bible position or foundation on this important subject. Let all the light which any one can shed, be given on definite time, but let it be given as *evidence to prove the truth* of the Savior's position, his *divine comment*, his *perfect exposition* on time, viz:—"NIGH AT THE DOOR." Let this stirring truth be the rallying point; enforce it, with the aid of all the testimony, definite and indefinite, which is in your power to bring forward. Give this truth all the force and definiteness which the nature of the case and the meaning of the Word will warrant. Tell the people they have no divine warrant to put off the coming of the Lord a moment. Do this, and we confidently believe his blessing will attend you and your labors.

#### PRESENT DIFFICULTIES.

The embarrassment which now attends the Advent movement, arising from the *erroneous sentiments and practices* which some of its advocates have embraced, is no evidence that the cause is not of God. For 1st, similar evils have accompanied every united and energetic evangelical effort, from the first

introduction of the Gospel, to the present day. In the purest age of the church there could be found a Peter to deny, and a Judas to betray his Lord—a Diotrephes to seek the pre-eminence—a "Demas to forsake" the service of God through "love of the present world,"—an Alexander "to do much evil,"—a "Hymeneus and a Philetus" to affirm that "the resurrection is past, and overthrow the faith of some."—"Some" were then found who were "turned aside after Satan," and "some who preached Christ of envy and strife." Nor has the opposition which the Advent message has encountered been more violent, or the domestic discord following it been more distracting than that predicted by the Savior, as the result of the *Apostolic* message. The glorious reformation of the 16th century, which all Protestants regard as undoubtedly of Divine origin, was attended with fearful evils, and has been followed by the divisions of the Protestant church into hundreds of militant sects.—These evils, and all others in similar cases, are to be ascribed, *not to the truth preached*, but to the *ignorance and depravity* of human nature, which it is the occasion of developing. The heart of fallen man like the world he inhabits, is full of corruption—hence, these penetrating truths which reach and reveal its utmost depths, set it all in commotion, and rile it up from the very bottom. Opposition is therefore always in proportion to the searching character of the truth proclaimed.

2d. As in the natural, so in the moral world; the rapid rise of a stream raises the flood-wood upon its banks, which is seen floating upon its surface for a while, then lodged upon rifts and sand bars, over which the waters sweep onward to their destined ocean. Considering the weakness of poor human nature, the excesses which have followed our message are indicative of the up-heaving power of the truth, *not of the spuriousness* of the doctrine which we have preached.

3d. The high and imperative claims of this heaven-sent message, which has been so generally neglected or opposed by the ministry, has compelled many, (while those who should have spoken, have held their peace,) like stones of the street, to "cry out." Their intense application of the means of knowledge on this momentous subject, enabled them to labor as public speakers for a while with success—but when disappointment and trials came, not having a sufficient knowledge of the whole system of Bible doctrine to guide them through the dark and untried channel, the momentum they had acquired drove some of them on to the rocks and quicksands to which they were exposed. But we hope a large portion of this honest, but (perhaps) presumptuous class, will still be taken off by the gracious Captain's life boat, and conducted safely to their desired haven.

As to divisions among us, when it is remembered that we have been educated among so many different and differing denominations, whose prepossessions and sectarian prejudices are so strong, it is a marvel that the large body of discreet Adventists are so harmonious. May not this cheering fact be justly attributed to the centripetal force of the truth we have embraced!

#### PRESENT DUTY.

1st. Personal holiness, and entire consecration are the legitimate fruits of the views which we entertain, and the glorious events we expect ere long to realize. Says the beloved apostle John, 1 Epistle, 2: 2, 3, "When he shall appear, we shall be like him: for we shall see him as he is, and every one who hath this hope in him, purifieth himself, even as he is pure." Hear also the words of the Apostle Peter, "Wherefore, beloved brethren, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." 2 Pet. 3:14. Give heed likewise to the apostle Paul's exhortation to Timothy. "Keep thyself pure." 1 Tim. 3:22. Remembering our blessed Savior's assurance, that the pure in heart shall see God. Matt. 5:8. Let these few (among so many) references to such high authority, stimulate you all, dear brethren, to "deny ungodliness and worldly lusts," and to "live soberly, righteously and godly, in this present evil world"—"looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."

2d. However imperative the duty of striv-



ing to make the highest possible attainments in personal holiness, let us not be unmindful of the plain and solemn obligation that all whom God has been pleased to call to this work are under, to unite their counsels, their prayers and labors, to extend the benign influence of the doctrine of the coming and kingdom of our Lord Jesus Christ, throughout the church and the world.

3d. Let us show by Christian meekness and holy charity, that it is no part of our business to produce disorder or disorganization in any evangelical body which is laboring with honest, (though in some respects, mistaken) views, to promote the sanctification of their brethren, and the salvation of souls. Let us not dare to forbid any man doing any good work, because he "follows not with us," while at the same time we are faithful to rebuke sin in high as well as low places, and are careful not to incur in the church as well as out of the church, guilt, by "suffering sin upon our brother." Nor let us be insensible to the claims of perishing sinners, upon our prayerful and affectionate efforts to recover them from the snare of the devil, and save them from endless perdition.

4th. Being willing, like the apostle of the Gentiles, "to spend and be spent" for them, and to "become all things to all men, that by all means we may save some." Be it ours to show a reverential regard for the order, ordinances, and ministry of the gospel, as established by our Lord and his inspired apostles. While we commend our brethren in Christ to His word and Spirit to satisfy their own consciences whether they can best glorify God and do good, by remaining in their respective church relations which now exist, or by forming others, as liberty is granted or denied, and the door of usefulness is opened or shut in their present connections.

#### THE PROMISED REWARD.

Finally, beloved in the Lord, wherever and whoever you are, that we may be encouraged and strengthened in the humble, persevering, and faithful discharge of every duty enjoined in God's Holy Word, let us often contemplate the blessed and eternal reward promised to the righteous, at which we must be permitted just to glance, before we close this address. Hear the triumphant language of the Apostle. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. Hear again the emphatic words of our adorable Lord. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 2:7, and 3:21. What precious, what princely prerogatives are these! Again: "Blessed are the meek for they shall inherit the earth." Matt. 5:5. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7:27. What a large inheritance—what an extensive possession! "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away." The righteous Judge "will render to them, who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Rom. 2:7. The sons of pride enter the bloody arena of mortal strife, to obtain a corruptible crown and a perishable throne. We seek, in a bloodless conflict, an incorruptible crown and an imperishable throne. They fight for a portion of the earth—we for the whole. They seek to possess it for a season—we to inherit it forever. They would enjoy it in its polluted state—we in its purified and glorious state. Theirs is a fading, ours a fadeless glory. Theirs are the pleasures of a temporal—ours of an immortal life. Now brethren, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,"—let us double our diligence, to make our calling and election sure, that when the parting heavens reveal our coming

Lord, then hailing him as "the God for whom we have waited," we may wave the palms of victory, and raise the shout of triumph over death and the grave, and ascend with the myriads of risen and rejoicing saints, to meet, to greet, and embrace the Lord and be forever with him, "beholding and sharing his glory."

## Correspondence.

LETTER FROM BRO. T. G. CLAYTON.

Bro. Himes.—Believing that it would be gratifying to the brethren scattered abroad, to know what is the state of things amongst Adventists in this city, I will present a few facts touching their condition.

I arrived in Boston on the 17th of March, the day appointed for the commencement of the Conference. The meeting began well, and the first time we met, God's presence was realized in our midst, and all went home quickened in spirit. Our meetings increased in interest throughout the whole Conference. And though I feared, from the state of my health, that I could not labor much, yet, by the blessing of God, "my bow abode in strength," and I was able to speak once or twice every day.

To me it was a meeting of unspeakable interest, and I was greatly blessed in doing my duty. I felt, like Peter on the mount of transfiguration, that it was "good to be here." To the brethren it was a time of deep self-examination, of joy, and preparation to meet our expected King. The meeting was well attended throughout, and the brethren present labored with becoming zeal in the glorious cause.

As you left me here, by request of the brethren, till your return, I have had an opportunity of becoming better acquainted with the state of things; and so far as I can form an opinion, I believe a very healthy state of things exists. The meetings of conference and prayer are interesting, and edification and profit is the result. The Sabbath congregation is attentive and orderly; the place of worship is well filled, perhaps few houses in the city more so.

There is an increasing interest in our affairs here, and God is pleased to smile on our humble endeavors to promote his cause; and from what I can learn, the brethren of Boston were never in a more comfortable state. They are united, and fixed in the great truths of the Advent doctrine, and are "looking for and hastening unto the coming of the day of God." We have the ordinance of the Lord's Supper regularly administered, and are "girding up the loins of our mind," in hope of "the grace that is to be brought unto us at the revelation of Jesus Christ."

Since I have been here, we have had a quickening among the household, backsliders have been renewed, and to the praise of his heavenly grace be it spoken, three precious souls have been brought from darkness into his marvellous light.

As Adventists, we have a great work to do.—Many attend our meetings who have never been interested before. I believe many are anxious to hear the coming of the Lord preached; and if we are faithful to our trust, the ministry must of necessity preach Christ at the door, or that class of their members who are desiring to hear this truth, will be among our hearers. Brethren, on you much depends; everywhere they are looking to you; let us try always to give a good account of the cause committed to our trust, that when the Master comes, we may hear him say, "Well done, good and faithful servant." Let the pulsations here be healthy, and it will give an impetus to the cause abroad.

To all the brethren I would say, Stand firm, and acquit yourselves like men of God; remember the words of Nehemiah to Sanballat,—"I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it and come down to you?" God expects every one to do his duty; and if we are faithful, we will "be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

You will believe me yours in tribulation and patience, waiting for our Lord from heaven,

T. G. CLAYTON.

Boston, April 27, 1846.

LETTER FROM BRO. H. H. DICKINSON.

Dear Bro. Bliss.—I was formerly surprised that there were no more believers in the Advent near in this great city; but I confess that, after a residence here for a few months, I am surprised there are so many. New York is emphatically the great Babel of our country, and the devil works with most suitable tools to accomplish his ends. If he cannot succeed by his enticements, our hope is derided by the great class of professing Christians. There are warm-hearted brethren here, but there is not that closeness of affection and intimacy in association that we find in favored New England. I am aware that a degree of reserve is necessary here, as we are so liable to imposition; and every one who imagines he has new light, conceives it necessary

to find the centre of the great body politic, that his light may radiate.

I have become very much attached to Bro. Jones, and find he brings from the store-house things new and old in due season. He has much of the New England spirit, tempered by a holy devotion to God and love to man.

A few weeks since I attended the meeting in Crosby-street, and heard Bro. Snow strongly urge his claim to be the prophet spoken of under various names, and his company the cake of barley bread thrown into the camp of the Himesites, and other ites of the present day. He entirely disclaimed any intention to take carnal weapons in hand, but would pierce the wicked through and through with the sword of the Spirit, which is the word of God. He also stated that no conversions had taken place since the 10th day of the 7th month, and that God had given command that they should dash the heads of the professed converts against the rocks of his truth. I wish not to be unkind, or unchristian, but I most confidently assert, that Bro. Snow is more than slightly deranged. That earnestness of expression on trivial points of his discourse, and that wild and unnatural glare of the eye, I think cannot be mistaken by one at all acquainted with cases of religious frenzy. It is true, there is method in his madness, but it is none the less dangerous. I perceive his congregation is kept by him wrought up to a state of high excitement, and consequently cannot hear sound reason. This state of things cannot last, and sooner or later the sincere Christians of his congregations will see the advantage Satan has gained over them.

Yours truly, in expectation of the kingdom,

H. H. DICKINSON.

New York, April 20, 1846.

LETTER FROM BRO. L. F. BILLINGS.

Dear Bro. Himes:—In some places, I have met with doctrines held by professed Advent believers which cannot be in accordance with the Bible.

I had thought that these views had nearly died away. But I see that some are getting into the idea that God must, and will do, a great work before he comes to judge the world.—That the bride, which is said to be composed of the saints living at that time, must make herself ready.

I conversed with one, who was formerly a prominent laborer in the Advent cause not long since, and he informs me, his great work now, is to labor for the perfection of the body of Christ in the restoration of the gifts: such as working miracles, speaking with tongues, &c. &c.

Farther than this, he believes we have, or shall have, before Christ comes, Apostles as much inspired as were those whose writings we have in the New Testament. I inquired of what worth the writings of the first Apostles would be to them? He answered that "their writings would be of little use."

Many of these brethren will not go as far as this, but still go far enough to leave the Bible.

Among other errors which they teach, is the doctrine that woman is an especial instrument in the hands of God, of leading man to, and holding him in a state of preparation for the coming of Christ.

The argument is, that woman was a means of his fall in the garden of Eden, and now must lead him back to purity and holiness. I know brethren who honestly believe it their duty to stand in a peculiar union with some female who, as they say, God has given them as a "spiritual help." It is often another man's wife who has become so pure and holy, that she cannot follow Paul's instructions, in relation to the connexion between man and wife, whom God has made one flesh. And the next step is, she is in spiritual union with another man, with whom she is familiar enough at least, to bring disgrace upon our holy cause.

I do not say that evil is intended by these deluded brethren. But who does not know, if they are acquainted with the past history of the Church, that such things always have ended in licentiousness.

My heart is pained, when I see many of our best brethren leaning toward this "spiritualism," and my prayer is that God would save them from this snare of the devil. I believe it is our privilege to be "sanctified wholly, and preserved blameless, unto the coming of the Lord." But instead of looking for what these brethren are, I must say I am "looking for and hastening unto the day of God," which I believe is coming on this generation. Yes, it "is nigh, even at the door."

LEONARD F. BILLINGS.

Claremont N. H. March 16th.

NOTE: We thank Bro. Billings for his faithful exposure of these snares of Satan. This whole movement for extraordinary gifts and attainments is a delusion of the devil, and in nine cases out of ten, ends in the flesh. Ed.

LETTER FROM BRO. D. BATES.

Bro. Bliss:—There was never a time when there was more need that we present the reason of our hope, than at the present time. 1 Peter 3:15.—"Sanctify the Lord God in your hearts, and be ready to give an answer to every man that asketh you a reason of the hope that is in you

with meekness and fear." Heb. 6:11, 19, 20. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end. . . . Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Rom. 5:3-5. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 8:24, 25. "For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Tit. 2:3. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Peter calls it a lively hope: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 John 3:23. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." When we realize that this hope is so soon to be consummated, "what manner of persons should we be in all holy conversation and godliness?" We shall soon see the King in all his beauty, when the "sun shall no more go down, nor the moon withdraw itself, and all the days of thy mourning shall be ended." The resurrection gives us back our friends that sleep,—every shape, and every face, shall be heavenly and divine,—our vile bodies shall be changed, and fashioned like unto his glorious body. O the Christian's hope is big with immortality. May we soon realize it in the heavenly kingdom.

Yours in hope, patiently waiting,

DAVID BATES.

Blandford (Mass.) April 20, 1846.

#### Obituary.

Died of consumption, in Troy, Vt., the 11th ult., Bro. James Keith, in the 55th year of his age. He professed submission to God about eleven years ago, and united with the Baptist church in Troy, then under the pastoral charge of Elder P. Powell. Ten years ago he heard the doctrine of the Second Advent from the lips of Bro. Miller, during one of his excursions into Vermont. From that time he believed the Advent night, and has, together with his bereaved companion, been a firm supporter of the cause. When the truth became unpopular, and he, with others of like precious faith, were driven from their usual place of worship, he cordially invited them to his own house, where they have continued to meet until the present time; and a part of the last exhortation he gave his brethren in public was, that they would continue to meet in his house, after his decease, till the Lord should come, which he said he fully believed would soon take place. He expected to sleep but a few days, when he would be awakened to life and immortality by the voice of the Archangel and the trump of God. This was the blessed hope which he professed, and for which he looked. A short time before his death, while yet able to speak, he took an affectionate leave of his family, giving to each of his children appropriate counsel and exhortation. Our brother was buried on Saturday, the 11th of April. We selected for our discourse, 1 Cor. 15:24-26. His bereaved family consists of a wife and eight children, including an adopted daughter, and an aged mother.

ALBERT STONE.

East Berkshire (Vt.), April 16, 1846.

In this town on Monday, March 16th, Humphrey S., youngest child of David G. and Lovice Wilson, aged four years and three months, while at play, with an own brother of his, upon a pile of logs, was so badly hurt, in consequence of one of the logs rolling on to him, that he died in about thirty-eight hours afterwards. His dear parents mourn for him, for they loved him tenderly; but they sorrow not as those who "have no hope." They believe that the time is near when the mighty Conqueror shall ransom from the power of the grave all the subjects of his glorious and eternal kingdom.

W. BURNHAM.

Dartmouth (Mass.), April 24, 1846.

Died April 15th, at Auburn, Mass., sister Melissa C. Carpenter, wife of John M. Carpenter, aged 24 years. She was brought back to Three Rivers, the place of her former residence, where her funeral was attended on the 18th. Sister C. made Christ and his gospel her choice in early life. She embraced the Advent faith in '42, under Bro. Miller's labors at Three Rivers, and from that time she has been firm in the speedy coming of the blessed Jesus. Her life has been of the most exemplary character; it can be said of her, that she lived her religion, and gave a practical illustration of it in her death.

RUFUS BAKER.

Three Rivers, April 22, 1846.



## FOREIGN AND DOMESTIC SUMMARY, ETC.

The N. Y. "Journal of Commerce" contains a letter received by the "Great Western," which arrived at New York on the 28th ult., stating that the Oregon difficulty is settled. The details are, that the boundary line is the 49th parallel to the Straits of Fuca, and thence through said Straits to the Pacific, leaving to Great Britain the whole of Vancouver's Island, and the navigation of the Columbia for a term of years. Opinions as to the truth of the report, are varied. The Democratic press copy it without comment, while some of the Whig say, that it is too good news to be true.

The bill, authorizing the President, at his discretion, to give the notice to Great Britain relative to the joint occupancy of Oregon, has passed both Houses of Congress by large majorities. It is said that the President has already given the notice to Mr. Packenham.

The accounts from England, both in the political and commercial world, are more cheering than those brought by the "Caledonia." The tone of the press is less beligerent, and emits symptoms of the return of a little common sense.

The two commanders in the late battles in India have been raised to the Peerage, under the titles of Viscount Hardinge, and Baron Gough.

A form of prayer has been composed by the Archbishop of Canterbury, to be used in the Established Church, thanking the Almighty for recent victories on the Suttie. In other words, thanking God that the British army was not only strong enough to seize an important piece of territory from the Sikhs, but to slaughter some twenty or thirty thousand men, who felt disposed to defend it. Truly a great cause for thankfulness!

In consequence of the anticipated failure of the crops, from the recent severe drought, the Emperor of Morocco has prohibited the exportation of wheat from his dominions. The exportation of barley has been prevented for some time past.

The emigration from Ireland this year bids fair to be larger than in any previous year. The quays at Cork, it is said, are crowded to inconvenience by emigrants and their luggage. Many are already on their way from, and 4000 are ready to embark at, that port alone.

Italy remains in a very disturbed state. The prisons are nearly filled, and arrests are continually being made. A revolution is only prevented by Austrian bayonets.

The Cholera still continues its destructive ravages in Persia.

Punishment of the leaders in the late Polish insurrection has commenced. Some have been hung, others sent to Siberia, after receiving five hundred lashes, and those who have escaped, have had their property confiscated.

The ground lately occupied by the Howard Athenaeum (formerly the Tabernacle), has been purchased for about \$40,000. It is said that an Opera House will be erected on the ground.

An artist named Bonvard, is engaged at Louisville, Ky., in painting a panorama of the Mississippi and Ohio rivers, with their banks, on canvases covering an extent of three miles. It is spoken of as a magnificent work.

A large body of Mormons are on their way across the mountains, with their leaders—the Twelve, and all—leaving the Temple at Nauvoo for sale. Were Jo Smith alive, we fancy his reflections would not be of the most joyous description, as he claimed to be commanded by the Lord to have the Temple built; and here it is passing out of the Mormons' hands without its ever having been completed.

A letter in the N. Y. "Express," dated San Diego, Jan. 27, says, that the Provincial Assembly of California will meet shortly, when that country will be declared independent of Mexico. Of course! The wonder is that the jurisdiction of Mexico, by this time, is not limited to her capital. The position of Mexico exemplifies the truth of the old proverb—that a falling man always receives a kick from every passer-by.

Gen. Ampudia, commander of the Mexican army in Matamoros, has sent a letter to Gen. Taylor, ordering him to retire to the left bank of the Nueces, intimating that a refusal to do so would be considered an overt act of hostility. The latter replied that he was ordered there by the President of the United States, merely to see that American territory was not invaded, and therefore he should remain. Gen. T., moreover, very ingeniously construed this letter into a hostile act, and immediately forwarded orders to the commander of the U. S. forces at Brazos Santiago to seize all vessels expected in the Rio Grande with supplies for the Mexican army in Matamoros. It is reported that all the ports of Mexico are declared to be in a state of blockade.

Some of the papers publish the anathema of the Patriarch of Constantinople, against those in his jurisdiction who have been induced by missionaries to commit the crime of reading the Scriptures. Though the phraseology of this missive is somewhat different from that formulated by the See of Rome in the palmy days of Popery—when the "little horn" was more stout than his fellows—yet it betrays a common parentage—the bottomless pit. The persecutions set on foot by this ecclesiastic are of the most ruthless character.

Gen. Taylor, to put a stop to desertion from his army, has shot ten or twelve deserters.

It is said that the Marquis of Exeter uses bloodhounds to catch poachers on his estate. Why, our Southern slaveholders can go to England, and hold up their heads without a blush—at least, in the presence of the humane Marquis.

The Boston "Post," in speaking of Anelli's painting of the End of the World, and of the interest which it excites, says:—"Millerites, who have been so often disappointed, find here an opportunity to gratify their taste." We confess that this picture is in accordance with our taste, not only as a noble specimen of art, but as illustrative of a prominent truth of Holy Writ, now on the eve of fulfillment, viz., that "the heavens and earth which are now," are "reserved unto fire against the day of judgment and perdition of ungodly men." Though we have been disappointed, we find that picture a powerful preacher, and cannot fail to act as a monitor to those whose taste may not be gratified thereby. We would that every one who feels disposed to ridicule our belief in a doctrine so faithfully portrayed, would visit this painting; perhaps they might not then prove so sceptical. We would especially commend this picture to the particular notice of the editors of two religious (?) papers of this city. It may have the effect of producing through the medium of the eye, what has not been done by the word of God—a conformity with the principle of Truth—most strongly repudiated, heretofore, by the conduct of the worthies alluded to.

Mr. Sheridan Knowles, the talented dramatist, has become pious, and renounced his profession.

There are forty-one steamboats plying on the Hudson River, annually transporting upwards of 1,000,000 passengers.

A Southern paper contains the following advertisement, signed "Micajah Ricks":—

"Ran away, a negro woman and two children. A few days before she went off, I burnt her with a hot iron on the left side of her face—I TRIED to make the letter M."

This barbarian "tried to make the letter M." We fancy we can see this monster repeatedly making brutal attempts to brand upon the face of a poor, helpless creature—and a female, too—with a hot iron, the letter M. That letter, or a word of which that is the first letter, must be indelibly impressed upon his heart.

Enlistment of troops, which are supposed to be destined for Canada, is actively going on in England. The present and anticipated stagnation in business, necessarily drives men into the army to procure a subsistence.

The insurrection in Poland, as might have been anticipated, is at an end. The work of death, confiscation, and exile has already commenced. Some of the rich Poles residing in Paris, have disposed of shares in French railways to the amount of £80,000, and forwarded the proceeds to their unfortunate countrymen.

A letter from St. Petersburg, dated March 22, states that the Emperor Nicholas has ordered that all foreign Jews, including those of Poland, to leave the Russian dominions within three months. Hereafter, no foreign Jew will be permitted to reside in Russia without special permission from the Autocrat.

## THE ADVENT HERALD.

"THE LORD IS AT HAND."

BOSTON, MAY 6, 1846.

MIDDLE OF THE VOLUME.—We have now reached the middle of the volume. While the terms of the paper are in advance, we find many of our subscribers indebted for the present volume. And a large number are several volumes in arrears. Since the enlargement of the "Herald," our expenses are essentially heavier than they were previous to it; and we need the prompt payment of arrearages to enable us to be prompt with our creditors. By increasing our weekly expenses, we are enabled to give our readers about one third more of reading matter. By our receipts, it should be remembered, we have to sustain our book department, as well as the "Herald." And it is by this only that we are enabled to supply the destitute with books. All the help we need is to receive our just dues.—For the last few weeks our receipts have greatly fallen off. We hope those indebted, who can, will make an effort at prompt payment. A few hundred new paying subscribers would be a material help. We can supply about fifty new subscribers with entire sets of the back numbers of the present volume. This is the first call we have made for the last three months. We hope it may be the last. Justice, however, to ourselves and our creditors require that it be made. We hope those who are interested in sustaining a paper like the "Herald," will see that it does not suffer by their delinquency.

At the request of Bro. N. BILLINGS, we would remark, for the benefit of those where he may labor, that he occupies good ground on the Advent question, and would be unlikely to teach any thing of a fanatical tendency. He is a good hearted, faithful brother, and wishes to do good in an humble way.

## Slanders.

Mr. Webster seems to understand how to put slanderers hors de combat. The way they are essentially used up by him, should be a caution to all classes of liars. Those of that genus whom we have had occasion to expose, might profit some by a few extracts, which we give for their benefit.

Sir, said Mr. W., a President of the United States, as well as a head of the Department, acting by his authority, must think but poorly of his own reputation and standing with the country if he is afraid of being suspected of having violated his duty and his oath in a matter of so little moment. He would add, that a person who entertained such a suspicion without reason of any public man, may himself be well suspected of having held a no very complimentary dialogue with himself.

He closed his remarks respecting his maligners with the following:—

Whoever charged him with having either misapplied or misled the public fund while in the State Department, had either seen the papers, or had, in some other way, obtained knowledge upon the subject, or he had not. If he had seen no papers, or had no knowledge, then his imputations were purely wanton and slanderous. If he had seen the papers, or had any knowledge, then he would state what he knew—if he knew any thing—which would sustain his charge. Silence, under such circumstances, was conclusive that he knew nothing, because he was under no obligation of secrecy, and in absence of all other proof he would of course tell all he knew, if he knew any thing, which would in the slightest degree bear him out. The charge, therefore, was either made in utter ignorance of any facts to support it, or else with a knowledge that the facts which do exist would, if made known, entirely disprove it.

As to the source of this miserable vituperation, he had nothing to say. He was afraid he should be thought to have paid too much attention to it already. Sir, said Mr. W., I leave the author of these slanders where he is; I leave him with the worst company I know of in the world—I leave him with himself.

Nothing is more clear than that the man who suspects others without a particle of proof, must judge out of his own heart, and supposes others have conducted as he knows himself would have done under their circumstances. Those who bring charges without evidence, either thus judge, or they are guilty of wilful falsehoods. The wilful slanderer and liar, should be held up to public scorn and contempt. The brand of Cain should be on his brow. Indeed it is. Look at the miserable specimens of humanity that we have been obliged to place before the public under the category of liars; and where is there one among the whole that bears the impress of a man? You look for it in vain.

A sorry knavish grin  
Shows that the soul within  
Is deeply steeped in sin.

\* Bro. Lemfest wishes us to say, that his P. O. address is, for the present, North Attleboro', Mass.

## BUSINESS NOTES.

We shall not be able to comply with Bro. Mansfield's request, but should be very happy to do so if we could. M. Carpenter—Your paper will go as safe as in a single seal. All that go to a single post office we put in a wrapper together, and the Postmaster opens it and gives to the individual subscribers. If we should send all our papers in single seals, it would make great labor for us.

T. Grundy—Were Bro. Thomas, Hoyt, Needham, and Cory, new, or old subscribers? You did not distinguish between the new and old. If they are not new, where are they now sent? We have entered them on the Bristol Vt. list.

T. Smith—Have sent you a bundle of books by express to Bangor, Me. You will call at the express office for them.

W. F. Fahnestock—The pamphlet is received—much obliged to you.

H. B. Orin, \$1.—We have sent the paper as you request to G. Gaskill, 286.

J. Craig—All the papers we send to Buffalo are sent by mail.

C. V. Welcome—The paper has been regularly sent to your brother. We cannot conceive how it has miscarried.

E. A. Stockman—We have no bill against you. If you are interested in the paper, we wish you to have it. Perhaps you can interest your neighbors in it.

R. W. Reed—Where papers sent to friends by others are requested to be stopped, it is necessary to send the names and addresses to which the papers are thus sent. Otherwise we do not know to whom papers may have been thus directed. M. Barnett owes \$6 16, and R. Reed \$6 16—amount to \$12 32. As the paper was sent them by your order, we cannot look to them.

E. Parker—A second bundle has been sent to Meriden at the request of your Postmaster. The Bridgeport bundle was through mistake sent to you.

C. P. We have received a letter from Middletown, Ct., enclosing 50 cents for S. Hall, and "50 cents for me." Who is "me?" There is no name to the letter.

\* We wish that all who return papers would be particular and give their Post-office address, as otherwise we cannot stop their paper. We have no other means of finding their names on our books.

## Valuable Books.

Scarcely below the labors of the living servants of God are the productions of their pens. And our brethren and sisters cannot do better than to avail themselves of this help, in the absence of, or even connection with, the faithful servants who give meat in due season. With our Second Advent publications, our readers are most acquainted; and the good they are doing, and might do, in this scarcity of Scriptural teachers, cannot be estimated. In addition to these works, we have some others of a most valuable character, as may be seen in the notices of books which follow.

We now call special attention to "D'Aubigne's History of the Reformation." We have already given, through the "Herald," extended extracts from this deeply interesting history of the great deliverance of the Church from Popery, by Luther and his coadjutors; and we deeply regret that we are not able to put the whole work into the hands of our readers in the same way. No one can read it without having his faith in God, and in the word of God, increased; without having his wisdom in the things of God enlarged; his devotion quickened; his love for the wonderful and heroic gratified; his hatred of Popish usurpations and impositions strengthened; his mind generally much edified, and his literary taste improved. We have this work in several styles of binding.

Four vols. half cloth, at	1 25
" " full	1 75
" " fine edition	2 50
One vol. (860 pp.), full cloth	1 00
Fourth vol. (separate), in paper covers	0 25
" " cheap edition	1 00 1-2
The Life of the Wesleyes (572 pp.), neatly bound in cloth, (price reduced),	0 75
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